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Bunyan, John, 1628-1688.
The entire works of John
Bunyan

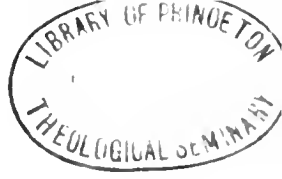




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The Woman
of
Jahu Banyau
Part





THE
ENTIRE WORKS

OF

JOHN BUNYAN,

AUTHOR OF "THE PILGRIM'S PROGRESS."

EDITED,

WITH ORIGINAL INTRODUCTIONS, NOTES, AND MEMOIR OF THE AUTHOR,

BY HENRY STEBBING, D.D., F.R.S.,

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Illustrated with Engravings on Steel and Wood.

IN FOUR VOLUMES.

VOL. I.

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1863.

TO THE

RIGHT HON. AND RIGHT REV. THE LORD BISHOP OF LONDON.

MY LORD,

I CRAVE permission to dedicate to your Lordship the Works of a Writer eminent for his wisdom, and no less so for the genius to which not only men of piety, but the world at large, has long paid grateful homage. Instead of becoming less esteemed as knowledge and refinement increase, this venerable author is read with growing interest; and even his smaller treatises, lost sight of for a time, are again acquiring an extensive circulation.

Sharing deeply in the feeling of public respect with which your Lordship is regarded, I should have thankfully taken advantage of any occasion to express my participation in this common sentiment. But my gratitude to your Lordship is personal. To your patronage I am indebted for some preferment when, after a long period of incessant and various toil, discouragement and neglect were beginning to act injuriously on my hopes of continued usefulness. Gladly, therefore, do I avail myself of this opportunity of uniting my expression of profound individual gratitude with that which is due to your Lordship from the Church and nation.

The Author of PILGRIM'S PROGRESS wrote for all times and for all mankind; and the high esteem in which his Works are held by the wise and good will, I trust, be accounted a sufficient reason for my dedicating them collectively to your Lordship.

I remain, my LORD,

Your Lordship's most faithful and obliged Servant,

HENRY STEBBING.

P R E F A C E.

THE Works of Bunyan constitute a library of practical divinity. With the exception of Baxter, no writer has treated of such a large variety of topics, or illustrated Christian Doctrine in language at once so forcible and simple. The unhappy times in which he lived fostered divisions, and multiplied prejudices without number. Men equally sincere and devout stood opposed to each other in the fiercest struggles of controversy. But though charity suffered, truth was not sacrificed. The cautious, condensed vigour of a disputant's argument might give only a one-sided view of doctrine; but it gave the view of that one side with admirable precision. Bunyan shared largely in the prejudices of the party to which he belonged; and in some of his writings he speaks with unhappy violence. But this proceeded from no disregard to truth. He was only accidentally sectarian; and this great religious Classic belongs to the world at large, and to the whole universal Church. The events which compelled him to seek light, wherever the faintest glimmering could be discovered, rendered him impatient of every circumstance which interfered with its enjoyment. As his own mind became more enriched by clear apprehensions of divine mysteries, his fine, genial nature rendered him increasingly anxious to communicate to others these treasures of heavenly wisdom. Persecution had grievously interfered with his usefulness: and the man who supposes that he has discovered the source, and the authors of a great injustice, can hardly be accused of bigotry, if he point to them with indignation.

But unless we would obliterate all the marks of individual feeling from the works of great writers, and thus render almost abortive the power of original thought, we must be willing to endure frequent collisions of opinion on the path of religious study. The reader of Bunyan should be especially apprised of this. Meeting, unwarned, with passages expressive of the author's feelings, under peculiar trials, he might attribute to them more than the author would have said in less exciting circumstances. If he neglect to bear in mind, that there were some real differences of opinion between Bunyan, and a great proportion of his Christian brethren, the first which presents itself may lead him to suspect that they are many and important. But this is not the case. On the most distinguishing and fundamental principles of the Gospel, Bunyan speaks in the choicest language of truth and soberness. Genius, and a profound experience, give their peculiar light to his thoughts, otherwise only simply true. The reader may account himself happy who learns to appreciate the value of these thoughts; and who finds in the possession of such an author an acceptable companion for his solitude, and a help to the instruction of his family.

Much has been done of late years to render Bunyan and his Works better known. The eloquent Lectures of Dr. Cheever; other discourses of a similar character; and, more

PREFACE.

than all, the labours of Mr. Ofor, have contributed to this end. No one who knows the value of Bunyan will refuse Mr. Ofor the tribute of grateful respect. He has done more for the revision of his Works than all preceding editors; and both his critical attention to the text, and his Preliminary Essays, will inseparably connect his name with that of his favourite author.

But, like the works of any other great writer, those of Bunyan afford ample room for the labours of many editors and commentators. The matters of which he treats are of the highest importance. His mode of discussing them is bold and affecting; and to every mind capable of reflection they offer subjects for fresh thought and illustration.

The Introductory Remarks, appended to the several treatises in this edition, have been written with an honest desire to place the reader in a position for studying Bunyan with a prepared and teachable, but not servile spirit.

It is the earnest desire of both the Publisher and the Editor of the important Work thus sent forth, that it may greatly aid the accomplishment of all the good purposes for which the Author wrote.

A LIST OF TREATISES IN VOLUME I.

MEMOIR OF JOHN BUNYAN.—By the EDITOR.

GRACE ABOUNDING TO THE CHIEF OF SINNERS: in a faithful Account of the Life and Death of John Bunyan; or, a brief relation of the exceeding mercy of God in Christ to him; namely, in his taking him out of the dunghill, and converting of him to the faith of his blessed Son Jesus Christ. Here is also particularly showed, what sight of, and what trouble he had for sin; and also what various temptations he hath met with, and how God hath carried him through them. Corrected and much enlarged by the Author, for the benefit of the tempted and dejected Christian . . . Page 1

SOME GOSPEL TRUTHS OPENED, ACCORDING TO THE SCRIPTURES; or, the Divine and Human Nature of Christ Jesus, his coming into the world, his righteousness, death, resurrection, ascension, intercession, and second coming to judgment, plainly demonstrated and proved; and also, Answers to several questions, with profitable directions to stand fast in the doctrine of Jesus the Son of Mary, against those blustering storms of the Devil's temptations, which do at this day, like so many scorpions, break loose from the bottomless pit, to bite and torment those that have not tasted the virtue of Jesus, by the revelation of the Spirit of God 43

A VINDICATION OF GOSPEL TRUTHS OPENED, ACCORDING TO THE SCRIPTURES; and the opposition made against it by Edward Burrough, a professed Quaker, but proved an enemy to the truth, examined and confuted by the Word of God. And also, The things that were then laid down, and declared to the world by me, are a second time borne witness to, according to truth: with the answer of Edward Burrough to the Queries then laid down in my book reproved. And also, a plain Answer to his Queries, given in simplicity of soul; and is now also presented to the world, or who else may read, or hear them; to the end (if God will) that truth may be discovered thereby . . . 87

SIGHS FROM HELL; OR, THE GROANS OF A DAMNED SOUL: discovering from the 16th of Luke the lamentable estate of the Damned; and may fitly serve as a warning-word to sinners, both old and young, by faith in Jesus Christ, to avoid the same place of torment. With a discovery of the usefulness of the Scriptures as our safe conduct for avoiding the torments of hell 124

THE DOCTRINE OF THE LAW AND GRACE UNFOLDED; or, a Discourse touching the Law and Grace. The nature of the one, and the nature of the other: showing what they are, as they are the two covenants: and likewise, who they be, and what their conditions are, that be under either of these two covenants. Wherein, for the better understanding of the reader, there are several questions answered, touching the law and grace, very easy to be read, and as easy to be understood, by those that are the sons of wisdom, the children of the second covenant. Also, several Titles set over the several truths contained in this book, for thy sooner finding of them 179

A DISCOURSE TOUCHING PRAYER: wherein is briefly discovered,—

I. What prayer is

II. What it is to pray with the Spirit.

III. What it is to pray with the Spirit, and with the understanding also 260

THE HOLY CITY; OR, THE NEW JERUSALEM; wherein its goodly light, walls, gates, angels, and the manner of their standing, are expounded: also her length and breadth; together with the golden measuring-reed, explained: and the glory of all unfolded. As also, the numerousness of its inhabitants; and what the tree and water of life are, by which they are sustained 280

THE RESURRECTION OF THE DEAD, AND ETERNAL JUDGMENT: or, the Truth of the Resurrection of the Bodies, both of good and bad, at the last day: asserted and proved by God's Word. Also, the manner and order of their coming forth of their graves; as also, with what bodies they do arise. Together with a Discourse of the Last Judgment, and the final conclusion of the whole world . . . 338

OF JUSTIFICATION BY AN IMPUTED RIGHTEOUSNESS; or, No Way to Heaven but by Jesus Christ . . . 380

A CONFESSION OF MY FAITH, AND A REASON OF MY PRACTICE: or, with who, and who not, I can hold Church-fellowship, or the communion of saints. Showing by divers arguments, that though I dare not communicate with the open profane, yet I can with those visible saints that differ about Water Baptism. Wherein is also discoursed, whether that be the entering ordinance into fellowship, or no . . . 412

DIFFERENCES IN JUDGMENT ABOUT WATER BAPTISM, NO BAR TO COMMUNION: or, to communicate with saints, as saints, proved lawful. In answer to a book written by the Baptists, and published by Mr. T. P. and Mr. W. K., intitled, "Some Serious Reflections on that Part of Mr. Bunyan's Confession of Faith, touching Church Communion with Unbaptized Believers." Wherein their objections and arguments are answered, and the doctrine of Communion still asserted and vindicated. Here is also Mr. Henry Jesse's judgment in the case, fully declaring the doctrine I have asserted . . . 436

PEACEABLE PRINCIPLES, AND TRUE: or, A brief Answer to Mr. D'Anvers's and Mr. Paul's books against my Confession of Faith, and Differences in Judgment about Water Baptism no bar to Communion. Wherein their scriptureless notions are overthrown, and my peaceable principles still maintained . . . 465

INSTRUCTION FOR THE IGNORANT. Being a salve to cure that great want of knowledge which so much reigns in both old and young. Prepared and presented to them in a plain and easy Dialogue, fitted to the capacity of the weakest 471

DIRECTIONS FOR PLACING THE PLATES.

VOL. I.

	PAGE
PORTRAIT OF BUNYAN <i>To face Vignette.</i> ELSTOW CHURCH AND GREEN. BUNYAN'S COTTAGE AT ELSTOW VIEW OF BEDFORD FAC-SIMILE OF BUNYAN'S WILL JERUSALEM EZEKIEL'S VISION CHRIST RAISING LAZARUS	ix xx xl 282 290 340

VOL. II.

THE PILGRIM'S PROGRESS (<i>quarto</i>) <i>To face Vignette.</i> ZOAR STREET CHAPEL, SOUTHWARK. CHRISTIAN CONVERSING WITH PRUDENCE, CHARITY, PIETY, AND DISCRETION THE VALLEY OF THE SHADOW OF DEATH THE DELECTABLE MOUNTAINS CHRISTIAN AND HOPEFUL WELCOMED BY THE SHEPHERDS MERCY RECEIVED IN AT THE GATE NOW, AS THEY WERE GOING ALONG, &c. GAUCS ENTERTAINS CHRISTIANA AND THE PILGRIMS DEATH OF GIANT DESPAIR SO THE POST PRESENTED HER WITH A LETTER	29 36 58 58 83 102 112 121 131
---	--

VOL. III.

RUTH AND BOAZ <i>To face Vignette.</i> THE ASCENT OF CHRISTIANA. NAZARETH, LOOKING TOWARDS THE PLAIN OF ESDRAELON DEATH OF ABEL NOAH AND HIS FAMILY	119 397 421
---	-------------------

VOL. IV.

DIVINE EMBLEMS <i>To face Vignette.</i> CHRISTIAN MEETING EVANGELIST. MOUNT GERIZIM AND THE VALE OF NABLOUS A MAP, SHOWING THE ORDER AND CAUSES OF SALVATION AND DAMNATION SIX PAGES, FAC-SIMILE ILLUSTRATIONS TO PILGRIM'S PROGRESS	435 421 572
--	-------------------



MEMOIR OF JOHN BUNYAN.

CHAPTER I.

AT no period has England, in its progress towards greatness, stood in more need of energy than at the beginning of the seventeenth century. Both the Church and the Commonwealth were suffering from an oppression which, like every other unnoticed malady, was the more dangerous because but little regarded.

When Charles the First ascended the throne, the men who had any knowledge of public rights, or of the nature of the safeguards by which alone they can be defended, still stood apart from the people. Acquaintance with Church principles or Christian privileges, however instinctively coveted, was, as yet, no branch of popular knowledge. A great change had taken place since men rested with implicit confidence in the truth of whatever was told them, and surrendered whatever they were asked to give. They were awakening to a new sense both of their rights and their duties. But nothing was really clear to their apprehension; and the mass of the people in England seemed, for a time, to have exhausted their activity in passing from torpid indifference into ignorant perplexity.

But just when it was most needed, a fresh breath of life swept over the land. Minds of a new order came into existence, and an invisible army was created and put into training, to appear, in due time, on the side of truth and humanity. In that host there was soon to be seen a man whose humble mien and garb but ill corresponded with the place appointed him when the conflict became as general as fierce; or with the successes which—fighting in an almost unnoticed section of that great army—he ultimately gained over the worst

enemies of mankind. When this extraordinary man appeared in the world, Milton and Hampden were already in their mid career. A blaze of light shone about them. It was seen what they were born to do. The nation already recognised their greatness. But the man of whom we have now to speak seemed, at his birth, to be destined only to share, with millions of others, a life of hard and obscure labour.

John Bunyan was born at Elstow, a village near Bedford, in the year 1628. We know nothing of the humble class from which he was descended. The first observable intimation of his peculiar character in youth was given by the inquiry which he made respecting the origin of his family. "Might it not be very remote?" He was not contented to be ranked with the children of peasants and mechanics, who had no claim upon the honour due to former generations. There was something humorously startling in the question; but it was put earnestly. His father was a tinker; gypsies were tinkers; but they came from Bohemia, and they were popularly regarded as the children, if not of Israel—at least of the old mystical Egyptians. And when young John Bunyan talked and disputed with his father, to wring from him, if possible, some traditionary note of such a genealogy, who could have failed to discover in that curious, passionate boy, the marks of a character destined to be prominent above the line of ordinary excellence?

John Bunyan's father could give him no satisfaction upon the point which so early excited his interest. He had neither relations nor ancestry. At a later period he reasoned as most men of his class, and in his circumstances, have ever reasoned. Family descent and genealogies are only valuable according to their associations. A building, however old and massive, is viewed with indifference if unenriched by any tradition; and so the longest roll of family descent inspires little respect, if unassociated with some notice in history or romance. In every genealogy, we look for some great, some sparkling name; and it is worthless unless this appear in it—the golden link, the gem inserted in the chain, for the sake of the appropriate symbol.

But the most ardent of Bunyan's admirers have not been able to tell us anything even of his father's father; and little more is known of the latter than that he was a brazier, or tinker. Biographers generally strain every nerve to give ancestral respectability to the subject of their memoirs. When this attempt is hopeless they take the opposite course, and affect to show genius in the depth of poverty, that its rising into notice may appear the greater wonder. Thus we are never allowed to forget that Cardinal Wolsey's father was a butcher, and Luther's a charcoal-burner; and it is a fact spoken of with a kind of awe, that there have been even popes as well as poets who, when boys, went half-naked and walked barefoot. But such accidents of birth and early years are less than dew-drops on a lion's mane to men of real power and genius. Poverty, or a humble station, is not the greatest difficulty with which talent has to contend. The weight which it imposes is felt chiefly at the starting-point. It diminishes at every step of a bold progress; while other difficulties, common alike to rich and poor, continue to oppose and perplex from first to last. The victories or failures of men, in these after stages, are the real tests of greatness. Mere obscurity of birth is scarcely a check to the most ordinary degree of youthful ability.

There is nothing extraordinary, then, in the circumstance that a very famous and holy man was the son of a tinker. The trade was humble enough; but it was no worse, in itself, than any other handicraft. We have good authority for believing that, in Queen Elizabeth's time, the tinker was quite on equal terms with the tailor and the joiner. For aught we know, therefore, Bunyan's father was as respectable a man of his station as any other in the village of Elstow or the neighbouring town of Bedford. One fact is especially recorded to his credit: he took advantage of all the means in his power to educate his

son; he sent him to the best school within his reach; and when he found that his morals were in danger, he removed him.

The earliest free grammar-schools founded in England were planned in a spirit of genuine liberality and benevolence. They were not niggard institutions, giving what could not be withheld. It was a fundamental principle with their founders to regard every healthful mind alike. Shakspeare, the son of a humble tradesman at Stratford-upon-Avon, and Bunyan, the son of a tinker in the village of Elstow, were offered the same instruction as the greatest nobles in the land. It was not then considered that the mechanical arts of reading and writing would suffice for the education of even poor men's children. There was an absolute regard to their minds and moral condition,* and, happily, no contrivance was thought of by which a superficial knowledge of bare facts might be taken as a compensation for the want of mental discipline. Hard and repulsive as might be the old course of Latin Grammar, it forced the mind into action; and whenever it happened that the intellect subjected to this discipline was of a sterling nature, it was prepared to enter with strength and forethought upon any path which might be opened to it.†

One of the most remarkable men of our own time, the author of "*The Bible in Spain*," records this anecdote of his early years: His father, an officer in the army, had put him to a grammar-school kept by an old clergyman. On the removal of the regiment from the town to which this school belonged, he was suddenly stopped on the course upon which he had entered. But this is the conversation which took place between his father and his venerable instructor: "Captain," said the latter, "I have a friendship for you, and therefore wish to give you a piece of advice concerning this son of yours. Listen to me: there is but one good school-book in the world—*Lilly's Latin Grammar*. If you are anxious for the success of your son in life; for the correctness of his conduct, and the soundness of his principles, keep him to *Lilly's Grammar*. If you can by any means, fair or foul, induce him to get by heart *Lilly's Latin Grammar*, you may set your heart at rest with respect to him. I myself will be his warrant. I never yet knew a boy that was induced, either by fair means or foul, to learn *Lilly's Latin Grammar* by heart, who did not turn out a man, provided he lived long enough."

The ingenious and heroic author adds, "If I am here asked whether I understood anything of what I had got by heart, I reply, 'Never mind: I understand it all now; and believe that no one ever yet got *Lilly's Latin Grammar* by heart when young, who repented of the feat at a mature age.'"‡

Now it was just such a grammar as this of Lilly which the humblest of scholars, in the schools of ancient foundation, were set to learn, side by side with the sons of the great and wealthy. Useless, no doubt, was the knowledge of the grammar, in itself, to ploughmen and wool-combers; and the discipline, even of learning it, might frequently miss its aim; but, in

* "It is agreed, on all parts, that education is absolutely due to man, either as in his *imperfect* or *corrupt* state."—*Considerations concerning Free-Schools as settled in England*. By Christopher Wase. 1677.

† "Due care," says Stowe, "was taken, in early times, that London should be supplied with schools of learning. In King Stephen's time, there were three principal schools belonging to the three chief churches, as Fitzstephen writes (but he does not tell us which those churches were), where youth were bred up in the skill, not only of grammar, but logic, philosophy, rhetoric, poetry, and wit. Besides which, there were schools of lesser account. But afterwards, and in the times of Henry VI., gross ignorance and want of learning prevailed in London, as well as elsewhere, which appeared even in churchmen themselves (to their shame!) as well as in the laity, and schools were neglected and gone to decay. Wherefore, for the restoration of learning, four grave clergymen, and parsons of parishes in the city, petitioned the parliament, 25 Henry VI., that they and their successors might be allowed to set up schools in their four respective parishes." These parish-schools were followed by the more properly called "*free-schools*."—*Stow's Survey of London*, by Strype. 1720. Vol. i. p. 162.

‡ Laveugro, vol. i. e. vi. p. 79.

all ages, there is a class of minds for which an education of this kind, however unapparent its first effects, is pre-eminently a gain. Suppose it unfitted for the many, and therefore not to be advocated in an age of comprehensive benevolence and freedom, it has yet its especial value for intellects of more than average strength. During its prevalence, all had the means and opportunity of proving whether they had this vigour. Without it, they probably became discouraged by efforts to learn what had no quickening meaning in itself; and, for such scholars, it was a happy time when the venerable grammar-school saw itself rivalled by the first Protestant charity-schools;—charity-schools, according to the more modern meaning of the word; and such as that founded by the private benevolence of Sir John Cass, in Aldgate, or by the wisdom of aldermen and common-councilmen for their respective wards.

Though not quite proved that Bunyan was educated at Bedford Grammar-School,* it is pleasant to believe that his father availed himself of the advantages of that institution for him. The school to which he went is described as one which admitted children “of sundry qualities and degrees in manners and education.”† This account answers far better to the character of the common grammar-school, as known in those times, than to that of the more modern charity or parish-school. Reading and writing, in the former, though not so regarded as in the latter, would be taught carefully, and even reverentially; but grammar would also of necessity be taught. Whether the boy was afterwards to care for the classics or not, was of comparative little consequence; so much of the accidence and syntax he must learn as would convince him, as long as he lived, both of the power of his memory and of the value of attention. A mind like Bunyan’s—fierce, impatient, energetic, hateful of discipline—gained more by trying its strength against the iron bolts and bars of *King Edward’s Latin Grammar* than it could have derived from any easier exercise. The reaction upon itself strengthened and encouraged its feeling of innate force; and though he left school at an early age, and apparently with a bare knowledge of reading and writing, he had learnt how to study, if the time should ever come for reflection and inquiry.

Necessity might have obliged Bunyan’s parents to withdraw him from school, and set him to work while he was still a boy; but another reason is given by his first biographer. A rude and licentious spirit prevailed among several of the scholars; they were of different ranks, and some of them, probably the children of wealthy parents, defied control. Bunyan’s father lamented the effect of this evil example on his son, and he took him away from the school, not, we are told, for the sake of the work he could do, but to save, if possible, his morals.

This circumstance should not be undervalued. The old brazier might have little spiritual religion, but, if there be any truth in the account here given, he was a thoughtful, right-minded man, with as little of the gypsy in him as any other inhabitant of Bedford or Elstow.

Nor was it, as we learn from this mention of Bunyan’s schooldays, on the village green, or in the belfry of the church, that he acquired the habit of profane talking and swearing. This was commenced at an earlier period, and derived from acquaintances of a higher order than those of his own class.

* This celebrated school was founded by the liberality of Sir William Harpur, Knight, and Dame Alice, his wife, who, in the year 1566, granted for the purpose “thirteen acres and one rood of meadow-land, lying in divers parcels, in or near the parish of St. Andrew, Holborn.” This “meadow-land” now produces a princely revenue, and supports an institution of corresponding worth and extent.—*Carlisle’s Endowed Grammar-Schools*, vol. i. c. i.

At present the villagers of Elstow cannot send their children, as a matter of right, to this school. But Bunyan’s father may either have had some tenement, or workshop, in the town, or may have paid a trifling sum for his son’s admission.

† *Life*. 1692.

The years which followed Bunyan's school life were passed in toil and obscurity. Sometimes he was working at the little forge adjoining his father's cottage; at others he was travelling round the neighbouring towns and villages, a well-known and necessary visitant to many a humble household. We can hardly doubt but that his native good-humour and fund of original thought must have made him a no less pleasant than useful visitor. When at home, Elstow Green owned him as the leader of the boisterous sports and revels for which every common and hill-side was at that day famous.* But if the tracings of his character, drawn by his own hand, have any meaning, he can never have been merely the rough, daring youth, noted only for his wild jest and wicked oath.† Even then there must have been something in his ways to distinguish him from others of his class. Is it not easy to imagine that the awful thoughts, the mysterious temptations, the supernatural fears, which so often held possession of his whole nature, must have given him a cast of feature, a tone of voice, to which few observant people could have been indifferent? There is the new head-master of the grammar-school, a stately, accomplished young man, fresh from college, and thinking that he still breathes the air of Oxford. He is passing across Elstow Green just at that hour of the evening when the games are at their height. The masterly strokes, the sinewy arm, and quick eye of one of the circle awaken old associations, and he stops to look again at the bold player. But he traces in his countenance an expression of thoughtfulness, strange and unnatural to one of his condition, and he passes on, wondering how such gleams of intellect could beam from the face of that young unwashed artisan. But another observer is crossing the green on his quiet evening walk. It is the aged curate of the village—the man who, for the last thirty years, has been the chief, and almost the only witness in the neighbourhood to the value of truth and holiness. When all the surrounding clergy hailed the appearance of King James's *Book of Sports*, he spoke with more fervour than ever of the sanctity of the Sabbath; and foretold what misery its desecration would, sooner or later, bring on the Church and Government. Every cottage would welcome the appearance of such a man, and would thankfully listen to his prayer for heavenly peace. The boldest of blasphemers, to whom the new law and the ale-house afforded the amplest liberty of Sabbath-breaking, secretly felt that the old curate's warning could not be rendered powerless or unmeaning, even by a royal proclamation. There is a force in the gentle wisdom of minds tutored by grace and experience, for which there are destined conflicts and destined victories. One of these consisted, in former times, of the triumphs gained by the simple statement of God's law, when the Church and Government of England proposed a counter-law.

But the most pious of church teachers, the Elstow representative, as we have supposed, of a class soon to die out, could at best only pray and weep for young John Bunyan. We may readily believe, that a man of this kind would easily discover the energies and hopefulness of a character like his. The look with which he was accustomed to prostrate himself

* It was on the Sabbath that the chief displays of this sort took place. King James the First had proclaimed that his pleasure was, that "his good people should not be disturbed, letted, or discouraged, after the end of divine service, from any lawful recreations, such as dancing, either of men or women; archery for men; leaping, vaulting, or any such harmless recreations." Three classes of persons, however, were prohibited from these enjoyments:—first, all recusants; secondly, persons who had not been present at the whole of divine service; and, thirdly, "all who did not keep to their own parishes." Charles the First, by the advice of Archbishop Laud, republished this declaration, greatly to the disgust of a large portion, both of the people and clergy.—Collier, vol. vii. pt. ii. c. viii.; vol. viii. pt. ii. c. ix.

† That Bunyan was not a self-taught blasphemer appears from the laws passed against swearing and cursing: by one of these a penalty of thirty shillings was to be inflicted upon a lord who should be guilty of the offence; twenty shillings on a baronet or knight; ten shillings on an esquire; six shillings and eight pence on a gentleman; and three shillings and four pence on every other person. These fines were to be doubled on the repetition of the offence.—Echard, vol. ii. b. ii. c. i.

on the floor of the church when joining in the confession of sin; his trembling voice, if the psalm or hymn spoke of mercy and hope; and even his sorrowful and abashed countenance, when some simple neighbour rebuked him, would incline the aged curate to believe that the unhappy youth was far indeed from being the reprobate which he sometimes seemed.

Neither, however, could his sports satisfy his restless mind, nor the profits of his humble trade content his ambition. Poor in prospects, and almost bordering on despair, through distress of conscience, he suddenly left his home and became a soldier.

CHAPTER II.

WE should be glad to know the precise circumstances which led to Bunyan's joining the army. It has been supposed that his early habits of attendance upon the services of the Church, his almost superstitious reverence for the clergy, and his wild daring spirit, fitted him especially to become a trooper in the ranks of the royalists. But the probability is, that the failure of employment, or the disgusts incident to his uniform and penurious life, urged him to seek a more adventurous occupation; and that it mattered little to him whether it was the standard of the king, or that of the parliament, under which he fought.

If credit, however, might be given him for exercising some degree of conscientious thought on the subject, there is less apparent reason for supposing that he joined the royalists, than for adopting the accounts which represent him as engaged at the siege of Leicester, on the side of the parliamentarians.

At this period of his life, religion exercised but little practical influence on his conduct; but, as far as it determined his choice in any matter, the fervour, the rough, stimulating enthusiasm of Cromwell's followers was far better fitted to affect him, than the noisy loyalty and loose devotion of the royalists. In the gorgeous camp of the latter, were to be seen the flower of English nobility, the pride and even the beauty of the land. Luxury and pomp naturally attended on such a train; and the splendour of the show, while always dignified by sentiments of chivalrous honour, had sometimes a species of sanctity connected with it by appeals to the loftiest sanctions of religion.

Somewhat of the splendour of the royal camp diffused itself through the whole of the king's army. Every soldier in it was more or less of the cavalier—as daring and reckless as his titled leader, and as jealous of his character as a true son of the Church. The parliament, on the other hand, officered its troops as carefully as it could, choosing for captains and colonels men of high repute for piety and sedateness. Even the example thus set had its effect upon the whole army.* But it is natural to men who suppose themselves appointed to assert the revival of great principles, to reason and act with a new and unwonted earnestness. The call to such a contest gives them a sense of dignity. Men of middle age boast aloud that they are shaking off a yoke and burden borne too long; and the young rejoice in the feeling that they are born into a fresh world, and to a better inheritance than their fathers. Sympathies with the past give grandeur to every tender emotion; but they

* It is not, however, to be supposed that there was an entire freedom from depravity, or rough military licence in this army. Baxter was persuaded to become a chaplain in it, only because he heard of the necessity of preaching against its growing vices. Bunyan might see evil practices in any of its regiments short of Cromwell's own, as well as among Prince Rupert's troopers.—*Reliquiæ Baxterianæ*, 1696. Lib. i. pt. i. p. 51.

repress rather than stimulate the power of action and discovery. The past has left us a rich harvest of knowledge, of experience, and institutions; but an excess of gratitude to bygone times is treason both to the present and the future. It is one of the greatest of all social obligations to defend the powers which, originating in the necessities of former ages, are still working to the same end for which they were created; but it is no less an obligation to correct those powers, if they fall into disorder, and to create others which may multiply force in the same direction. The men who save a single ship from being wrecked merit the praise of their country; but if they should only think of watching for old vessels in danger, they surely would not deserve so much admiration as they who are covering the seas with a new fleet.

It is hardly probable that Bunyan would join a party in which there was nothing to answer the craving of his mind for knowledge and guidance. The royalist soldiers would, in general, turn disdainfully from an inquirer, whose first question must seem like a reproach to their ignorance and licentiousness. He could have found no motive for encountering danger, where the principles daily promulgated only tended to render the perplexities of minds like his more awful and embarrassing. Young as he was, and daring in word and action, an intellect like his could not be combined with a low or inert will. It was impossible for John Bunyan, at eighteen or twenty years of age, to be altogether indifferent to the struggle in which his country was involved; and the fiercest element of which had, at least, some correspondence with the inward fire of his own agitated and inquiring spirit. Not a home in England at that time, whether palace or cottage, was unfamiliar with the strife of politics and religion. The sons of the peasant and the artisan had a stake in the contest, great or small, according to their capacity to understand its importance. The heir to an earldom could have none less or greater.

One incident only is recorded of Bunyan's brief military career. The exact period of his entering the army is unknown. He was, however, at the siege of Leicester; either, that is, when it was taken by the royal forces under Prince Rupert, or when recovered shortly after by Sir Thomas Fairfax. The soldiers of Prince Rupert had by far the better opportunity of distinguishing themselves. From a battery raised against an old high stone wall, the cannon played upon the town for four hours. Through the breach thus made, the whole army was preparing to rush, when the parliamentarians met them with such desperate vigour that the assailants fell in heaps, or fled in utter confusion. But an attack was simultaneously made by a fresh body of troops on the other side of the town; and by night-fall the siege was sufficiently advanced to convince the governor that he had no alternative but to surrender to the honour and mercy of the conqueror. Neither the one nor the other seems to have been shown on this occasion. Lord Clarendon himself speaks with ill-disguised horror of the conduct of the royalist soldiers. "The conquerors," he says, "pursued their advantage with the usual licence of rapine and plunder, and miserably sacked the whole town, without any distinction of persons or places—churches and hospitals, as well as other houses, were made a prey to the enraged and greedy."*

But the battle of Naseby was fought on the 14th of June, and the very night after, Sir Thomas Fairfax surrounded Leicester with his cavalry; the arrival of the rest of the army the next day enabling him, on Monday the 16th, to send an imperative order to Lord Hastings, the governor, to surrender the town without delay to the use of the parliament. An answer of defiance was returned, and, immediately, "great store of ladders were brought

* *History of the Rebellion*, book ix. sec. 33. Some contemporary letters say that the women fought to defend the town, and that the very kennels ran with blood, such was the fury of the combatants.—*Bibliotheca Topog.* vol. viii. p. 1369.

in; a battery raised, and two demi-cannons and a whole culverin, taken at Naseby, were placed upon an old work against the Newark, being the very same guns which the king, not many days before, had used against the same place."* The governor, it is said, did not choose to await the assault, but at once surrendered. Another account however states, that the surrender did not take place till an attack had actually been commenced, and with the usual consequences.† But in whichever army Bunyan fought, he did himself little credit as a soldier. His company being on the point of engaging the enemy, he either exhibited some hesitation, or handled his firelock so awkwardly, that one of his comrades looking on seized the gun, and taking his place, marched with the party to the appointed station. Of those that fell in the brief encounter, Bunyan's substitute was the first and most conspicuous.

We hear nothing further of his military career. The events which followed this retaking of Leicester were not such as to allow either party willingly to suffer desertion. Neither is any intimation given, that the circumstance by which Bunyan so remarkably escaped an early death was attended with any disgrace. The allusion to it could hardly have been made without some species of apology, had it not been well understood at the time, that Bunyan's momentary want of adroitness required much less notice than his friend's impatient valour.

Whatever was the cause, Bunyan remained but a short time in the army. We again hear of him as surpassing all the other young men of Elstow and the neighbourhood, in the pursuit of amusements characteristic of a loose life and violent nature. It was not even in the ordinary way of excess that he acquired this bad eminence. There was something, as before, unearthly in his terrible language. It came from a soul stirred by more than passion. Those who judged him according to common rules and observation, could only shudder at his blasphemy. But he had still some to pity and pray for him. They remarked his conduct; listened to his conversation when the wild fit had passed away; and felt that he was not to be lost.

In one of his amusements even, however idly commenced, he could connect his wild, unhappy vagaries of thought with the dim hopes of a better future. According to a high authority, bell-ringing is supposed to be peculiar to England, and hence it early received the pleasant title of "the ringing island."‡ It was the peculiar dexterity of our forefathers in the composition of those musical peals, where the sounds interchange in such a complex yet regular order, which obtained for us this distinction. The soft, mellow carillons of other countries are tolled, not rung. Even the belfry of Bruges owes its charm rather to the first setting of its sweet chimes than to the habit and loving skill of men ringing joyously a free and glorious peal.

To such a young man as Bunyan, the art of ringing must have offered peculiar attractions; it demanded the exercise of physical strength, and it stimulated the love of praise; for no one could pretend to excel in ringing who had not a quick ear as well as a ready hand.

In England the practice had early become associated with the expression of almost every sentiment, gay or solemn, interesting to men's hearts. News of a victory had never been so well told as when the village steeple, just furnished with a peal of bells, rung out the tidings over hill and dale. Then not a wedding took place but the marriage-bell made all the country round partaker of the festival. The approaching, as well as the actual departure

* Whitelock, an. 1645, p. 151.

† Mercurius Veidicus, June 21, 1645.

‡ Sir John Hawkins, *History of Music*, vol. iv. p. 152.

of a soul on its journey into eternity, was announced by the familiar voices of the belfry. Thus, those who could make them speak, at will, felt that they had command over an instrument of no mean power; and that to make it tell the news which every change, or chime and toll, might communicate, was well worth the trial of a strong arm and feeling soul.

Hence, Bunyan's passionate love of ringing was not the desire of an idle dissipated man. He had just the mind fitted to catch at and enjoy the numberless associations belonging to the sound of bells. It was open to every suggestion which the chime or the peal might create. A single stroke awakened in his memory all that he had ever known of gala days, or hours of signal mourning. The rush of intelligible mellow sounds, which no other power could send over the far country, gave to bells, in his mood of feeling and thinking, a right to loving and religious reverence. He knew that he was wicked and worthless; but he had not trampled, in cold indifference, upon the blood of the covenant. By a strange inconsistency, he still clung affectionately, while plunged in a sea of iniquity, to every link in the chain of divine mercy. Nor is it to be supposed that he was inattentive to those traditional histories which, in his time, supplied many who had but few books to read with sufficient food both for imagination and sympathy. Bunyan was not in a state of mind to love only the merry chime or the peal rung on festivals. His were the very feelings to which the muffled or the passing-bell speaks with its fullest meaning; and often, may we believe, he took the sexton's place to announce, in moody pleasure, the departure of some struggling soul. Such stories as those told of the sister of Lady Jane Grey were still rife through all the villages of England, and would connect the thought of the passing-bell with visions of peace and hope. Lady Catherine, Countess of Hertford, ended her days a prisoner in the Tower. "All night," says the manuscript account of her last moments, "she continued in prayer, saying of psalms, and hearing them read of others; sometimes saying them after others. Divers times she would rehearse the prayers for the visitation of the sick; and five or six times the same night she said the prayers appointed to be said at the hours of death. And when she was comforted by those that were about her, saying, 'Madam, be of good comfort; with God's help, you shall live and do well many years;' she would answer, 'No, no! No life in this world; but in the world to come I hope to live for ever for here is nothing but care and misery, and there is life everlasting.' Finding death very near, she exclaimed, 'O Lord, for thy manifold mercies blot out of thy book all my offences.' Whereby, Sir Owen Hopton, perceiving her to draw towards her end, said to Mr. Bookeham, 'Were it not best to send to the church, that the bell may be rung?' and she herself hearing him, said, 'Good Sir Owen, let it be so.'"*

The mind which is commonly accounted the finest, in respect to genius, of all the minds that England ever produced, was evidently nurtured on food like this. In the truest and sweetest of the delineations of the great dramatist, we meet continually with passages which owe their charm to traditional history—history instructing and delighting simple men, by awakening them to love and pity.

Bunyan, in his worst days, had no want of natural susceptibility. Did we know the actual state of his mind at this period, we should probably be startled at discovering, that, far from being the unresisting subject of a rude depravity, it was visited by many a bright and beautiful vision—by dreams which, though vanishing in darkness, made him conscious of a better nature than that which showed itself to the world.

This is also rendered probable by the union which he early formed. Instead of making a heedless or precipitate choice, he selected for his wife a meek and gentle maiden,

* Harleian MS., No. 39. Sir Henry Ellis, *Original Letters*, 2nd series, vol. ii. p. 288.

poor, indeed, as himself, but pious, well-instructed, and of prudent, gracious demeanour. Had he been the mere savage roisterer, such as some of his biographers have represented him, or simply the blasphemer, as, in his humility and penitence, he describes himself, he would never have sought the heart of such a pure, gentle creature; nor, if he had, is it likely that his suit would have been successful. But their marriage took place with nothing but mutual love and confidence to recommend it: nor were they disappointed in the hopes which this mutual trust created. The fondness with which Bunyan ever spoke of his youthful and devoted wife affords sufficient proof of the blessing which attended their union. His boisterous spirit grew calm at her soft chiding. He had long neglected to read. She enticed him to recover the learning gained at school; and with tender, womanly wisdom bribed him to the effort, by giving him two little pious books,* the only property she had ever possessed,—a cherished treasure, because left her by loving and devout parents.

A great aid was thus afforded to the better feelings which now struggled for mastery in Bunyan's conscience. But no affection, however softening or powerful, can radically change a mind like his. Passions of every sort may be tempered by the one which is called into fresh predominance; but a soul agitated by fear, haunted by vague horrors, and habituated to every species of terrible speculation, can be but the occasional captive of gentle emotions. It wishes to escape from its moody visions; and if uneducated and unrefined, it has no sufficient resource but the indulgence of some wild and daring caprice.

Bunyan's character, therefore, seemed to his neighbours, generally, but little improved. The few, however, who cared to observe him more narrowly, still cherished the hope of his conversion. Among those who could thus hope against hope, were some pious women, members of a little congregation, the pastor of which was himself a signal example of the force of divine grace. Mr. Gifford, now a humble Baptist minister,† had, but a few years before, been major in a regiment of dragoons. At the head of his gallant followers, he had fought bravely for the king; and when the royal standard was overthrown he had still endeavoured, by an insurrectionary movement, to accomplish something in his master's behalf. But, proving unsuccessful, he was taken prisoner, thrown into Reading gaol, and condemned to die. No long time was to be allowed between the passing and the execution of the sentence. But the interval was sufficient for his clever and affectionate sister to devise a plan for his escape. When the hour appointed for his execution arrived, he was nowhere to be found. Having lodged in a ditch for a night or two, he was soon more comfortably located with his friends in London.

There was, even in those days, a College of Physicians; and persons who rightfully aspired to the honourable degree of Doctor of Medicine, had to pass through an expensive and laborious course of study. But many were the doctors of those, as well as of other times, who entered upon the practice of physic without an academical preparation. Such seems to have been the case with Major Gifford. After a brief period of concealment in London, he appeared at Bedford in the grave garb of a physician; and for several years practised successfully, though still indulging in the worst follies of his former life. Heavy losses at the gaming-table gave the first check to his vicious course. They compelled him to some degree of reflection. Providentially there fell in his way, just at the same time, one of those forcible, startling little volumes, which the early Puritans knew so well how to write, and which, notwithstanding all our changes of taste and style, cannot be now read without emotion. Like a countenance stern and rugged, and deeply

* These books were Dent's *Plain Man's Pathway to Heaven*, and *The Practice of Piety*.

† See *A Brief History of Bunyan's Church*, by its present respected minister, the Rev. John Jukes.

wrinkled with age, but still expressive of fatherly benevolence, one of these old Puritan treatises only requires to be perused with some attention, to explain at once how strongly affected a man like Gifford must have been when he first entered upon arguments so new and strange. They availed to make him search the Scriptures. That search ended in his discovery of saving truth. He became a convert and a believer. It was not enough for him now to pause in his career of sin. He felt that he must commence a course altogether new. Old associations, old employments, would bring with them old temptations. Though these might be resisted, he feared the trial, and took the humbler method of escaping them. The spiritual experience of many men, eminent for holiness and usefulness, has proved the wisdom of his decision. In ordinary cases, the convert's outward course may need but little modification. There may be nothing in his employments, or connections, involving more than the usual amount of worldly temptation; and it might embarrass him with the feeling that he had violated social duties and obligations, were he to turn suddenly aside from the beaten path of common life. But instances occur in which the old track seems so full of snares and pitfalls, that the discovery of the preciousness of the soul almost compels us to resolve we will walk no longer on such a path. The felt worth of life increases the sense of danger; and safety will be purchased at any price.

It took little time to satisfy Bunyan's future pastor as to the course which he should adopt. The Bible had made him acquainted with the way to peace and salvation. He saw that there were many around him altogether ignorant of the wonderful facts with which he had now become familiar. To give them knowledge of these things, and so deliver them from the snares of a fatal delusion, became the object of all his thoughts. Without any formal intention of becoming the minister of a sect, he gathered around him a little company of hearers. The number increased. A small chapel was erected; and the late major of dragoons—the physician known far and wide for his skill and his licentiousness—was owned as a pastor, remarkable alike for his gentleness, humility, and wisdom.

A happy circumstance indeed was it for Bunyan to be made acquainted with such a man. Mr. Gifford had a large stock of general knowledge, and was well able to suggest many things of eminent usefulness in the culture of a mind like Bunyan's. As a spiritual teacher, his own religious experience was invaluable. He had felt the agony for which this new convert had hitherto in vain sought relief. In the grateful sense of his own serene and steadfast hope, he saw the end to which he must direct him.

It would be no less edifying than pleasant to find ourselves in the company of two such men as these, and just at the time when the one, mature in thought and rich in knowledge, might be supposed to have partially discovered the native genius, as well as the peculiar religious condition, of his companion. Sufficient importance has not been attributed to Bunyan's acquaintance with Gifford. It made the inquirer aware of the existence of a higher and better class of minds than any with which he had before come in contact. Themes were started and discussed, which opened to the uneducated intellect a new world of ideas. The language, the mode of argument, the illustrations, which a man like Mr. Gifford would employ, when enforcing divine truth, would have a powerful effect in stimulating it to exertion. That deep anxiety of soul kept every topic, and even all turns of thought, in subordination to one great question, would neither lessen the mental effort, nor the mental improvement, attending this intercourse between the pastor and the convert. The former, though long conversant with the world and various classes of society, had, probably, never met with a mind so fresh and vigorous as that of Bunyan. The latter had certainly never before enjoyed the advantage of a frequent and familiar intercourse with so enlightened a friend.

A new era was commenced in Bunyan's existence. We are only informed of the broad fact, that he had passed the boundary line between darkness and light. There is such an infinite importance in this fact, that it is no wonder if every inquiry respecting the progress of his character in other respects should fail to interest. But no great event in a man's life, when that event belongs to the man himself more than to his outward circumstances, can fail to affect his condition in many points besides that which it immediately reaches. Let the beggar find himself suddenly the heir to a prince's fortune; he may throughout his life evince that the event, wonderful as it is, has spent its whole force in the change of his garb and diet. Let another beggar, the same day, be visited by the Spirit of heaven; and enter, under his guidance, upon the princely inheritance of divine truth, and the event which has thus happened to him, will be connected in its results with the history of his whole being, and will be traceable, as a real presence, in all the lights and shadows of his path through life.

Bunyan's conversion was, at the same time, the awakening of his genius. His acquaintance and conversation with Mr. Gifford was equivalent to education. He learnt to talk, to think, to reason; and thus, when the proper time arrived, he was in no bad state of preparation for writing.

Both Bunyan and his friends took somewhat too much delight in speaking of his want of learning. A man who has begun at twenty to be an earnest thinker, may well, at thirty, be a useful writer. There is no species of weakness or defect which has not been made the subject of boast. Age, so carefully concealed in most cases, is, in some, exaggerated: defect of vision is graceful: the want of resolution, a tender claim to sympathy: ignorance, a magnifying glass, to show the beauty of original genius. But certain it is, that if Bunyan, and other such men, had not found means to supply their early defects of education, they either would never have written, or not written as they wrote. There is this reason on the side of those who regard the case of men, not educated in early youth, as intellectually hopeless. So few overcome the obstacles to a later training and discipline, that their success only creates surprise, and no credit is given to the power which an active mind possesses to make a school for itself anywhere and everywhere, and to find the materials of education and knowledge scattered liberally on every path of life. Not noticing this, we look with astonishment at the announcement that men without learning in their youth become, in after years, remarkable for wisdom. We forget, in our surprise, that it is no miracle if seed sown, at a late season, in good ground, produces a plentiful harvest.

But Bunyan became a preacher long before he tried his ability as a writer. This was a doubtful advantage. It would have led, in most cases, to that bold carelessness, and indifference to correctness of thought, or precision of language, so common to ordinary speakers when they become authors. But with Bunyan, the course was one of necessity; and his strong, sagacious mind, turned the perilous temptation to conceit into a profitable discipline. He learnt, by his successive efforts, to speak usefully and forcibly; found what were the difficulties, and what the methods of making his thoughts best understood. As a speaker, he had not to wait long to see the result of his efforts; nor was he, like a writer, in danger of comforting himself with the flattering notion, that his least intelligible expressions might be pardoned, and, perhaps, admired. He could discover, almost by a glance, how much meaning his words conveyed to the minds, or with what power they touched the hearts, of his hearers. In the conversations which followed, every thought uttered, every phrase employed, would be tried by a rough and hardy criticism. The humblest hearer of such a preacher would feel himself justified in telling him what seemed false in his argument, or bad in his language. To a great degree, the honest good sense of those who indulged in this

criticism would scure its truthfulness. In all cases, the humble preacher, awakened to the strongest desire for self-improvement, would feel, that the better he could satisfy the understanding of his hearers, the greater must be his mastery of thought and language. Every day convinced him more and more of this truth; and though his simple and direct object was to make men feel the value of that grace which had wrought so powerfully in his conversion, he was, at the same time, incidentally subjecting himself to the severest and the most effective of all the processes of education. He was selecting subjects for themes and exercises from the grandest storehouse of fundamental truths. As he traced his plan of argument on the ground thus furnished him, and worked it out, to his best ability, in all its details, he was, in reality, affording his mind the best species of cultivation; supplying by his unpremeditated, inartificial course of study, that very want which is so rarely met in schools of learning, and which, consequently, leaves so large a proportion of scholars practically uneducated. Day after day, every thought which was to be uttered on the Sabbath had to answer the inquiry, whether it deserved the name of a thought—whether it had shape and substance, and was worth the saying. We speak here only of a mind like Bunyan's. Inferior intellects subject their crude fancies to no such process; but where a true education is possible, whether begun at school, or commenced in mid-manhood, this is the course pursued. Thoughts arise in the mind: they are tried; and then fitted, by a growing and cultivated instinct of taste, to the best words which a native language will afford. It was thus that Shakspeare was educated, or educated himself. Thus Burns learned to write; and Bunyan, with the advantage of a long preliminary course, painfully chosen, and diligently pursued, was far less a prodigy when he surprised the world by his good writing, than are nine-tenths of the authors who, with only a nominal education, have attempted to amuse or instruct mankind.

But he had yet to endure many spiritual conflicts. These he has himself described with that same painful but edifying exactness which marks the account of his earlier distresses. Had he not left us this narrative of the great events of his inner life, we might still have formed, from the common records of religious experience, some not inadequate notion of the distresses of such a convert prior to his final triumph. But it is a natural consequence of the interest taken in the recital of individual trials, to suppose that the sufferer with whom we are immediately sympathising has alone endured the sorrows which so touch our feelings. There is, indeed, in every case of inward conflict something special; a trait or two, giving it a definiteness which will not allow of its being forgotten in the mass. This is all that is necessary to create that intimate acquaintance—that friendship so ideal, and yet so real, between the writer and the reader, which gives such an unspeakable charm to autobiography. It is in Bunyan's own language only that we can dare to trace those startling, awful figures, which come dimly out of the abyss of his soul, and are then lost again in the broader light of a more common experience. There would have been an unholy boldness in any attempt to change, to add to, or diminish, the frame of a narrative like his. But independent of that peculiar terror which haunted his soul in its darkest moments, the struggles through which he passed may be found described in the biographies of many of the early Methodists; and were religious men as open-hearted self-inquirers as they formerly were, such things would still be read in the lives of preachers, writers, and eminent members of every religious party in the kingdom.

CHAPTER III.

To all appearance, that was a sad day for Bunyan, just rising into popularity and usefulness as a preacher, when the magistrates of Bedford issued an order for his immediate apprehension. We have no precise information respecting either the death of his first wife, or the circumstances under which he married the second. Four motherless children were left him by the former. Among them was a little blind girl; so gentle, so loving, and of so thoughtful a spirit, that, clinging as she ever did to her father, her presence comforted him in the saddest hours of natural despondence. To be torn from these children whom he so tenderly loved; and from his lately married wife, whose resolute spirit has invested her, in the history of his imprisonment, with the character of a heroine;—to leave too the flock which had gathered round him in every village of the neighbourhood, was indeed a trial difficult to be borne. But the sun was shining behind the cloud. The shadow on his path made it look dark and dreary, but the shadow was cast from a rock which would shelter him.

In more than one respect it was for Bunyan's advantage to be withdrawn awhile from the world. His mind was not yet sufficiently strong and tranquil to exercise its best powers with uninterrupted vigour. Of all men who wish to be useful, the preacher should be most master of himself. Valuable as is spiritual experience, it is not in the hour of actual suffering, or under the excitement of some immediate internal triumph, that the expounder of divine truth may speak most profitably to his hearers. It is only when wisdom has put every emotion to the test, and proved its origin, that the experience which it has increased may claim a right to teach.

With all his defects, Bunyan was admirably fitted to become a profitable preacher. Thus, had he been left uninterrupted, his usefulness might have daily increased; but he would not have acquired either the knowledge, or the power, which ultimately rendered him not merely an excellent village itinerant, but a teacher of world-wide fame and corresponding influence.

The proceedings taken against him were, from first to last, more than usually cautious and indulgent. Though but little known as yet beyond the confines of his own sect, he had even now sufficient reputation for talent to make him a marked man. He was a deacon, and a formally recognised teacher in the congregation to which he belonged. His public baptism had been spoken of far and wide; and he was already an author. The Treatise entitled, *Some Gospel Truths opened, according to the Scriptures*, appeared in the year 1656. Bunyan, in the course of his preaching, had come into collision with the Ranters and Quakers, at that time abounding in almost every part of the country. He was alarmed at the power which their fanaticism exercised on the minds of the people. But he seems to have confused together two very different sects. The Ranters were as little like the Quakers, with whom he regarded them as associated, as the Anabaptists of Munster were like the respectable followers of Menno Simonis. Bunyan's first production, therefore, although remarkable, in many respects, for vigorous good sense and religious knowledge, seemed to some men like a bolt shot at a venture. It wounded those with whom, had he better understood their feelings, he might have been glad to interchange brotherly regard. He was answered by Edward Burroughs, a youthful follower of George Fox, and one of the most eminent of his preachers. His conduct and his language were equally marked by solemnity, and uncalculating self-devotion. This son of thunder, as he was commonly called by his

hearers, after having travelled, as a preacher, for ten years, was apprehended, thrown into Newgate, and there left to die at the age of twenty-eight. "I have had," he said, as he was expiring, "the testimony of the Lord's love unto me from my youth: and my heart, O Lord! hath been given up to do thy will. Though this body of clay must turn to dust, yet I have a testimony that I have served God faithfully in my generation; and that spirit that hath lived, and acted, and ruled in me, shall yet break forth in thousands."*

The answer which such a man would return to what he regarded as a false representation of doctrines dear to himself and his brethren, was not likely to be couched in mild or temperate language. It was only on the title-page of his reply that he seemed to think it necessary to show that he remembered "the spirit of meekness and love." Bunyan's *Vindication* followed; and his credit rose with his party, as they discovered with what skill and force he could meet so powerful and subtle an antagonist.† This controversy attracted a more than ordinary interest in the neighbourhood where Bunyan was best known. The excitement created by the visit of George Fox was still at its height. "As we travelled," says the Quaker patriarch, "we came into Bedfordshire, where we had large gatherings in the name of Jesus. After some time we came to John Crook's house, where a general yearly meeting for the whole nation was appointed to be held. This meeting lasted three days, and many friends from most parts of the nation came to it; so that the inns and towns thereabouts were filled—for many thousands of people were at it. And although there was some disturbance by some rude people, that had run out from truth, yet the Lord's power came over all, and a glorious meeting it was. And the Everlasting Gospel was preached, and many received it (for many sorts of professors came to the meeting), which Gospel brought life and immortality to light in them, and shined over all."‡

Bunyan might have reason to fear that, in the then unsettled state of men's minds, such a gathering of excited multitudes might sweep away, like a torrent, whatever little harvest he was looking for from his labours. But, though his tracts were written against a people then universally persecuted, they only contributed to render him more conspicuous as a sectary himself. He became the subject of general conversation. His talents were now as observable as his zeal; and the magistrates, whatever might be their private wishes, could hardly, while the laws remained such as they were, leave him to preach undisturbed.

One of his favourite stations was in the quiet village of Samsell. Two years had passed since his first appearance as an author; and his reputation was now still further advanced by the publication of his discourse on *The Rich Man and Lazarus*. While the congregation to which he was more permanently attached sought to prove their reverence for his talent by raising him to a higher position among them, the people at a distance, who could only occasionally hear him, looked eagerly for the return of the season when he might again visit their neighbourhood.

Great accordingly was the excitement at Samsell, as the whispered report ran from cottage to cottage that he was to preach there on November the 12th. But the report spread further than the little circle of devout villagers, yearning for the food which he seemed so peculiarly able to bestow. The news startled a rich country squire, who was in the commission of the peace. He communicated it to his fellow-justices; and, after a grave conference, it was determined that it would be to their own peril if they did not make some effort to silence a schismatic now become so notorious.

Bunyan received secret intimation of this proceeding; but he resolved to keep his

* Neal, vol. v. p. 211.

† Burroughs also met Bunyan, according to the custom of the times, in public disputation at the Market Cross in Bedford. The victory was of course decided as each party thought most to the credit of its leader.

‡ Fox's Journal, 1658, p. 282.

engagement with the people who so eagerly expected him. He appeared at the hour appointed, ascended the pulpit, prayed, and read his text: "Dost thou believe on the Son of God?" At that moment a constable entered the meeting-house, and, mounting the pulpit stairs, ordered him to descend. Bunyan pointed to the open Bible; and, for an instant, the man was abashed, and at once desisted from the intended violence. He had scarcely, however, recovered from his surprise, when he repeated his command in the name of the King, and assumed the air of a man who had no time to lose. Bunyan, with equal loyalty and prudence, intimated his readiness to follow him. They proceeded to the house of Justice Wingeote. He was not at home; and Bunyan was released, his friends pledging their word that he would appear before the justice the next morning.

From the account which he himself is said to have drawn up, we learn that the examination was conducted with the usual mixture of honest, resolute determination, on the one side, and perplexity on the other. Had Bunyan been merely called upon to hear the Common Prayer at church, or to cease from employing a language insulting to those who did, there are many men of very sincere and earnest minds who would question the necessity of his consigning himself to prison, and giving up every apparent means of public usefulness, for such a matter. But the great object of persecution, was to wring from such men as Bunyan a consent to remain silent, where they felt it the most necessary duty, and the grandest of human privileges, to speak. The man who agrees to such a sacrifice of natural dignity, lowers the standard of morals, and thus does more harm to the cause of truth than an erring preacher. Bunyan felt how much there was at stake: his liberty, his own natural rights, on the one side; on the other, the liberty which Christ had given him; the deposit with which he had been entrusted by the Holy Spirit. On either hand, there was a sacrifice to be made; but, happily for himself, and for the honour of both humanity and the gospel, not all the threats of the justices, combining as they did with his own thoughts of a ruined home, could render him doubtful for a moment as to which of his grand possessions he should resign.

To prison, therefore, he went; but circumstances occurred during the first months of his confinement to encourage the hope of a not distant release. In seven weeks the sessions would be held at Bedford. He might reasonably expect that judges who were free from local prejudices would take a liberal view of his case, and not press him with such severe injunctions as the country justices. Sadly mistaken in this notion, he was told by the presiding judge, that unless he would immediately conform to the Church, and cease preaching, he should, after three months' further imprisonment, be banished the land. Still, hope did not forsake him. He was visited in prison by messengers from the neighbouring magistrates. The language which they used was evidently dictated by a desire to serve him. Much indulgence was allowed him in prison, and just as the three months expired, at the end of which, according to Judge Keeling's sentence, he ought to be transported, intelligence arrived that the king was shortly to be crowned, and that there would be a general jail delivery.

But he was again to suffer disappointment. In cases like his the pardon was to be formally sued for under the great seal. Such a process involved difficulty and expense. His wife, therefore, determined upon an attempt which came more within the reach of her simple energy. Provided with the form of a petition to the House of Lords, and a recommendation to Lord Barkwood, she set forth on her journey to London. The benevolent nobleman, upon whose influence she had so much confided, listened patiently to her sad tale, and promised his best exertions on her behalf. Taking the petition, he consulted with several peers as to the surest mode of giving it effect. "The judges alone

have power in such a matter," was the only answer he could obtain; and the weary, disappointed wife had nothing to sustain her now almost wasted hope, but the thought that, as she could not appeal to the lords, she would at least make herself heard before the judges.

Happily for her, the assizes were to be held at Bedford in the month of August, now near at hand; and, still more to encourage her resolution, the judge appointed to preside at them was the wise and pious Sir Matthew Hale.

No name can be found in English history more deserving than his of respect and veneration. The knowledge of his life and character may do much towards illustrating the state of affairs in which Bunyan, and other men of his class, were so deeply concerned. This great lawyer afforded in every stage of his eventful and laborious life a beautiful example of the truth of Luther's maxim, *Bene orasse, bene studuisse*. He never studied without prayer, and never studied without success. There were circumstances, even in his early days, indicative of the destiny which he was to fulfil, as a memorable instance of the highest practical wisdom combined with the most genuine spiritual-mindedness. His father, the inheritor of a small patrimony, had been called to the bar; and the ability which he manifested gave early promise of success. But scruples of conscience, the mere vagaries of some minds, were with him irresistible arguments. He could not satisfy himself that a Christian might, under any circumstances, attempt to make "the worse appear the better part." Whatever the answers, familiar in legal reasoning, to this dilemma so fatal to a lawyer, the father of the future Lord Chief Justice bade an early and last adieu to Westminster Hall. He retired to a small estate in the country, where he was honoured and beloved for his numerous virtues; but died while still young, leaving his son, then in his fifth year, and deprived of both parents, to the care of a relation, Mr. Kingseot. This gentleman was a person of good estate and ancient descent, but conspicuous for his violent attachment to the Puritans. He accordingly placed his youthful ward in a school kept by a clergyman of the most rigid character, designated by Anthony Wood, as, "one Mr. Staunton, the scandalous Vicar of Wootton-under-Edge." There, however, he gained sound learning, and suffered no loss of vigour or youthful spirit. He went to Oxford with a well-cultivated mind; but seems to have hastily blended the principles in which he had been educated with the notion that he was free to partake in amusements to which they were usually regarded as opposed. Archbishop Laud had taught the most rigid academicians, and the most hopeful churchmen, that theatrical entertainments were not inconsistent with the general tenor of their pursuits. This should be borne in mind when we read that a young man of religious principle found frequent delight in a theatre. A religious drama, or mystery, and an ordinary play, were different things. But the taste and feeling which sought pleasure in the one, would find themselves, at least, equally gratified in the other; and this mode of exciting the affections being once legitimatised, there would be no great shock to the conscience, when the rough contrivances of a college hall or chapel were exchanged for the skilful grace of a licensed stage.

But the future judge discovered, in good time, the danger of yielding to the charm which fascinated his imagination. After a few seasons of perilous indulgence, he made a solemn vow never again to enter a theatre.

Another of his amusements at Oxford was fencing. This deserves to be mentioned as affording a further illustration of his character. He acquired great skill in the exercise. His master was famous at the time; and he took such pleasure in the lessons which this accomplished teacher gave him that he soon became superior to all his fellow pupils. "I can aid you no further; you are as perfect in the use of the sword as I am myself."

Such was the language of the fencing-master to young Hale. "I am half inclined to believe you," he said; "but I have my doubts. Now it so happens that you occupy a house which forms part of my inheritance. Listen to my proposal. I challenge you. If you defeat me, your equal, as you say, readily, you shall henceforth live in the house rent-free." The challenge was accepted. Hale soon found, as he suspected, that his master had flattered him. He fulfilled his promise; and ever after considered that he had not purchased at too high a price this defence against flatterers.

The course of his studies at the University was just closed, when his tutor, Mr. Sedgwick, received the appointment of chaplain to Lord Vere, then preparing for a campaign in Holland. His affection for Mr. Sedgwick, and his love of enterprise, made him resolve to become a volunteer in the army of the Prince of Orange. But before he could fulfil this chivalrous design, it was necessary that he should consult some eminent lawyer on matters connected with his property. Serjeant Glanvill listened with delight to the lucid statements of his client. He discovered the peculiar fitness of his intellect for legal studies; and soon persuaded him to give up the thought of "trailing a pike" in the Dutch army.

Entered at Lincoln's Inn, he fully realized the learned serjeant's expectations. When, in due time, he was called to the bar, his vast professional knowledge astonished the ablest and most experienced of his brethren. But neither his studies nor his success diverted his mind from the solemn resolution which he had early formed of making God's law the golden rule of his life. When, as one of the proper and long-expected results of his reputation, he was raised to the bench, he drew up for his guidance a set of maxims, equally demonstrative of his profound wisdom and practical piety.

The part which he took, when the convulsed state of the country threatened the total subversion of law and justice, proved one of the strongest barriers against the terrors of revolution. As a member of the Assembly of Divines at Westminster, he had it in his power to check the violence of fanaticism, and to temper, by his sage counsels and moderation, the natural tendency of such a body to prejudiced decisions. That he signed the "solemn league and covenant," can create little surprise when it is considered that he was brought up by a Puritan guardian, and educated by a Puritan tutor. "At no period of his life," says Lord Campbell, "did he consider any form of church government essential to the enjoyment of the blessings of the gospel. The system which he had pledged himself to 'extirpate' was only what he called, 'the rampant exclusiveness of a semi-popish hierarchy;' and though he stoutly denied the necessity of episcopal ordination, and preferred the Presbyterian polity of the reformed churches abroad, he did not object to a modified Episcopacy, such as had been proposed by Archbishop Usher, and he never countenanced the wild doctrines of the Independents or Anabaptists." *

But for the influence which this great man exercised over the minds of his most turbulent associates, the very archives of the country would have been given to the flames. It was seriously proposed in parliament, as a measure necessary to reform, that the Tower should be searched for ancient documents, and that such as were found should be immediately destroyed. The wise lawyer, it is said, took upon himself the province "to show the madness of this proposition; the injustice of it; and mischiefs that would follow on it; and did it with such clearness and strength of reason, as not only satisfied all sober persons, but stopped even the mouths of the frantic people themselves." †

Though a known and open defender of the royal authority, he deemed it his duty to accept a judgeship under the Commonwealth. It was well that he did. Cromwell had

* *Lives of the Judges*, vol. i. p. 522.

† *Bishop Bunnett's Life of Sir Matthew Hale*, p. 24.

threatened to govern by his red coats, if the lawyers would not lend him their ermine. So well, however, was the loyalty of Hale known, that on the Restoration he was raised to the dignity of Lord Chief Baron, and subsequently to that of Chief Justice. On his receiving the former appointment, the Earl of Clarendon, then Lord Chancellor, remarked on addressing him, that "if the king could have found an honest and fitter man for the employment, he would not have advanced him to it; but that he had preferred him because he knew none that deserved it so well."*

While thus engaged in the highest offices of his profession, Judge Hale was, with equal earnestness, employed in the study of divine truth; his conduct, both in public and in private, answering to his early piety. In the rules written in his *Diary*, we find him resolving every morning to lift up his heart to God in thankfulness for continued life; and to renew his covenant with God in Christ, rejoicing in the height of that relation, and resolving to be one of his people, rendering faithful allegiance. For thirty-six years he never once failed going to church on the Lord's-day; and in writing to his children he says, "Be strict and religious observers of the Lord's-day. Resort to your parish church twice that day, if your health will permit; and attend diligently and reverently to the public prayers and sermons. Receive the sacrament at least three times in the year, and oftener, as there is occasion, in your parish church."†

In reference to his public duties, he drew up the following maxims: "Not to be solicitous what men will say or think, so long as I keep myself exactly according to the rules of justice. Not to rest upon my own understanding or strength, but to implore and rest upon the direction and strength of God. Not to be too rigid in matters purely conscientious, where all the harm is directly of judgment."

This last rule was in strict accordance with the principles which he professed and followed throughout his long course of usefulness. Though venerating the Established Church, he abhorred intolerance, and looked with respect upon all shades of opinion, formed piously and conscientiously, however differing from his own. No stronger testimony can be given to his character, in this respect, than that borne by Baxter, his neighbour at Acton, and long in the enjoyment of his intimate friendship. "The last year," says Baxter, "of my abode at Acton, I had the happiness of a neighbour whom I cannot easily praise above his worth; which was Sir Matthew Hale, whom all the judges and lawyers of England admired for his skill in law, and for his justice, and scholars honoured for his learning, and I highly valued for his sincerity, mortification, self-denial, humility, conscientiousness, and his close fidelity in friendship. When he came first to town, I came not near him, lest, being a silenced and suspected person with his superiors, I should draw him also under suspicion, and do him wrong, till I had notice round about of his desire of my acquaintance; and I scarce ever conversed so profitably with any other person in my life. He was most precisely just, insomuch as I believe he would have lost all that he had in the world rather than do an unjust act. Patient in hearing the tedious speech which any man had to make for himself; the pillar of justice; the refuge of the subject who feared oppression; and one of the greatest honours of his majesty's government; for, with some more upright judges, he upheld the honour of the English nation, that it fell not into the reproach of arbitrariness, cruelty, and utter confusion. Every man that had a just cause was almost past fear, if they could bring it to the court of assize where he was judge. . . . The conference which I had frequently with him (mostly about the immortality of the soul, and other foundation points,

* Burnett's *Life*, p. 26.

† Works. *Letters to his Children: Letter ii. On Religion.*

and philosophical) was so edifying, that his very questions and objections did help me to more light than other men's solutions. Those that take no men for religious who frequent not private meetings, &c., took him for an excellently righteous moral man. But I, that have heard and read his serious expressions of the concernments of eternity, and seen his love to all good men, and the blamelessness of his life, thought better of his piety than of my own. When the people crowded in and out of my house to hear, he openly showed me so great respect before them at the door, and never spake a word against it, as was no small encouragement to the common people to go on; though the other sort muttered that a judge should seem so far to countenance that which they took to be against the law.* On hearing of Sir Matthew's determination to resign his high office, that "the place might not be a burden to him, nor he to it," Baxter remarks, that "he went off the stage with more universal love and honour for his skill, wisdom, piety, and resolved justice, than ever Englishman did before him, or any magistrate in the world of his rank, since the days of the kings of Israel. He succeeded me in one of the meanest houses that ever I had lived in, and there hath ever since continued with full content, till now that he is going to his native county, in likelihood to die there. It is not the least of my pleasure that I have lived some years in his more than ordinary love and friendship, and that we are now waiting which shall be first in heaven. 'Whither,' he saith, 'he is going with full content and acquiescence in the will of a gracious God, and doubts not but we shall shortly live together.' Oh, what a blessed world were this, were the generality of magistrates such as he!" †

Such was the man before whom Bunyan's cause had now to be brought. The judges arrived at Bedford in August, 1661. Sir Matthew was accompanied by Judge Twisdon, and some of the local justices, to a chamber in the Swan Inn. Thither repaired Bunyan's wife, a young woman, as we have seen, well fitted to be the bosom companion of such a man—endowed with an energy equal to her affection, and of sufficient intellect as well as piety to understand the whole of her husband's case, as far as his conscience, and her love and duty, might determine such a matter.

A crowd of gentlemen surrounded the celebrated judge, when this young simple woman made her way to his presence. Some of these were well acquainted with the reason of her appearance. Here and there was one who secretly honoured her husband's piety, and believed that his preaching was fruitful of good; the greater number regarded him as a disturber of the peace; the rest, ignorant of the business, could only look on in amaze as they saw her prepare to address his lordship. She had already presented two petitions to him, but without effect. Approaching him now, for the third time, she said: "My lord, I make bold to come once again to your lordship to know what may be done with my husband." "Woman," replied the judge, "I told thee before, I can do thee no good, because they have taken that for a conviction which thy husband spoke at the sessions; and unless there be something done to undo that, I can do thee no good." "My lord," was the answer, "he is kept unlawfully in prison. They clapped him up before there was any proclamation against the meetings. The indictment also is false. Besides, they never asked him whether he was guilty or no; neither did he confess the indictment."

The sympathising countenance, the earnest attention of the judge, at this moment, seems to have greatly alarmed one of the country justices, and, unable to repress his fears, he impatiently exclaimed, "My lord, he was lawfully convicted." "It is false!" cried the wife, in the shrill tone of womanly indignation; and then she endeavoured to argue the

* *Reliquie Baxterianæ*, part iii. p. 47.

† *Baxter*. Part iii. p. 175.

point of law, as to the existance of any legal conviction. Hale, upon this, called for the *Statute Book*; and another alteration took place between the poor anguish-stricken woman and the justices. Then, recovering herself a little, and fixing her eyes upon the only person in the company who evidently pitied her, she said, "My lord, I was a while since at London, to see if I could get my husband's liberty; and there I spoke with my Lord Barkwood, one of the House of Lords, to whom I delivered a petition, who took it of me, and presented it to some of the rest of the House of Lords, for my husband's releasement; who, when they had seen it, said, they could not release him, but had committed his releasement to the judges at the next assizes. This he told me; and now I come to you, to see if anything may be done in this business, and you give neither releasement nor relief."

Judge Twisdon asked, "Will your husband leave preaching?" and added, "if he will do so, then send for him."

The wife knew too well the spirit of her husband, to hope for his liberation on the condition intimated. She partook of his spirit, and would not have been worthy of his choice if she had not. Her reply was prompt and simple: "My lord, he dare not leave preaching as long as he can speak."

When Judge Twisdon on this exclaimed, "Why should we talk any more about such a fellow? Must he do what he lists?" She replied, that her husband desired to live peaceably, and to follow his calling, that he might thereby maintain his family: "For," she added, "I have four small children that cannot help themselves; one is blind; and we have nothing to live upon but the charity of good people."

"Hast thou four children?" asked Sir Matthew, on hearing that statement. "Thou art but a young woman to have four children." She explained that she was only the mother-in-law of these children; but adding other circumstances of distress, the benevolent judge, looking very soberly on the matter, said, "Alas, poor woman!" He then endeavoured to explain to her how the law stood, and openly expressed his sorrow that he had not power to help her; finally telling her, that she must do one of three things, of which he had before spoken; apply—that is, to the king; sue out a pardon; or get a writ of error. "A writ of error," he added, mildly, "will be cheapest."

Finding that all further representations or entreaties were vain, the poor woman retired; but not till she had let her long repressed agony escape in a flood of tears, poured forth, she endeavoured to believe, not so much in sorrow for herself and husband, as in pity for their blinded persecutors.

Nothing was now left for Bunyan but to wait as patiently as he could for the next assizes. He hoped that then, by getting his name enrolled on the list of felons, he might ensure his being brought before the judges. This was one of the objects most earnestly pleaded for by his wife; and it thus appears, that Bunyan must either have felt great confidence in his own powers of persuasion, or had entertained a strong belief in the integrity of the courts. His design, however, was defeated by the clerk of the peace. That functionary seems to have had reasons of his own for not letting him state his case to the judges. The assizes passed off. Again and again the season for their being held returned; but Bunyan was left in prison, as one whose sentence had been irrevocably passed.

CHAPTER IV.

It would be a violation of biographical truth, to exalt the character of Bunyan for patience in suffering above that of the many other faithful men who endured persecution in the cause of religious freedom. His imprisonment was a great injustice and a great distress. The mildest form which such an infliction can assume, will still leave it terrible to a man of ordinary sensibility. As far, however, as the common character of a prison could be softened, Bunyan's was divested of all the horror not inseparable from such a place. The mere fact, that he could, at times, leave the prison; that on one occasion, at least, he travelled from Bedford to London, and back, without molestation, shows how little malice there was in his general treatment. Let any reader compare Bunyan's account of his prison hours with the narrative of the sufferings endured by many of the Puritan clergy, or with the statements abounding in Whitehead's *Christian Progress*, and the journals of George Fox, and he will assuredly confess, that the persecutors, into whose hands Bunyan fell, were the most merciful of their class. Take, for example, from a miscellaneous multitude of other cases, that of Mr. Bampffield, educated at Wadham College, Oxford, and Minister of Sherborne, in Dorsetshire. Having ventured to preach in private, after the act of uniformity had been passed, he was apprehended, and cast into prison, with twenty-five of his hearers. There was but one room, and one bed, for all. Having been released, after a few days, from this imprisonment, he was again apprehended, and lay nine years in Dorchester jail, from which he was only liberated to be again seized, and thrown into Newgate, where he lingered some time, and then died. Mr. DeLaune, the author of a *Plea for Nonconformists*, being fined to an amount which he could not meet, was sent to Newgate. His wife, and two little children, homeless and penniless, went with him. The unhappy family struggled with their wretchedness for fifteen months, when father, mother, and children all died within the prison walls.* Some passages from the journals of George Whitehead, the Quaker, will show still further how mild was Bunyan's lot in comparison with that of many other sufferers. Whitehead, then a young man, was already well acquainted with prisons, when, in 1655, he was apprehended at Bury St. Edmunds, with several of his companions, and cast into the common ward of the town jail. This, he says, was a low, dungeon-like place, under the market-house; rye-straw, on a damp, earthen floor, being the only provision made for their resting. Wretched as was the place, it was rendered far more so by the brutality of the jailer and the other prisoners; the frauds of the former, and the infamous indulgences of the latter, being sternly reprov'd by the water-drinking Quakers. "Thus, day by day, we were abused, beaten, buffeted, kicked, spurned at, and despitefully used, for no other cause but testifying against the frequent drunkenness, swearing, wickedness, and ill-government in that prison; and against the tyranny, cruelty, and bad example of the jailer, his turnkey, and tapster."

A ward existed still worse than that into which they had originally been put. Into this they were now removed, as a proper punishment for their sobriety and devotion. But the resources of the jailer were not yet exhausted. There was a dungeon, properly so called. Their keeper threatened to let them down into this place by a cart-rope. Softening, however, a little, he condescended to use a ladder for the purpose. "Into this dungeon," says the narrator, "they seldom put any, except some very quarrelsome, murderous persons; for it was about four yards deep underground, and very dark, and but a little compass at the

* Neal: *History of the Puritans*, vol. iv. p. 486.

bottom, and in the midst thereof an iron grate, with bars above a foot distant from each other; and under the same a pit, or hole, we knew not how deep. But being warned thereof by a woman that saw us put down, and pittied us, we kept near the sides of the dungeon, that we might not fall into the said pit; and there we were detained near four hours, singing praises to the Lord our God, in the sweet enjoyment and living sense of his glorious presence, being nothing terrified nor dismayed at their cruelties, but cheerfully resigned, in the will of the Lord, to suffer for his name and truth's sake, if they had left us to perish in that dark, dismal, stinking dungeon."

After enduring sufferings like these for many months, the prisoners received an order of release. How pathetic and how noble were the sentiments expressed by Whitehead on reviewing this period of his captivity! "I am truly and humbly thankful to the Lord our God, in remembrance of his great kindness to us! How wonderfully he supported and comforted us, through and over all these our tribulations, strait confinement, and ill-usage, and preserved us in bodily health! In the comfortable enjoyment of his glorious divine power and presence, several of us have often been made to sing aloud in praise to his glorious name; yea, his high praises have been in our mouths oftentimes, to the great amazement and astonishment of the malefactors shut up in the same ward with us. When walking therein, our hearts have been lifted up in living praise to the Lord, often for several hours together, with voices of melody. Oh! the sweet presence and power of the Lord our God, how precious to be enjoyed in prisons and dungeons, and strait confinements! O my soul, still bless thou the Lord, and for ever praise his excellent name, for the true, inward sense and experience thou hast often and long had, and still hast, of his divine power and unspeakable goodness! Although we were confined to a noisome, common ward, and strait, stinking yard, yet the Lord, by his power, so sanctified the confinement to me, that I had great peace, comfort, and sweet solace; and was sometimes transported, and wrapt up in spirit, as if in a pleasant field, having the fragrant scent and sweet smell of flowers, and things growing therein, though I was not in an ecstacy or trance, my senses being affected therewith. So that the Lord made bitter things sweet unto me, and hardships easy; although we were sensible our persecutors and oppressors were so cruel toward us, that they cared not if we had all perished in the jail. But our trust and confidence was in the name of the Lord Jehovah, in whom is everlasting strength and safety."*

An account is given by George Fox of his imprisonment at Launceston, still more startling for the loathsomeness of its details than any in Whitehead's journals. The prison bore the fit and ominous name of Doomsdale, and there were traditions about it well calculated to increase its horrors to any ordinary mind. But here again we meet with the same triumphant fortitude, with the same spirit, repelling from itself every shade and form of darkness. "The prisoners," says George Fox, "and some *wild people* would be talking of *spirits* that haunted *Doomsdale*, and *walked* there; and of how many had died in it; thinking, perhaps, to terrify us therewith. But I told them, and *Friends*, 'that if all the *spirits* and *devils* in *hell* were there, I was over them in the *power* of *God*, and feared no such thing; for *Christ*, our *Priest*, would sanctify the *walls* and the *house* to us, even He who bruised the head of the devil.'" †

Unjust and afflicting as was Bunyan's imprisonment, it exposed him to none of the miseries here described. He had never to suffer an hour of such wretchedness as fell, again

* The Christian Progress of that ancient servant and minister of Jesus Christ, George Whitehead, historically relating his experience, &c. &c. 1725. Part I, pp. 80—95.

† A Journal; or, Historical Account of the Life, Travels, &c. &c., of that ancient, eminent, and faithful servant of Jesus Christ, George Fox. 1694. Pp. 186-7.

and again, to the lot of Fox, Whitehead, and their companions. He had not, like the learned minister of Sherborne, to suffer nine years' imprisonment in a provincial jail, and then to be hurried up to London to die in Newgate. Nor, happily for his tender heart, was it for him, like poor Mr. Delaune, to see his wife and children sickening with himself on the straw of a dungeon, and perishing for lack of food.

Bunyan was spared all these things; and for a man like him, so truthful and resolute, to escape with an imprisonment of the mildest character, when intolerance and persecution raged throughout the land, ought to be regarded by his admirers as a subject for wonder and thankfulness. Who can tell, or who will venture to say, that he would have written so much, and so excellently, had his quiet prison been changed into one like that of Bury St. Edmunds, or the Doomsdale in Launceston?

Nor should we forget, in considerations of this kind, the sufferings of his venerable contemporary, Baxter, who bore every affliction with so great a fortitude, and never allowed either persecution or bodily pain to interfere with his course of usefulness. In prison, and tortured with diseases of which it is terrible to read, he patiently continued those labours which rendered him, practically, as a religious writer, almost unequalled. Few narratives either exceed in pathos, or serve better to show what such men were daily exposed to endure, than his account of events in 1682. He was then sixty-seven years of age. For some time past, his ministerial labours had been confined to a weekly lecture, delivered to a congregation assembling in New Street; but increasing infirmities obliged him to cease from further exertion. "And so," he says, "I took leave of the pulpit and public work in a thankful congregation; and it is like, indeed, to be my last."

But though he had thus, as he supposed, ended his labours as a preacher, the hope remained that, in his quiet home, and surrounded by his books, he might still, by prayer and meditation, and the use of his pen, promote the interests of holiness. How unwilling were the enemies of truth that this hope should be fulfilled! "When I had ceased preaching," he says, "I was, being newly risen from extremity of pain, suddenly surprised in my house by a poor violent informer, and many constables and officers, who rushed in and apprehended me, and served on me one warrant to seize my person for coming within five miles of a corporation, and five more warrants to distrain for a hundred and ninety pounds, for five sermons. They cast my servants into fears, and were about to take all my books and goods, and I contentedly went with them towards the justice to be sent to jail, and left my house to their will. But Dr. Thomas Cox meeting me, forced me in again to my couch and bed, and went to five justices, and took his oath, without my knowledge, that I could not go to prison without danger of death. Upon that the justices delayed a day till they could speak with the king, and told him what the doctor had sworn; and the king consented that, at the present, imprisonment should be forborne, that I might die at home; but they executed all their warrants on my books and goods—even the bed that I lay sick on—and sold them all; and some friends paid them as much money as they were prized at, which I repaid, and was fain to send them away."

The payment of the money, however, served only a temporary purpose. "I was never the quieter, for they threatened to come upon me again, and take all as mine, whatsoever it was, which they found in my possession; so that I had no remedy, but utterly to forsake my house, and goods, and all, and take secret lodgings, distant, in a stranger's house. The separation from my books would have been a greater part of my small affliction, but that I found I was near the end both of that work and life which needeth books, and so I easily let go all. Naked came I into the world, and naked must I go out." And then he tells us of the kindness of old friends, of people who were personally strangers to him, and yet were

old friends ; and of a sympathy shown him which proved a larger revenue to him than all his own means or income. "But," he adds, "God was pleased quickly to put me past all fear of men, and all desire of avoiding suffering from them by concealment, by laying on me more himself than man can do. Their imprisonment, with tolerable health, would have seemed a palace to me ; and had they put me to death for such a duty as they persecute me, it would have been a joyful end of my calamity. But day and night I groan and languish under God's just, afflicting hand. As waves follow waves in the tempestuous seas, so one pain and danger followeth another in this sinful, miserable flesh. I die daily, and yet remain alive. God, in his great mercy, knowing my dulness in health and ease, doth make it much easier to repent and hate my sin, and loathe myself and contemn the world, and submit to the sentence of death with willingness, than otherwise it was ever like to have been. Oh how little is it that wrathful enemies can do against us in comparison of what our sin and the justice of God can do ! and how little is it that the best and kindest of friends can do for a pained body, or a guilty, sinful soul, in comparison of one gracious look or word from God !"

It might have been supposed that the vexations attending persecution, carried even thus far, would be considered sufficient punishment for so venerable a man as Baxter, whose only crime consisted in living within five miles of a corporate town, and preaching five good sermons, when it was not legally shown that he might not have preached five hundred. The wickedness of a persecution like this could only be exceeded by its folly. Neither that wickedness nor that folly, however, ought to be imputed mainly to the dominant church. It was James I., and his successors, who laid the foundation of a system, of which the most intolerant of churchmen would have been ashamed, had it not begun in the royal council-chamber, and been supported by Acts of Parliament. For those acts the people themselves were responsible. Their representatives deliberately authorized the ejection of the two or three thousand ministers so famed for nonconformity. From the same authority proceeded the Five-mile Act, under which Baxter suffered. And infamous as was the conduct of Judge Jeffries, it scarcely deserves notice when compared with the baseness of a great popular assembly, sanctioning by its votes the principles on which he acted. If it be urged that the parliament was under the direction of the clergy, this does not disprove the tendency of that popular assembly to persecute. The influence of religious power, however exercised, has never prevailed with large bodies of men, except as they themselves have been inclined to yield. Ecclesiastical authority is but a name where the exercise of physical force is concerned, unless the larger masses, which look on complacently, supply the materials of strength, and confirm its sentences. As soon as the people of England began to be tolerant, or to understand the principles of religious liberty, the Parliament repudiated its former acts, and persecution ceased, by the simple determination of the general will, without which it could never have existed. Nor was it to Parliament only that the rights of christian freedom were referred. Englishmen met as juries in courts of justice. Ecclesiastics were never to be seen on those juries ; there, neither their presence might be tolerated nor their counsels acknowledged. Bishops had no voice in their deliberations. The sentence which they pronounced was the decision of laymen against the Gospel and its preachers. Still the answer may be, that Parliament was under the influence of the Court, and juries under that of the judge. Far too much power has been ascribed to this influence. Terrorism is occasional—spasmodic—not the constant spring which moves public bodies ; and the decisions pronounced against the Puritans, and their followers, displayed the feeling of the nation rather than of the Church :—of the nation, when its mode of reasoning and determining bore still the mark of old indifferentism to great truths and

honest principle. No sooner did the public mind acquire intelligence, and with it some degree of strength and energy, than first one, and then another sentence was pronounced against the known desire of Government. The mature wisdom of nations has never unsuccessfully resisted either a corrupt church or an arbitrary court. In vain would the priest and the scribe have cried, "Crucify him—crucify him!" had not the people first decided, "Not this man, but Barabbas."

In matters of controversy, justice requires that they who pronounce judgment should be well acquainted with all the circumstances of the case. Where the matter concerns the character of large classes of mankind, this is especially needed. The worst species of unfairness will otherwise be committed: men will be charged with evil dispositions, never indulged,—with crimes in which they took no part; and with the consequences of a policy far remote from their influence or control. Archbishop Laud is no type of English episcopacy at any period of its existence: much less should the counsels which he adopted be regarded as expressing the general temper of the English clergy. This assertion is not to be shaken by the unhappy fact, that, in every age, a small section of the English Church has so taught and acted as to put in peril its character for wisdom and toleration. No community can ever be absolutely free from such a danger. The proper temper of a great society is to some minds only a provocation to efforts in a contrary direction. It was never the interest of the Church in this country to take the part of the persecutor. Even before the Reformation, bigotry and cruelty were the characteristics of but a small portion of the priesthood. The chief body of the clergy had no sympathy with such men as Bonner. They might, had they wished, have sent thousands to the stake; but while every village and parish in the kingdom contained its proportion of heretics, the few only that would not allow themselves to be hid were exposed to suffering; and, even in their case, the legislators—the great men of the state, were the real persecutors.

Allow, then, for the pride and bigotry which form a part of some men's natural character, and will show itself, whether in or out of the Church; add to this the jealousy of governments, and the bribe which it offers to an assumed orthodoxy, and we can account for almost every persecution arising in this or other countries, without laying any larger portion of the guilty burden on the clergy than that which belongs to every man who tolerates a common tyranny, endangering all, because supported by all.

The sentence which Bunyan himself passed on men, on institutions, and principles, in the earlier part of his life, will be received by no honest man with unquestioning or implicit reverence. He had few opportunities of observing mankind. His notions of human motives were formed in solitary speculation—not when in actual contact with the world. The trials to which he was subject, and by which his strength was tried, were only partially those of other men. His lessons show us plainly enough what ought to be done on his one rough path of life, and in the war with evil. But when he attributed motives to particular classes of men with whom he had never conversed; when he charged the entire body of believers, constituting a church, with wilful error, and the personal sin of persecution, he surely passed the bounds of an intelligence which, as he confessed, was increased by no general inquiry, and whose only nourishment was conveyed to him by men of his own party, and acknowledged sharers of his prejudices. Bedford jail might be an excellent school for increasing self-knowledge—for instruction in all the branches of that heavenly science, acquaintance with which depends so much upon prayer and meditation. But the circumstances which helped Bunyan to become so admirable an instructor in divine mysteries, were as little calculated to make him acquainted with the actual characters of men, living in, and tried by the world, and performing their duties amidst the conflicting eddies of its passions and opinions.

CHAPTER V.

THOUGH Bunyan's prison-life had but little of the gloom or terror common to such a condition, there was enough of sadness in it to wear away the strength of the stoutest heart. Had that of Bunyan not been sustained by divine grace, its own natural passion for light and freedom would have converted its disappointed hopes into food for despair. The weary length of his imprisonment made it a greater evil than a shorter with more severity. Few travellers, encountering for an hour or two the storms and roughness of a mountain-path, the short road to home, would exchange their lot for that of a man who had to walk, for many days, on a long, dreary road, leading he knew not whither.

The resources to which Bunyan looked for consolation during the twelve long years which he spent in gaol, were those in which only a fine and noble spirit could find employment or repose. For the nourishment of thought, he had the Bible, and Fox's *Book of Martyrs*. To these, his main resource, he probably added the best books of the day, as circumstances, and the liberality of his friends, supplied them for his use.* For the comfort of his heart, there was his little blind daughter, Mary, dear to him as little Margaret to Luther. And well satisfied he was, the whole world shut out, with that one companion of his solitude. It seemed as if God had especially chosen that child to comfort him: had put into her mind the variety of pleasant thoughts and quiet fancies which she uttered for his amusement. His wife, and his other children, loved him fondly; but none of them had either the tone of voice, or the kind of devotion to him, almost solemn in its excess of tenderness, which characterised the language of this blind child. To know how he trained her mind—how he taught her to look by the inward light of her soul on things invisible to others; how he helped her, timid and fragile as she was, to think without fear of the prison, and of his own, perhaps, coming doom, and of the valley of death; to know how such a father educated such a child, till she became perfect in the sweetest lessons of divine wisdom, would be to possess instruction which the wisest and happiest of men might count a gain.

But Bunyan had long learnt how to render himself useful to the world, and to make his voice heard far and wide, notwithstanding the narrowness of his prison-chamber. Though obliged to employ many hours of the day in lace-making, to assist in the maintenance of his family, it was within its walls that he wrote *Grace Abounding*, his *Discourse on the Holy City*, the *Treatise on Prayer*, and several other of his smaller works, among which was that terrible, polemical tract, in which he assailed Dr. Fowler for his publication on *The Design of Christianity*.† Whatever his controversial merit in this remarkable pamphlet, he unhappily displays much of the virulence, and no small degree of the pride, common to practised disputants. Dr. Fowler had deserved well of the nation, by being almost the first of the London clergy to resist the proceedings of James II. His tolerant sentiments, while Vicar of St. Giles, Cripplegate, exposed him to the rancorous machinations of numerous enemies;

* A volume of Bishop Andrewes's Sermons has his autograph on the title-page. This affords a strong indication of the extensiveness of his theological reading.

† Dr. Fowler had published in 1670 a work entitled, *Principles and Practices of certain moderate Divines of the Church of England, abusively called Latitudinarians, greatly misunderstood, truly represented and defended.* His answer to Baxter bore the title of *Dirt wiped off!* In 1680 he published another work, with a far better appearance of theological gravity on the title-page, *Libertas Evangelica: a Discourse of Christian Liberty*; this was in professed continuance, or explanation, of the *Design of Christianity*. Unhappily, his chief patron, Archbishop Sheldon, was the least evangelical of prelates.

and his consistent support of civil and religious liberty gave him sufficient merit in the eyes of William III. to procure his appointment to the bishopric of Gloucester. So far were the advocates of spiritual doctrine from regarding his elevation with jealousy, or treating his opinions as dangerous to the gospel, that Baxter spoke both of him and his writings with praise and respect.*

Several of Bunyan's works were not published till long after he wrote them. It is probable, therefore, that many of those left in manuscript, or which appear with a late date in the printed copies, were written in prison. The greatest production of his genius, if not of his piety and devotion, was the fruit of those bright and solemn dreams which rewarded the faithful teacher with the prophet's vision.

Just twelve years had passed away since Bunyan's committal to Bedford Jail, when Charles II. began to see the impolicy and uselessness of the intolerant counsels which he had so blindly and wickedly adopted. The discovery which he thus made, but had neither the courage nor the honesty openly to confess, gave force to representations and petitions which, but for this, would have been contemptuously disregarded. Seeing that he could gain nothing by persecution, he was not sorry to have the pretence of mercy and liberality for changing his course. With the growing conviction that no practical advantage could be derived from the imprisonment of thousands of peaceable subjects, there had long been operating in his mind a powerful motive for adopting toleration in its most extensive form. It ought to be recollected in every review of Charles's conduct, that he was largely indebted as a man, as well as a king, to the affectionate aid of many Roman Catholics. Had he been the strictest Protestant, the gratitude which he owed these persons must have inclined him to protect them from a fanatical persecution. The worst of the charges brought against him for want of heart and sincerity, would have been amply proved had he felt no wish, or made no effort, to repay their kindness to him in the days of his penury and exile. Unhappily for himself, and for all parties, he had not virtue enough to accomplish a virtuous design. Craft took the place of truth and honesty. Thus, instead of boldly running the risk of appealing to the sympathy of the nation, and telling it what were his own real motives for desiring a general toleration, he suddenly pretended to pity the Dissenters,† that, obtaining indulgence for them, he might save the Catholics. The veil of such a policy was blown aside by the first sentence uttered in Parliament. Toleration itself came in for its share of suspicion. High churchmen regarded with unutterable scorn the very word "indulgence;" and Dissenters considered that religious liberty itself would be but an idol if enjoyed by the Catholics as well as by themselves.

It required a period of near ten years to encourage the King to make another experiment in favour of toleration. But he was only now more open in his proceedings, because he was more tyrannical, and less observant than ever of the temper of his people. Instead of appealing with dignity to the good sense of the nation, and taking measures to create a sentiment of moderation and liberality, if it did not already exist, he insultingly offered to tolerate a section of the people in the profession of their faith, on the condition that the whole of the nation should be subject to his arbitrary will.

* *Reliquiæ Baxterianæ*, Part III. p. 85.

† "The King was so far prevailed on by them, [the Catholics,] that in December, 1662, he set out a declaration that was generally thought to be procured by the Lord Bristol. But it had a deeper root, and was designed by the King himself. In it the King expressed his aversion to all severities on the account of religion; but more particularly to all sanguinary laws; and gave hopes, both to Papists and Nonconformists, that he would find out such ways for tempering the severities of the laws, that all his subjects should be easy under them. The wiser of the Nonconformists saw at what all this was aimed, and so received it coldly."—*Barnet's History of his Own Time*, vol. i. p. 194; Hume, vol. vii. p. 373; an. 1662.

The Royal Proclamation to suspend the penal laws against Dissenters, and to allow the Catholics the practice of their rites in private assemblies, was published March 15, 1672. On the assembling of Parliament the following year, the King observed that, in order to have peace at home while he had war abroad, he had issued his declaration of indulgence to Dissenters, and had found many good effects to result from that measure,—that he had, indeed, heard of some exceptions to this exercise of power; but would declare plainly that he was fully resolved to act upon the proclamation. But notwithstanding this bold assertion, he gradually withdrew from the course adopted with such apparent energy. The House of Commons, whatever the merit of the question itself, saw that its privileges—its very existence for any practical use—must at once cease, if a royal proclamation could be made available to set aside its acts. Charles, in this dilemma, consulted the House of Lords. It advised him to yield, and, sending for the declaration of indulgence, he manifested his readiness to annul that instrument of his seeming tolerance by breaking off the seals with his own hands.*

One of the main forces brought, on this occasion, to act against an arbitrary toleration, was the self-denying prudence of the Dissenters themselves. They foresaw, or affected to foresee, that, as soon as Charles had accomplished his wish in respect to the Catholics, he would feel himself sufficiently secure to abandon his pretended liberality, and adopt the counsels more accordant with his supposed principles.

Whether it was such a far-sighted wisdom, or, which is just as probable, a thrice-rooted hatred of Romanism, which induced the Dissenters to reject the proffered toleration, they were equally meritorious in the sight of the House of Commons. Their cause had become inseparably connected with the idea of a free government.

But the uncertainty which was still to attend any general measure for their relief must have greatly added to the distress of all classes of nonconformists. It was impossible for them to tell whether the mild treatment which they enjoyed to-day, might not be succeeded to-morrow by the most flagrant acts of violence. Bunyan, towards the close of his twelfth year's imprisonment, seems to have been released on his parole. He repeatedly preached in different places; was frequently at home, enjoying the comforts of his own fire-side; and was even elected, by a formal vote of the congregation, one of the two chief pastors of his chapel. But as yet there was no security for the partial liberty which he thus enjoyed. A capricious magistrate, or some new project in the council-chamber, might have consigned him, at once, not merely to a worse chamber in Bedford jail, but to a dungeon in Newgate.

It did not, however, suit the purposes of Government to retrace entirely the steps which it had taken.† Though the King was not allowed to grant indulgence by proclamation, no

* Hume, vol. vii. c. lxxv. p. 486.

† Credit is given somewhat mysteriously, and on very questionable grounds, to Dr. Barlow, Bishop of Lincoln, for Bunyan's deliverance. "About this time," says Mr. Orme (*Life of Owen*, vol. i. p. 304), "some correspondence took place between Owen and his old tutor Barlow, now advanced to the Episcopate. This excellent man, more celebrated than most of the persons who ever wore a mitre, had suffered long and grievously from imprisonment, by which the servant, but not the word of the Lord, was bound. . . . By the existing law, if any two persons would go to the bishop of the diocese, and offer a cautionary bond that the person should conform in half a year, the bishop might release him upon the bond. A friend of Bunyan requested Dr. Owen to give him a letter of introduction to the bishop on his behalf, which he readily granted. When the letter was delivered to Barlow, he told the bearer that he had a particular regard for Dr. Owen, and would deny him nothing he could legally do; and that he would be willing even to stretch a little to serve him. 'But this,' said he, 'is a new thing: I must, therefore, take a little time to consider it; and it in my power, I will readily do it.' It turned out that, though strictly able to do it, the bishop desired, 'because the times were critical,' and he had 'many enemies,' that his authority should be supported by an order from the Lord Chancellor. He was told the man was very poor, and this was an expensive proceeding. But he would no otherwise consent. The prescribed course was taken, and Bunyan was released."

one could doubt his right to pardon and release the unhappy persons who were suffering the penalties of an unjust and cruel law. By whatever motives urged, Charles listened more and more complacently every day to the petitions brought him, first, in behalf of the Quakers, and then of every other class of dissenters. The famous George Whitehead was the chief actor in this great undertaking; but had not Divine Providence prepared many secret springs by which to move the royal will, no human agency would have brought the work to so happy a termination. By a pardon, passed under the great seal, above a thousand prisoners were restored to liberty. Bunyan, as already the chosen pastor of a congregation, who revered him for his piety and talents, took immediate measures for providing it with a roomy and substantial chapel. A piece of ground, with some building on it, was purchased of Josias Ruffhead. The tenement was regularly licensed as a place of worship, and is spoken of as the first dissenting chapel opened under legal auspices. It was again and again enlarged. The congregation became as remarkable for charity and moderation as for earnestness. Its influence was felt in neighbouring towns and villages, where the people were glad to own themselves under the supervision, as they loved to call him, of Bishop Bunyan.

It does not appear that he suffered any material interruption to his ministry from the threatened renewal of persecution. He was attacked more than once by dangerous sickness; and the care which he took to leave no part of his pastoral duty unfulfilled, often exposed him to distressing fatigue. But he still found time to write much on the themes so dear to his heart; and the publication of *Pilgrim's Progress*, after having been long subjected to his own severe questionings, and the still severer criticism of doubting friends, conferred upon him a degree of literary fame but grudgingly given to his most renowned contemporaries. *The Holy War*, *The Life and Death of Mr. Badman*, and the second part of the *Pilgrim's Progress*, were later productions of his pen; and exhibit throughout the indisputable marks of a mature genius, equally original, distinctive, and sanctified.

The character of Bunyan is sufficiently delineated by the events of his life—few, but large in their proportions,—and by those passages of his writings in which he speaks with the temper and passion to which, for a long time, even his piety allowed a considerable degree of natural excess. From youth to manhood he lived in a state of dreamy, awful bewilderment, impressed with a vague notion of God and eternity—terrified by thoughts of the future, and acutely alive to the feeling of moral degradation. All this inward wretchedness, for which he knew neither a name nor reason, he strove to counterbalance by the desperate employment of his sturdy, active frame, in every sport that could help to dissipate his supernatural fears. Hence his dreaded violence on the village green—the recklessness with which he led on all who would join him in rough adventures about the neighbourhood. From the very state of his mind the Sabbath was to him a day of mysterious, secret agony. He felt that it belonged to heaven; but he was a rebel against heaven; and thus, if he was glad to escape, on any day, from the terrors of his soul by joining in the rude sports of his companions, it was on the Sabbath that he would be most exposed to this temptation. No one, probably, ever exhibited more of those startling inconsistencies, which occasionally mark the early stages of religious character, than Bunyan. He engaged in low revelry, to check the painful aspirations and struggles of an awakening soul. The sanctity of the Sabbath awed and terrified him, and he rushed from the church, like a man haunted by phantoms, into the nearest crowd of dissipated idlers. A voice from heaven seemed to be ever warning and reproaching him. He refused to obey it, and the anguish of his conscience became a sort of madness, and vented itself in blasphemy.

It is related of the poet Dante, that as he was one day passing by the church of Santa

Croce, his countenance, as usual, expressive of solemn thought, some women standing by watched his steps with a look of wonder and inquiry. An acquaintance came up at the moment, who was able to satisfy their curiosity: "That is the man," said she, "who can go down to hell whenever he likes, and converse with the lost, and has even walked in Paradise."

A feeling of this sort must have often impressed the minds of the villagers of Elstow, as they saw Bunyan, in his later years, pass in thoughtful mood along the green, and sit down in the church-porch, thinking over the times when all to him was mystery and dread, and of the changes since wrought in him, furnishing the materials for recitals which might make others see, as plainly as himself, the wonderful course of his experience. Surrounded at the beginning with substantial terrors, he found, by degrees, the upward paths of truth and life—rough at first, but always with some light upon them. Struggling on, he had reached a region of hope and joy, and thus fulfilled, in his experience, a journey hardly less wonderful than that of the poet would have seemed, had his sublime invention been a history.

The last years of a great man are, in many cases, his best. If he be spared acute suffering, or disease affecting the mind, neither of which is so likely to occur in age as at an earlier period, the close of his career will afford the noblest proofs of the design for which he was sent into the world. The mind which has tried controversy in its roughest forms, and is now tranquil, bears the truest of all testimonies to the claims of toleration. A man who has suffered much because the greatness of his talents and his virtues exposed him to the malignity of the world, but who now, in his declining years, can be happy in a safe humility, is the best of all witnesses to the great practical truth, that faith overcometh the world. These are religious exemplifications of the principle advanced, and they are the best, because religious. But the fact, that a great man is frequently greatest at the close of his earthly course, though eminently true in its spiritual aspects, is true also in its humbler and more general applications. His keen susceptibilities have made him a ready learner in the school of the world. It is the ordinance of Providence, that they who are apt scholars should be wise teachers. Genius of the highest order—men most skilful and daring in action—when surveying the past, ever perceive how much more might have been accomplished by their energy, had they seen as clearly in youth as they see in age. Where there is moral feeling corresponding with these intellectual discoveries, the result is found in those calm and beautiful lessons which are usually considered as the most precious fruits of mature wisdom.

Bunyan was not much past middle age when his labours drew to a close; but he had lived long enough to prove the truth of what has been here stated. With every added year of his life he drew farther and farther from controversy, and felt an increasing anxiety to bring all parties under the same blessed influences of divine love. His resolute spirit had outlived persecution. It was now meek and gentle. The freedom which it enjoyed at an earlier period had the character of heroism. His present liberty of soul required no struggle to sustain it; and no passions were excited by any suspicion of tyranny. He had attained to a repose which outward changes could not endanger, and which the operation of divine grace could but render more profound and secure. Both personal happiness and extending usefulness will be the result of such a state; and it is the state towards which every great and good man is ever more rapidly tending as his years increase. Bunyan could now tell more in a sermon than he had been able to communicate in the days of his greatest strength. Hence those who were earnestly striving for salvation followed eagerly upon his steps; and whether it was the little chapel at Bedford, or the spacious

building in Southwark, where he was to be heard, his congregation owned that he spoke with a power more and more peculiar to himself. His visits to London made him acquainted with many eminent persons. Dr. Owen was one of his frequent hearers. Charles II. is said to have laughingly asked that erudite divine, "how he could go to hear a tinker preach?" "I would give all my learning to be able to preach as well as the tinker," was the reply. Sir John Shorter, when Lord Mayor, regarded him as his chaplain.*

It was while in the full enjoyment of these proofs of usefulness that he was seized with his last sickness. Anxious to reconcile an angry father and penitent son, he made a journey to Reading. On his ride back to London, the weather proved wet and stormy. He arrived at the house of a friend on Snow Hill, cold and fatigued. The care of a most affectionate hospitality did not avail to ward off the bad effects of the journey. Symptoms of fever appeared. The disorder rapidly increased. Bunyan knew that the time of his departure was at hand. Habitual meditation on divine things had long prepared him for this period. The life hid with Christ in God constitutes the being of such men; and every increase in the growth of its proper affections is an anticipation of the final victory. Happy indeed are they who, while still in the body, have thus passed from death unto life; and who, thus living, shall never die. Even in this happiness there may be increases of enjoyment; and the fresh, sweet imagery ever intermingling, in a mind like Bunyan's, with thoughts of the future and of heaven, must go far towards rendering hope largely proportionable to faith.

The last words of this celebrated man were consistent with what he had written in the brightest of his days. His memory was a treasure of noble thoughts, too familiar to be lost in the breaking up of the outward frame. In the peculiar consciousness of his spiritual nature, there was a faculty for still adding to this blessed store; and pain and lassitude could not prevent the expression of his confidence in the approaching realisation of his brightest visions. Few particulars are related of the scene which closed his career. But it is enough to know, that the friends who stood around his bed felt deeply that Bunyan left the world just as the fondest admirer of his writings might have wished and expected.

The loss of so famous and so good a pastor was severely felt by his congregation. His memory remained embalmed in the hearts of many who, but for him, had never known truth; while to others it was precious because he had formed a religious society which, with all its differences from other denominations, exhibited, in every stage of its growth, less of the sectarian, and more of the christian character.

We know little of Bunyan's descendants. His wife survived him four years. She left no children of her own. Of the six by his former wife, two sons and a daughter were spared to grow up and occupy respectable positions in society. We do not learn, however, that either they, or their children, ever did or said anything to add fresh interest to the name of Bunyan.

The scenes and objects associated with his memory are few and simple. Such as they are they deserve to be named, and, if possible, visited.

Elstow is about a mile and a-half from Bedford. The road to it is open and unpicturesque. But hedge-rows and green fields are sufficient to satisfy the eye, and a little too much scenery might only disturb the quiet train of thought connected with the recollection of Bunyan and his history. Some beautiful trees there are: one, a noble elm, so graceful in its attitude; with branches so finely various in their curves, and boughs of such leafy luxuriance, that, growing up as it does by the road-side, it lends a charm to the spot, just of that

* Ellis, *Cor.* vol. ii. p. 161.

pleasant, genial kind which the look of a friend gives to a dull day. At a little distance beyond this beautiful elm, the belfry-tower, standing apart from the church, rises to view; and then the church itself is seen; and the ivy-grown gate and wall of a former priory. The recollection of the evening peal, which Bunyan delighted to lead, comes to the mind; and, though it is said no one ever dreams of sounds, it is hardly possible to pass Elstow Green, in the twilight, and not fancy that the bells are chiming from the old grey steeple.



THE COTTAGE AT ELSTOW.

The cottage in which Bunyan was born, and passed his youth, is the fourth in the village, on the right-hand side of the road. There is nothing in its appearance to indicate any traditional respect for this homely little tenement. Its present occupants seem no more interested about Bunyan than are any other of the villagers; and, employed perpetually in lace-making, they have no story to tell—no fancy or vision to describe with reverent look; and the stranger is allowed to leave the cottage without having received the least encouragement to guess in which room Bunyan was born, or on which side of the fire he used to sit, or whether there be a tree of any kind reported to be planted by his hand.

It is only on entering the church that the visitor finds himself greeted with a look of encouragement. The good-natured, intelligent sexton, seems to know exactly the state of the stranger's mind. He does his best to please him. There is a pew, in which, it is said, Bunyan sat. As soon, however, as the honest sexton finds that the sight of the pew has created some interest, his love of truth obliges him to say, that the pew stood in another part of the church when Bunyan sat in it. "But still," the stranger, though a little disappointed, remarks, "it is really Bunyan's pew." "Well," the truth-loving sexton replies, "this board at the back is said to be a part of the original pew, but the rest, you see, is new."

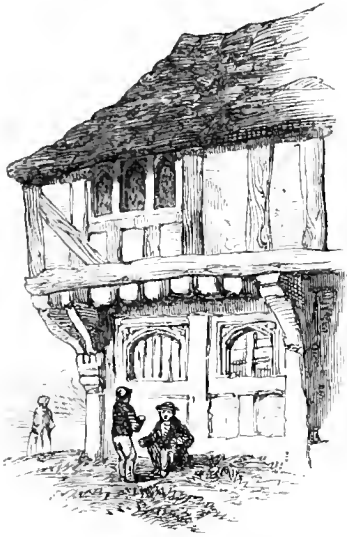
There is, however, the steeple to be seen; and a little effort carries the visitor up the narrow winding stairs to the belfry. Each of the five bells receives a gentle stroke, and answers with a sound which almost seems articulate. Two of them are singularly sweet.



THE BELFRY PORCH.

"And this and that," said the

sexton, "were Bunyan's bells;" and the sad, piercing melody of their tones had, no doubt, a special charm for his ear.



GILLEN HOUSE.

On passing the Green, the road up the village presents a cheerful, comfortable aspect. There are two or three farm-houses; and there is a bridge leading over a diminutive stream, each side of which is fringed with willows and sedgy grass; and a little beyond this stands an old family mansion, surrounded by its garden and thick shrubbery.

With just a hope in the mind that something may turn up illustrative of the subject of his inquiry, a genuine student will labour patiently through countless volumes of most repulsive heaviness. It surely ought not to be surprising, if such a student, finding himself on a country road, in the pleasantest hour of an autumn afternoon, should allow his fancy to allure him on, in the fond expectation that something like a miracle may take place in his favour, and render the trees and hedge-rows ministers of biographical traditions.

But though Elstow was traversed from end to end, and the writer walked far along the broad, quiet road beyond, neither sign existed, nor word was uttered, to connect the scene with the bygone times of Bunyan.*

In Bedford itself not a relic remains of either his home or his prison, to illustrate any passage of his history. On his being finally committed to jail, his poor family must, at first, have found some humble lodging in one of the lanes or back streets of the town. The little blind girl could not have visited him, day after day, through the long winter, and stayed till nightfall, had she been obliged to walk to and from Elstow, near two miles of harsh,

bleak road. But his circumstances improved even while he was in prison, and then a house was taken, and his family had a home. There was nothing extraordinary in this. He had been chosen to take part in the pastoral office. He was a preacher, and a sufferer for conscience-sake. The congregation which acknowledged his worth could not leave him destitute; nor is it to be supposed that the numerous books which he published produced him no profit. Even his skill as a bobbin-maker, though not so gainful as labour at a forge, was not without its returns. His wife, and some of his children, were able to second his endeavours in this way by lace-making—the common employment of the neighbourhood, and still furnishing the people of Elstow,



BUNYAN'S HOUSE AT BEDFORD.

and among them, the inmates of his native cottage, with a comfortable support. It is also known, that, even after he had left the prison, and was recognised as the principal pastor of the chapel erected for him, he chose to be denominated a brazier. Some profit, therefore, he doubtless contrived to receive from his old forge at Elstow; and this, added to his other means of support, might well enable him to cast off any very distressing care respecting food or shelter for his family. The mere fact, that he had married a second, and

* I am indebted for the beautiful vignette on the first page of this Memoir, to my excellent friend, G. P. Nicholls, Esq., whose pleasant companionship greatly added to the enjoyment of the scene he has so skilfully depicted.

very young wife, when he must have foreseen the danger of persecution, ought to set aside the notion that he had no hope from resources independent of his personal labour. We should have been glad to see the house which he occupied still standing. It is not to the credit of the people of a town to let the home of a great and good man crumble away, or be pulled down. No thing is so fitted to make their children feel that a gracious spirit has dwelt among them as the sight of the house which he blessed by his presence. No relie is like the threshold worn by his steps—the roof which sheltered him in the winter of his age. A home is a thing of such reality to all men's feelings, that, let it be said, this or that was such a man's home, and he still seems to be one of ourselves.



THE OLD COTTAGE AT ELSTOW

The Old Swan Inn has naturally yielded to the progress of improvement. Its place is occupied by a fine modern hotel, rich in the substantial comforts which make most men of the nineteenth century care little about the traditions of the seventeenth. It would be pleasant to see some remains of the large, oak-roofed chamber, where good Chief Justice Hale talked with Bunyan's wife; but none, we believe, exist. It is from pictures only that we can form some idea of its solemn spaciousness and antique furniture.



THE OLD SWAN INN.

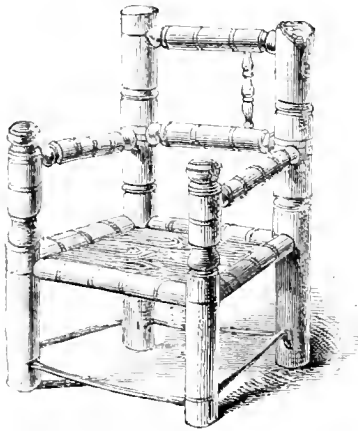
Like other bridges of those times, the old bridge on which the prison stood was apparently constructed, not merely to support the heavy traffic over the river, but to bridle the river itself. The narrow arches, the huge, stolid, obstinate-looking



OLD BEDFORD BRIDGE AND JAIL.

buttresses, contrasted strangely with the sparkling stream which, in its turn, seemed to mock the idle efforts made by unskilful architects to impede its joyous course. Sorrowful, beyond all other captives, must have been the sufferers whose dungeons were on the abutments of a bridge, or side by side with its foundations. The waters, which gave health and comfort to others, would, to them, murmur only in mockery, and do their utmost to cover walls, floor and ceiling, with loathsome squalor. How often must the poor captive have shrunk with horror from the hideous, spectre-like tracings, left by some seemingly supernatural creature, the birth of fogs and slime in the lower depths of the stream! With what a sad curiosity must he have wondered at the mingling sounds of the river, the rumbling on the bridge—the shout, or shriek, from the craft passing, at night, under the dangerous narrow arch! All to him was a mystery. At other times he would have felt less of wonder than sympathy, when those snatches of a story reached him. But now he listened only to be sure that there was a world beyond his dungeon.

Bunyan was never himself in such a dungeon; but he was the fellow-prisoner of many that were, and precious must have been to them the consolation which he could give. The

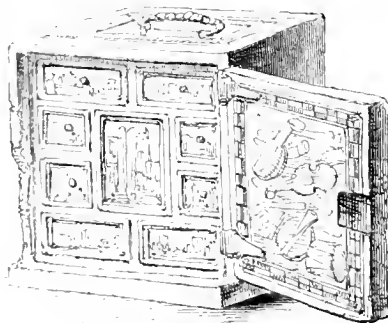


BUNYAN'S CHAIR.

prison and the bridge exist no longer; even of Bunyan's own chapel—a monument which would have excited such different feelings—not one stone has been left upon another. The present edifice is new, and so airy and lightsome that, instead of aiding, it ruins by its clean, substantial look, all thoughts of the little venerable conventicle. Bunyan's chair stands in the sprucest of vestries. Modern taste has even decorated the seat with a bright green cushion; and the spiral supports of the back have been oiled and polished by so many hands, that three out of the four have disappeared.

It is only by paying a visit to the present enlightened and pious minister of the chapel that the stranger can meet with anything to satisfy his reasonable curiosity. In Mr. Jukes's study he may see a neat miniature cabinet, which Bunyan, it is said, had with him in the prison. One of the drawers contains his

autograph, and that of his co-pastor. Still more interesting, because of some really biographical value, is a manuscript volume, called *The Church Book*. This curious collection of papers contains Bunyan's will, and documents connected with the progress of the congregation, from the founder's time to the present.



BUNYAN'S CABINET.

We grieve that few of the earlier copies of his works are to be found in Bedford. Those small curious volumes, which it might reasonably have been supposed would still exist in the humblest cottages of the neighbourhood, and are now so precious to editors, have almost entirely disappeared. A little care might have preserved, at least, one or two sets of the original editions; and it is lamentable that none of Bunyan's followers had sufficient zeal or foresight to prevent the loss of so valuable a monument to his name.

PREFATORY REMARKS

ON

GRACE ABOUNDING TO THE CHIEF OF SINNERS.

It is only the most inveterate prejudice against religious truth that can shut the eyes of a reader to the simple power and grandeur of the following Treatise. Viewed merely as a picture of a strong mind wrestling, in agony, with dark thoughts, and gradually triumphing over them by an agency, in itself solemn and mysterious, there is nothing, in the compass of human literature, more worthy of earnest study than this remarkable production. It is little to the credit of literary inquirers, that they should so impatiently turn from the pages which describe the powerful workings of religious passion, merely because it is religious. This is to deprive themselves of a knowledge of the one great element of human nature, which alone promises permanency to its highest and best affections. There may be something, indeed, in the phraseology of writers who describe spiritual phenomena not always agreeable to unpractised ears; but nothing is more unworthy of a scholar, or a man of sense, than the feverish delicacy which cannot endure a word or phrase, rough and bristling with the selfishness of the writer. This is allowed in all cases where religious experience is not concerned. But the truthful, idiomatic expression of earnest thought, of passion which would doubt its own sincerity if it did not speak freely out, appals the trembling man of taste, as soon as he discovers that it refers to the state of a man's soul, and his intercourse with God.

Let this unworthy weakness be overcome, and readers of every class will find in the following Treatise topics of profound and engrossing interest. If unaccustomed to the study of experiences like those here detailed, they will learn to discover, that it is in them the human mind undergoes the grandest processes of discipline, and may look for its fairest rewards and best development. Absolute truth will always have a certain degree of uncouthness in its first utterances. It borrows no modifying phrase—consents to no abridging doubt or question. As it speaks from a human heart, it has something of the fierceness of a passion with it. But not the worse for its eagerness, it is infinitely superior to all imitations and counterfeits, however charming in romance, or subtle in argument. Let the most indifferent reader, softened by the unnatural light and warmth of common literature, open his bosom fairly to the strong, healthful airs which breathe in these pages of Bunyan; and though he may shrink, at first, from their roughness, he will not be long in finding that there is life in them, and therefore a power invaluable to him, who would not like to be lost in the cold darkness of indifferentism.

These remarks, looking at Bunyan's writings in a mere literary point of view, are more especially applicable to his "Grace Abounding." In none of his works is the language used more pregnant with great meanings; in none of them does the heaving of his mighty waves of thought threaten to clash against, and crush with more utter ruin, the poor bulwarks of sensual reason. The reader ought to be honestly warned of such things. He should be led to expect from this most powerful, because most truthful of writers, perpetual startlings of old disgusts and suspicions. Let him be told that, if he have ever attached any notion to the word "fanaticism," he is here, in the pages of Bunyan, very likely to meet with what he may suppose to be the very demon itself. A kindly, generous man of letters—a person of fair, average honesty in the ways of common inquiry, should not be left without a caution in entering upon the study of an author, who can never be either understood, or appreciated, unless taken just as he is;—the example, in himself, of the force of a particular class of truths. Certain it is, that Bunyan was not one whit more fanatical than Shakspere, Spenser, Milton, or Lord Bacon. He spoke out all he knew, as the power within him gave him utterance. And what was there not comprehended in the knowledge of that grand soul of his?—in the compass of the affections of that tender, manly heart, which responded in later life to every gentle sentiment, as it had experienced, in youth, the most terrible throes of spiritual despair?

A true misfortune, then, it is for any one, who values the treasures of thought and knowledge, to be kept from the study of Bunyan by unworthy prejudices. But it is a still greater misfortune when men enter upon the perusal of his most characteristic writings, unprepared, except by their own dislikes, for what they must necessarily encounter in his pages. The phraseology of religion, like that of poetry, was first employed to represent realities, and only realities. In process of time, it has been adopted to exhibit not only thoughts adopted, or thoughts derived from second or third-rate authorities, but sentiments never felt, and of which nothing whatever is known, but that they are symbolised by certain words.

A catechism of anatomy gives us the names of bones and nerves. It is easy for us to repeat them, though we know nothing of their import; but if we repeat them too often, who will not suspect us of a base pretension to knowledge not possessed? So with the language of religion; but in this case there is a peculiar sensitiveness. Some men hate religion for its own sake; others suspect its existence anywhere as a reality. A third class believe it may exist, but dare not hope to meet with it in the circle of their own experience. Hence the very sound of its peculiar phraseology, just in proportion as it is peculiar, arouses all their suspicions. They forget that as, though later poets have spoken of a nature which they never saw, Homer and others saw it with their own eyes; so, whatever the number of hypocrites, the truthfulness, the profound knowledge of Bunyan ought not to be questioned, nor the masterly simplicity and pathos of his language to be undervalued, because the phrases which he used have been employed by men who never learnt what he knew, or felt as he felt.

But there is a class of readers for whom no such warnings as these are required. Men actually possessed with the feeling, that the soul exists; and that it may be saved or lost, are too anxious for any light on the subject of their inquiry to turn from it, however narrow the path on which it shines. Above all things, they desire to know what may be accounted possible in the ranges of religious trial. How heartfelt is the question, which must often be put by suffering, awakened consciences, "To what degree may the soul suffer the agonies of doubt, the distracting approaches of despair, and yet, in the end, perhaps even at no distant time, enjoy the peace which passeth understanding?" To such inquiries can aught be found so comforting as the replies of a man, who has felt all the terrors and the anguish here described, and at the moment of giving the answer, was rejoicing in all the delights of a serene conscience, and happy heart?

It is only in the records of a life like Bunyan's that divine grace becomes a something visible and palpable to ordinary apprehension. The weight must be seen, and even tried, to convince a common observer of the power of the machine which moves it. No untaught mind believes that the dew which has fallen in the night, and vanished with the rising sun, is as powerful in its way as the torrents which fall in a tempest. In the case of real spiritual distress, it matters little whether the mind be more or less cultivated, more or less vigorous. Conscience uses weapons, and fences with an art, which set at naught both the endowments, and the contrivances of natural reason. To all alike, in the sufferings of the soul, instruction and help from another source are needed. The bold wise man lies prostrate under the first stroke of that power which convinces him that he is a sinner. He owns himself a coward—confesses that he is wretched and bewildered; and the counsels of men who still occupy the station of confident impenitence, from which he has just been driven, are necessarily rejected with disdain.

The Book of Psalms affords the most complete repository illustrative of spiritual experiences. In its wonderful variety of plain, full statement, of suggestions and allusion, it provides the warning, or the consolation, fit for every condition in which the awakened soul may find itself existing. Were it lost, nothing could supply its place. The experiences of our nature, struggling for liberty and perfection, could never again, except by miracle, be brought into limits so narrow, with applications so infinite.

When we bring Bunyan's "Grace Abounding" to the test of this divine exemplar, we are struck with the great fact, that he speaks throughout as men only speak when under divine impressions. The fears and griefs of the Psalmist were the fruits of divine grace. He was appointed and consecrated to be the prophet, not so much of nations, as of individual souls, and to tell, not more of the epochs and revolutions of successive generations, than of the brief periods, of the changes, a span broad, comprehending the conversion of some one inquiring spirit.

Bunyan's ease was one of those foretold and typified in this book. From his first step out of darkness into the full sunshine of assured hope, the language of the Psalmist might be his. We miss, indeed, the commentary on the starting point of his life, which some psalm might have supplied had not each and all spoken of states long after conversion; but fix on any other portion of his experience, and our acquaintance with the Psalms will furnish its prophetic counterpart.

But a somewhat startling objection has been made to the truthfulness of Bunyan's confessions. He was not the sinner, say some writers, which he so broadly and energetically proclaimed himself to be. There is a curious illustration in this statement, of the habit of doubt, and the love of contradiction, to which some minds are addicted, wherever religious experience is concerned. If the narrative of a life be animated with the yearnings for divine communion, thankfully realised and enjoyed, then, if the language employed be not the mask of an actual hypocrisy, it is indulgently regarded as the expression of ardent error, and luxurious enthusiasm. But, on the other hand, when the penitent, from the truthful convictions of his heart, speaks of his former depravity, he receives as little credit for wisdom or honesty as the believer, who uses the strong language of spiritual fervour to describe his inward and his outward triumphs.

Bunyan, however, has himself furnished the plea on which the doubts alluded to have their pretended foundation. When his enemies accused him of having indulged in the grosser sins against

morality, he indignantly repelled the charge, and might almost seem, to worldly ears, to be claiming for his youth the praise of purity and virtue. But how poor a conception is formed of minds or characters like his, when the freedom from some one or two base vices is viewed as exhausting the main sources of depravity! The capability of sinning is according to the greatness or littleness of a man's general character. In the case of Bunyan, where depth and force marked every movement of the mind, a score of vices might be escaped by being despised, and yet many a score remain to satanize the soul. Bunyan's sins had more of the devil than the man in them. His confessions, his works throughout, present the most terrible pictures of a soul tempted to the defiance of God, not for the sake of some base, earthly indulgence, but from the daring of a rebellious pride. Hence, according to his narrative, he was pre-eminent as a blasphemer—not, plainly, from the mere vulgar love and habit of swearing, but because the vollied oaths gave breathing to the fiery spirit which burned within him.

No language can be too strong to depict the anguish which a penitent must feel in recollecting sins of this character. It is with a sad, and even horrible disgust, that the ordinary man of the world, on becoming a Christian indeed, remembers his early course of rude licentiousness; but though he did, in fact, defy God, he cannot feel that he did so of set purpose. He obeyed the world, the flesh, and the devil, but he followed this course because it pleased his appetites—not because he experienced a demoniac impulse to blaspheme heaven—a delight in the utterance of the passion of his reprobate spirit. He cannot charge himself with a sin of this kind; and his repentance, however marked with affliction, will express no mysterious agony. His iniquities are breaches of the law—not intended rebellion against the Lawgiver. He has offended God, not because he hated him as God, but because the holiness of his rule oppressed him. On coming to the discovery of his baseness and danger, he is overwhelmed with confusion, and that in proportion to the breadth of his consciousness; but there is no wonder in the matter. He is a common criminal, and his proper punishment is death. His only hope of escape is in the permitted appeal to the throne of grace.

But when Bunyan, and others in a similar condition, have looked back on their early days, it has been like diving into an abyss of darkness. Their sins have not belonged to this world; like their temptations, they have had relation to another order of things, passing the limits of flesh and blood, and entering upon the domain of darkness, outward and eternal.

The spiritual awakening of a mind is its restored, or newly-given, sensibility to the perfections of God. Every quality of Deity seems to send forth its peculiar flashes of light upon the astonished soul, and every past contradiction of the will is recollected with a piercing, unspeakable horror. The more the rebellion was one of the moral nature, the more terrible the remorse. It is the will, the spirit, in its daring indifference to the pleadings of God's power, goodness and wisdom, which challenges his justice; and it is the power with which that challenge is remembered which speaks in the sighs, the words strained beyond all ordinary meanings, so characteristic of profound contrition.

It may not unreasonably be asked, whether the experience of Bunyan, as described by himself in the following pages, can be regarded as teaching a lesson of general utility? Both the depth of his thoughts, and the sharp, vivid images which arise from the gloom of his confession, seem equally to unfit his narrative for readers of an ordinary sensibility. They can find, it is supposed, nothing in the experience of their own repentance corresponding exactly to that described. It would, perhaps, be injurious for them even to expect it.

But such cautions are unnecessary. Earnestness is equivalent to an instinct; and the true penitent knows immediately, in the study of other cases, what answers to his own, and what does not. He runs little danger of exaggerating his sin, that his despair may be like Bunyan's, or that of any one else. His sincerity, and the vital importance of the matter, will be a sufficient guard against so gloomy a delusion. Repentance, when genuine, like everything else that is truthful, is contented with the truth, and makes things neither better nor worse than they are. Bunyan was quite as bad, as wicked, as he tells us he was. If any man, thoroughly repenting, tell us the same things, we may safely believe that he was equally depraved. If another, equally sincere in his contrition, feel that he cannot truthfully say of himself the awful things which Bunyan uttered, the contemplation of the greater depths into which his teacher fell, will do him no harm, but rather instruct him to admire in what various ways God's grace operates and abounds.

Such, however, is the state of human nature, that whatever the prevailing class of sins, the main characteristic of Bunyan's depravity and consequent terrors will never be found wholly wanting. The more or less of gross sensuality, so will there be more or less of the direct, calculated approach to sin against the Divine Spirit, for mere defiance sake. Awful as such defiance may seem, there are traces of its existence in every class of sinners; and though the minds in which it is most evident have their own particular constitution, the true penitent, whatever his frame or disposition may be, will tremble at the retrospect of the perils, from which he has been delivered by grace, and by grace alone.

This treatise was neither the first written, nor the earliest published, of Bunyan's Works, but it forms a valuable introduction to all the rest of his writings. We shall have occasion to speak of it again in the Biographical Memoir.

GRACE ABOUNDING TO THE CHIEF OF SINNERS:

OR, A BRIEF RELATION OF THE EXCEEDING MERCY OF GOD IN CHRIST TO HIM; NAMELY, IN HIS TAKING HIM OUT OF THE DUNGHILL, AND CONVERTING OF HIM TO THE FAITH OF HIS BLESSED SON JESUS CHRIST.

Here is also particularly showed, what sight of, and what trouble he had for sin; and also what various temptations he hath met with, and how God hath carried him through them.

Corrected and much enlarged by the Author, for the benefit of the tempted and dejected Christian.

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—Ps. lxxvi. 16.

A PREFACE,

OR BRIEF ACCOUNT OF THE PUBLISHING OF THIS WORK, WRITTEN BY THE AUTHOR THEREOF, AND DEDICATED TO THOSE WHOM GOD HATH COUNTED HIM WORTHY TO BEGET TO FAITH, BY HIS MINISTRY IN THE WORD.

CHILDREN, grace be with you, Amen. I being taken from you in presence, and so tied up that I cannot perform that duty that from God doth lie upon me to youward, for your farther edifying and building up in faith and holiness, &c., yet that you may see my soul hath fatherly care and desire after your spiritual and everlasting welfare, I now once again, as before, from the top of Shenir and Hermon, so now from the lions' dens, and from the mountains of the leopards, (Song iv. 8.) do yet look after you all, greatly longing to see your safe arrival into the desired haven.

I thank God upon every remembrance of you; and rejoice, even while I stick between the teeth of the lion in the wilderness, that the grace, and mercy, and knowledge of Christ our Saviour, which God hath bestowed upon you, with abundance of faith and love; your hungerings and thirstings also after further acquaintance with the Father, in his Son; your tenderness of heart, your trembling at sin, your sober and holy deportment also, before both God and men, is great refreshment to me; "For ye are my glory and joy." (1 Thess. ii. 20.)

I have sent you here enclosed a drop of that honey that I have taken out of the carcase of a lion. (Judges xiv. 5—9.) I have eaten thereof myself, and am much refreshed thereby. Temptations when we meet them at first, are as the lion that roared upon Samson; but if we overcome them, the next time we see them we shall find a nest of honey within them. The Philistines understood me not. It is something of a relation of the work of God upon my soul, even from the very first till now; wherein you may perceive my castings down, and risings up; for he wounded, and his hands make whole. It is written in the Scripture, (Isa. xxxviii. 19.) "The father to the children shall make known the truth of God." Yea, it was for this reason I lay so long at Sinai, (Dent. iv. 10, 11,) to see the fire, and

the cloud, and the darkness, that I might fear the Lord all the days of my life upon earth, and tell of all his wondrous works to my children. (Ps. lxxviii. 3—5.)

Moses (Num. xxxiii. 1, 2) writ of the journeyings of the children of Israel from Egypt to the land of Canaan; and commanded also, that they did remember their forty years' travel in the wilderness. "Thou shalt remember all the way which the Lord thy God leads thee these forty years in the wilderness, to humble thee, and to prove thee, and to know what was in thine heart, whether thou wouldest keep his commandments, or no." (Dent. viii. 2.) Wherefore this I have endeavoured to do; and not only so, but to publish it also; that, if God will, others may be put in remembrance of what he hath done for their souls, by reading his work upon me.

It is profitable for Christians to be often calling to mind the very beginnings of grace with their souls. "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations." (Exod. xii. 42.) "My God," saith David, (Ps. xlii. 6,) "my soul is cast down within me; but will I remember thee from the land of Jordan, and of the Hermonites, from the hill of Mizar." He remembered also the lion and the bear, when he went to fight with the giant of Gath. (1 Sam. xvii. 36, 37.)

It was Paul's accustomed manner (Acts xxii.), and that when tried for his life (Acts xxiv.), even to open, before his judges, the manner of his conversion: he would think of that day, and that hour, in which he first did meet with grace; for he found it supporting him. When God had brought the children of Israel out of the Red Sea, far into the wilderness, yet they must turn quite about thither again, to remember the drowning of their enemies there. (Num. xiv. 25.) For though

they sang his praise before, yet they soon forgot his works. (Ps. evi. 12, 13.)

In this discourse of mine you may see much; much, I say, of the grace of God towards me. I thank God I can count it much, for it was above my sins, and Satan's temptations too. I can remember my fears and doubts, and sad months, with comfort; they are as the head of Goliath in my hand. There was nothing to David like Goliath's sword, even that sword that should have been sheathed in his bowels; for the very sight and remembrance of that did preach forth God's deliverance to him. Oh, the remembrance of my great sins, of my great temptations, and of my great fear of perishing for ever! They bring afresh into my mind the remembrance of my great help, my great supports from heaven, and the great grace that God extended to such a wretch as I.

My dear children, call to mind the former days, and years of ancient times: remember also your songs in the night; and commune with your own heart. (Ps. lxxvii. 5—12.) Yea, look diligently, and leave no corner therein unsearched for that treasure hid, even the treasure of your first and second experience of the grace of God towards you. Remember, I say, the word that first laid hold upon you; remember your terrors of conscience, and fear of death and hell; remember also your tears and prayers to God; yea, how you sighed under every hedge for mercy. Have you

never a hill Mizar to remember? Have you forgot the close, the milk-house, the stable, the barn, and the like, where God did visit your soul? Remember also the word—the word, I say, upon which the Lord hath caused you to hope. If you have sinned against light; if you are tempted to blaspheme; if you are drowned in despair; if you think God fights against you; or if heaven is hid from your eyes,—remember it was thus with your father, but out of them all the Lord delivered me.

I could have enlarged much, in this my discourse, of my temptations and troubles for sin; as also of the merciful kindness and working of God with my soul. I could also have stepped into a style much higher than this in which I have here discoursed, and could have adorned all things more than here I have seemed to do, but I dare not. God did not play in tempting of me; neither did I play, when I sunk as into a bottomless pit, when the pangs of hell caught hold upon me; wherefore I may not play in relating of them, but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it; and he that doth not, let him produce a better. Farewell.

My dear children, the milk and honey is beyond this wilderness. God be merciful to you, and grant that you be not slothful to go in to possess the land.

JOHN BUNYAN.

GRACE ABOUNDING TO THE CHIEF OF SINNERS;

OR, A BRIEF RELATION OF THE EXCEEDING MERCY OF GOD IN CHRIST, TO HIS POOR SERVANT, JOHN BUNYAN.

1. In this my relation of the merciful working of God upon my soul, it will not be amiss if, in the first place, I do in a few words give you a hint of my pedigree, and manner of bringing up; that thereby the goodness and bounty of God towards me may be the more advanced and magnified before the sons of men.

2. For my descent then it was, as is well known by many, of a low and inconsiderable generation; my father's house being of that rank that is meanest and most despised of all the families in the land. Wherefore I have not here, as others, to boast of noble blood, or of any high-born state, according to the flesh; though, all things considered, I magnify the heavenly Majesty, for that by this door he brought me into the world, to partake of the grace and life that is in Christ by the gospel.

3. But notwithstanding the meanness and inconsiderableness of my parents, it pleased God to put it into their hearts to put me to school, to learn me both to read and write; the which I also attained, according to the rate of other poor men's children; though, to my shame I confess, I did

soon lose that I had learned, even almost utterly, and that long before the Lord did work his gracious work of conversion upon my soul.

4. As for my own natural life, for the time that I was without God in the world, it was indeed according to the course of this world, and the spirit that now worketh in the children of disobedience. (Eph. ii. 2, 3.) It was my delight to be taken captive by the devil at his will (2 Tim. ii. 26), being filled with all unrighteousness: the which did also so strongly work, and put forth itself, both in my heart and life, and that from a child, that I had but few equals,—especially considering my years, which were tender, being but few,—both for cursing, swearing, lying, and blaspheming the holy name of God.

5. Yea, so settled and rooted was I in these things, that they became as a second nature to me; the which, as I also have with soberness considered since, did so offend the Lord, that even in my childhood he did scare and affright me with fearful dreams, and did terrify me with fearful visions; for often, after I had spent this and the other day in sin, I have in my bed been

greatly afflicted, while asleep, with the apprehensions of devils and wicked spirits, who still, as I then thought, laboured to draw me away with them, of which I could never be rid.

6. Also I should, at these years, be greatly afflicted and troubled with the thoughts of the fearful torments of hell fire, still fearing that it would be my lot to be found at last amongst those devils and hellish fiends, who are there bound down with the chains, bonds, and darkness, unto the judgment of the great day.

7. These things, I say, when I was but a child, but nine or ten years old, did so distress my soul, that then in the midst of my many sports and childish vanities, amidst my vain companions, I was often much cast down and afflicted in my mind therewith, yet could I not let go my sins. Yea, I was also then so overcome with despair of life and heaven, that I should often wish either that there had been no hell, or that I had been a devil; supposing they were only tormentors; that if it must needs be that I went thither, I might be rather a tormentor, than be tormented myself.

8. A while after, these terrible dreams did leave me, which also I soon forgot; for my pleasures did quickly cut off the remembrance of them, as if they had never been: wherefore, with more greediness, according to the strength of nature, I did still let loose the reins to my lusts, and delighted in all transgression against the law of God: so that, until I came to the state of marriage, I was the very ringleader of all the youth that kept me company, in all manner of vice and ungodliness.

9. Yea, such prevalency had the lusts and fruits of the flesh in this poor soul of mine, that had not a miracle of precious grace prevented, I had not only perished by the stroke of eternal justice, but had also laid myself open even to the stroke of those laws, which bring some to disgrace and open shame before the face of the world.

10. In these days, the thoughts of religion were very grievous to me; I could neither endure it myself, nor that any other should; so that when I have seen some read in those books that concerned christian piety, it would be as it were a prison to me. Then I said unto God, "Depart from me, for I desire not the knowledge of thy ways." (Job xxi. 14.) I was now void of all good consideration: heaven and hell were both out of sight and mind; and as for saving and damning, they were least in my thoughts. O Lord, thou knowest my life, and my ways were not hid from thee!

11. But this I well remember, that though I could myself sin with the greatest delight and ease, and also take pleasure in the vileness of my companions; yet, even then, if I had at any time seen wicked things, by those who professed goodness, it would make my spirit tremble. As once, above all the rest, when I was in my height of vanity, yet hearing one to swear, that was reckoned

for a religious man, it had so great a stroke upon my spirit, that it made my heart to ache.

12. But God did not utterly leave me, but followed me still, not with convictions, but judgments; yet such as were mixed with mercy. For once I fell into a creek of the sea, and hardly escaped drowning. Another time I fell out of a boat into Bedford river, but mercy yet preserved me alive. Besides, another time, being in the field with one of my companions, it chanced that an adder passed over the highway; so I, having a stick in my hand, struck her over the back; and having stunned her, I forced open her mouth with my stick, and plucked her sting out with my fingers; by which act, had not God been merciful unto me, I might, by my desperateness, have brought myself to mine end.

13. This also have I taken notice of with thanksgiving. When I was a soldier, I, with others, were drawn out to go to such a place to besiege it; but when I was just ready to go, one of the company desired to go in my room; to which, when I had consented, he took my place; and coming to the siege, as he stood sentinel, he was shot into the head with a musket bullet, and died.

14. Here, as I said, were judgments and mercy, but neither of them did awaken my soul to righteousness; wherefore I sinned still, and grew more and more rebellious against God, and careless of mine own salvation.

15. Presently after this, I changed my condition into a married state, and my mercy was to light upon a wife whose father was counted godly. This woman and I, though we came together as poor as poor might be, not having so much household stuff as a dish or spoon betwixt us both, yet this she had for her part, *The Plain Man's Pathway to Heaven*, and *The Practice of Piety*, which her father had left her when he died. In these two books I should sometimes read with her, wherein I also found some things that were somewhat pleasing to me; but all this while I met with no conviction. She also would be often telling of me what a godly man her father was, and how he would reprove and correct vice, both in his house and amongst his neighbours; what a strict and holy life he lived in his day, both in word and deed.

16. Wherefore these books, with the relation, though they did not reach my heart, to awaken it about my sad and sinful state, yet they did beget within me some desires to reform my vicious life, and fall in very eagerly with the religion of the times; to wit, to go to church twice a day, and that too with the foremost; and there should very devoutly both say and sing, as others did, yet retaining my wicked life; but withal I was so overrun with the spirit of superstition, that I adored, and that with great devotion, even all things, both the high-place, priest, clerk, vestment, service, and what else, belonging to the church; counting all things holy that were therein con-

tained, and especially the priest and clerk most happy, and without doubt, greatly blessed, because they were the servants, as I then thought, of God, and were principal in the holy temple, to do his work therein.

17. This conceit grew so strong in little time upon my spirit, that had I but seen a priest, though never so sordid and debauched in his life, I should find my spirit fall under him, reverence him, and knit unto him; yea, I thought for the love I did bear unto them, supposing they were the ministers of God, I could have lain down at their feet, and have been trampled upon by them; their name, their garb, and work, did so intoxicate and bewitch me.

18. After I had been thus for some considerable time, another thought came into my mind; and that was, whether we were of the Israelites, or no? For finding in the Scriptures that they were once the peculiar people of God, thought I, if I were one of this race, my soul must needs be happy. Now again I found within me a great longing to be resolved about this question, but could not tell how I should. At last I asked my father of it; who told me, No, we were not. Wherefore then I fell in my spirit as to the hopes of that, and so remained.

19. But all this while, I was not sensible of the danger and evil of sin; I was kept from considering that sin would damn me, what religion soever I followed, unless I was found in Christ. Nay, I never thought of him, nor whether there was such a one, or no. Thus man, while blind, doth wander, but wearie himself with vanity, for he knoweth not the way to the city of God. (Ecc. x. 15.)

20. But one day, amongst all the sermons our parson made, his subject was to treat of the Sabbath-day, and of the evil of breaking that, either with labour, sports, or otherwise. Now I was, notwithstanding my religion, one that took much delight in all manner of vice, and especially that was the day that I did solace myself therewith; wherefore I fell in my conscience under his sermon, thinking and believing that he made that sermon on purpose to show me my evil doing. And at that time I felt what guilt was, though never before, that I can remember; but then I was, for the present, greatly laden therewith, and so went home when the sermon was ended, with a great burden upon my spirit.

21. This, for that instant, did benumb the sinews of my best delights, and did embitter my former pleasures to me. But hold! it lasted not, for before I had well dined, the trouble began to go off my mind, and my heart returned to its old course: but, oh! how glad was I that this trouble was gone from me, and that the fire was put out, that I might sin again without control! Wherefore, when I had satisfied nature with my food, I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight.

22. But the same day, as I was in the midst of a game of eat, and having struck it one blow from

the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" At this I was put to an exceeding maze; wherefore, leaving my eat upon the ground, I looked up to heaven, and was as if I had, with the eyes of my understanding, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for these and other my ungodly practices.

23. I had no sooner thus conceived in my mind, but suddenly this conclusion was fastened on my spirit—for the former hint did set my sins again before my face—that I had been a great and grievous sinner, and that it was now too late for me to look after heaven; for Christ would not forgive me, nor pardon my transgressions. Then I fell to musing upon this also; and while I was thinking on it, and fearing lest it should be so, I felt my heart sink in despair, concluding it was too late; and therefore I resolved in my mind to go on in sin: for, thought I, if the case be thus, my state is surely miserable; miserable if I leave my sins, and but miserable if I follow them. I can but be damned; and if I must be so, I had as good be damned for many sins as be damned for few.

24. Thus I stood in the midst of my play, before all that then were present; but yet I told them nothing: but I say, I having made this conclusion, I returned desperately to my sport again; and I well remember, that presently this kind of despair did so possess my soul, that I was persuaded I could never attain to other comfort than what I should get in sin; for heaven was gone already, so that on that I must not think. Wherefore I found within me a great desire to take my fill of sin, still studying what sin was yet to be committed, that I might taste the sweetness of it; and I made as much haste as I could to fill my belly with its delicacies, lest I should die before I had my desire; for that I feared greatly. In these things, I protest before God I lie not, neither do I feign this form of speech; these were really, strongly, and with all my heart, my desires; the good Lord, whose mercy is unsearchable, forgive me my transgressions!

25. And I am very confident, that this temptation of the devil is more usual among poor creatures than many are aware of, even to overrun the spirits with a scurvy and scared frame of heart, and benumbing of conscience; which frame he stilly and slyly supplieth with such despair, that though not much guilt attendeth souls, yet they continually have a secret conclusion within them that there is no hope for them; for "they have loved sins, therefore after them they will go." (Jer. ii. 25; xviii. 12.)

26. Now, therefore, I went on in sin with great greediness of mind, still grudging that I could not be so satisfied with it as I would. This did con-

time with me about a month, or more; but one day, as I was standing at a neighbour's shop-window, and there cursing and swearing, and playing the madman after my wonted manner, there sate within the woman of the house, and heard me, who though she also was a very loose and ungodly wretch, yet protested that I swore and cursed at that most fearful rate, that she was made to tremble to hear me; and told me further, that I was the ungodliest fellow for swearing that ever she heard in all her life; and that I, by thus doing, was able to spoil all the youth in the whole town, if they came but in my company.

27. At this reproof I was silenced, and put to secret shame; and that too, as I thought, before the God of heaven; wherefore, while I stood there, and hanging down my head, I wished with all my heart that I might be a little child again, that my father might learn me to speak without this wicked way of swearing; for, thought I, I am so accustomed to it that it is but in vain for me to think of a reformation; for I thought it could never be.

28. But how it came to pass, I know not; I did from this time forward so leave my swearing, that it was a great wonder to myself to observe it; and whereas before I knew not how to speak unless I put an oath before and another behind, to make my words have authority, now I could, without it, speak better and with more pleasantness than ever I could before. All this while I knew not Jesus Christ, neither did I leave my sports and plays.

29. But quickly after this, I fell into company with one poor man that made profession of religion; who, as I then thought, did talk pleasantly of the Scriptures, and of the matters of religion; wherefore, falling into some love and liking to what he said, I betook me to my Bible, and began to take great pleasure in reading, but especially with the historical part thereof; for as for Paul's epistles, and such like scriptures, I could not away with them, being as yet ignorant either of the corruptions of my nature, or of the want and worth of Jesus Christ to save us.

30. Wherefore I fell to some outward reformation, both in my words and life, and did set the commandments before me for my way to heaven; which commandments I also did strive to keep, and, as I thought, did keep them pretty well sometimes, and then I should have comfort; yet now and then should break one, and so afflict my conscience; but then I should repent and say, I was sorry for it, and promise God to do better next time, and there get help again, for then I thought I pleased God as well as any man in England.

31. Thus I continued about a year; all which time our neighbours did take me to be a very godly man, a new and religious man, and did marvel much to see such a great and famous alteration in my life and manners; and, indeed, so it was, though I yet knew not Christ, nor grace, nor faith, nor hope; for, as I have well seen since, had I then died my state had been most fearful.

32. But, I say, my neighbours were amazed at this my great conversion from prodigious profaneness to something like a moral life; and truly so they well might; for this my conversion was as great as for Tom of Bethlehem to become a sober man. Now, therefore, they began to praise, to commend, and to speak well of me, both to my face and behind my back. Now I was, as they said, become godly; now I was become a right honest man. But, oh! when I understood these were their words and opinions of me, it pleased me mighty well. For though as yet I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly. I was proud of my godliness, and, indeed, I did all I did either to be seen of, or to be well spoken of by men: and thus I continued for about a twelve-month or more.

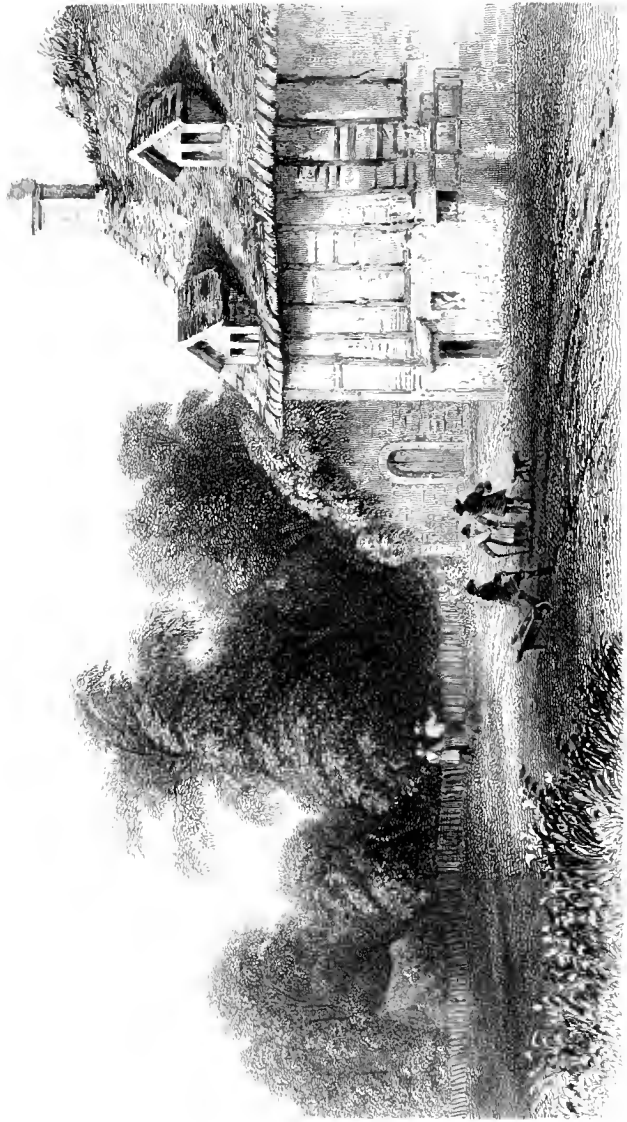
33. Now you must know, that before this I had taken much delight in ringing, but my conscience beginning to be tender, I thought such practice was but vain, and therefore forced myself to leave it, yet my mind hankered; wherefore I should go to the steeple-house and look on, though I durst not ring. But I thought this did not become religion neither, yet I forced myself, and would look on still: but quickly after, I began to think, How if one of the bells should fall? Then I chose to stand under a main beam, that lay overthwart the steeple, from side to side, thinking there I might stand sure; but then I thought again, should the bell fall with a swing, it might first hit the wall, and then rebounding upon me, might kill me for all this beam. This made me stand in the steeple-door; and now, thought I, I am safe enough: for if a bell should then fall, I can slip out behind these thick walls, and so be preserved notwithstanding.

34. So after this I would yet go to see them ring, but would not go farther than the steeple-door; but then it came into my head, How if the steeple itself should fall? And this thought (it may fall, for aught I know), when I stood and looked on, did continually so shake my mind, that I durst not stand at the steeple-door any longer, but was forced to flee, for fear the steeple should fall upon my head.

35. Another thing was, my dancing. I was a full year before I could quite leave that; but all this while, when I thought I kept this or that commandment, or did by word or deed anything that I thought was good, I had great peace in my conscience; and should think with myself, God cannot choose but be now pleased with me; yea, to relate it in mine own way, I thought no man in England could please God better than I.

36. But, poor wretch as I was, I was all this while ignorant of Jesus Christ, and going about to establish my own righteousness; and had perished therein, had not God, in mercy, showed me more of my state by nature.

37. But upon a day, the good providence of God



called me to Bedford, to work on my calling; and in one of the streets of that town I came where there were three or four poor women sitting at a door in the sun, talking about the things of God; and being now willing to hear them discourse, I drew near to hear what they said, for I was now a brisk talker also myself in the matter of religion; but I may say, "I heard, but I understood not;" for they were far above, out of my reach. Their talk was about a new birth, the work of God on their hearts; also how they were convinced of their miserable state by nature. They talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil: moreover, they reasoned of the suggestions and temptations of Satan in particular; and told to each other by which they had been afflicted, and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart, of their unbelief; and did condemn, slight, and abhor their own righteousness as filthy and insufficient to do them any good.

38. And methought they spake as if you did make them speak; they spake with such pleasantness of scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world, as if they were "people that dwelt alone, and were not to be reckoned among their neighbours." (Numb. xxiii. 9.)

39. At this I felt my own heart begin to shake, and mistrust my condition to be naught; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind, neither knew I the comfort of the word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them; neither did I understand what Satan's temptations were, nor how they were to be withstood and resisted, &c.

40. Thus, therefore, when I had heard and considered what they said, I left them and went about my employment again, but their talk and discourse went with me; also my heart would tarry with them, for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such a one.

41. Therefore I should often make it my business to be going again and again into the company of these poor people, for I could not stay away; and the more I went among them, the more I did question my condition; and as I still do remember, presently I found two things within me, at which I did sometimes marvel (especially considering what a blind, ignorant, sordid and ungodly wretch but just before I was): the one was a very great softness and tenderness of heart, which caused me to fall under the conviction of what by Scripture they asserted; and the other was a great bending in my

mind, to a continual meditating on it, and on all other good things which at any time I heard or read of.

42. By these things my mind was now so turned, that it lay like an horseleech at the vein, still crying out, "Give, give." (Prov. xxx. 15.) Yea, it was so fixed on eternity, and on the things about the kingdom of heaven (that is, so far as I knew, though as yet, God knows, I knew but little), that neither pleasures, nor profits, nor persuasions, nor threats, could loose it, or make it let go his hold; and though I may speak it with shame, yet it is in very deed a certain truth, it would then have been as difficult to me to have taken my mind from heaven to earth, as I have found it often since to get again from earth to heaven.

43. One thing I may not omit: There was a young man in our town, to whom my heart before was knit more than to any other, but he being a most wicked creature for cursing, and swearing, and whoring, I now shook him off, and forsook his company; but about a quarter of a year after I had left him, I met him in a certain lane, and asked him how he did; he, after his old swearing and mad way, answered, he was well. "But, Harry," said I, "why do you curse and swear thus? What will become of you, if you die in this condition?" He answered me in a great chafe, "What would the devil do for company, if it were not for such as I am?"

44. About this time I met with some Ranters' books, that were put forth by some of our countrymen, which books were also highly in esteem by several old professors; some of these I read, but was not able to make a judgment about them; wherefore as I read in them, and thought upon them, feeling myself unable to judge, I should betake myself to hearty prayer in this manner:—"O Lord, I am a fool, and not able to know the truth from error: Lord, leave me not to my own blindness, either to approve of, or condemn this doctrine; if it be of God, let me not despise it; if it be of the devil, let me not embrace it. Lord, I lay my soul in this matter only at thy foot; let me not be deceived, I humbly beseech thee." I had one religious intimate companion all this while, and that was the poor man that I spoke of before; but about this time he also turned a most devilish Ranter, and gave himself up to all manner of filthiness, especially uncleanness. He would also deny that there was a God, angel, or spirit, and would laugh at all exhortations to sobriety; when I laboured to rebuke his wickedness, he would laugh the more, and pretend that he had gone through all religions, and could never light on the right till now. He told me also, that in a little time I should see all professors turn to the ways of the Ranters. Wherefore, abominating those cursed principles, I left his company forthwith, and became to him as great a stranger as I had been before a familiar.

45. Neither was this man only a temptation to me, but, my calling lying in the country, I happened

to light into several people's company, who, though strict in religion formerly, yet were also swept away by these Ranters. These would also talk with me of their ways, and condemn me as legal and dark; pretending that they only had attained to perfection that could do what they would, and not sin. Oh! these temptations were suitable to my flesh, I being but a young man, and my nature in its prime; but God, who had, as I hope, designed me for better things, kept me in the fear of his name, and did not suffer me to accept such cursed principles. And blessed be God, who put it into my heart to cry to him to be kept and directed, still distrusting mine own wisdom; for I have since seen even the effects of that prayer, in his preserving me not only from ranting errors, but from those also that have sprung up since. The Bible was precious to me in those days.

46. And now, methought, I began to look into the Bible with new eyes, and read as I never did before; and especially the epistles of the apostle St. Paul were sweet and pleasant to me; and, indeed, I was then never out of the Bible, either by reading or meditation; still crying out to God, that I might know the truth, and way to heaven and glory.

47. And as I went on and read, I lighted on that passage, "To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; and to another faith," &c. (1 Cor. xii.) And though, as I have since seen, that by this scripture the Holy Ghost intends, in special, things extraordinary, yet on me it then did fasten with conviction, that I did want things ordinary, even that understanding and wisdom that other Christians had. On this word I mused, and could not tell what to do; especially this word, faith, put me to it, for I could not help it, but sometimes must question whether I had any faith or no; but I was loth to conclude I had no faith; for if I do so, thought I, then I shall count myself a very cast-away indeed.

48. No, said I with myself, though I am convinced that I am an ignorant sot, and that I want those blessed gifts of knowledge and understanding that other people have; yet, at venture, I will conclude I am not altogether faithless, though I know not what faith is; for it was shown me, and that too (as I have seen since) by Satan, that those who conclude themselves in a faithless state, have neither rest nor quiet in their souls; and I was loth to fall quite into despair.

49. Wherefore, by this suggestion, I was for a while made afraid to see my want of faith; but God would not suffer me thus to undo and destroy my soul, but did continually, against my sad and blind conclusion, create still within me such suppositions, inasmuch that I could not rest content until I did now come to some certain knowledge, whether I had faith or no: this always running in my mind, But how if you want faith indeed? But how can you tell you have faith? And besides, I saw for certain, if I had it not, I was sure to perish for ever.

50. So that though I endeavoured at the first to look over the business of faith, yet in a little time I, better considering the matter, was willing to put myself upon the trial whether I had faith or no. But, alas, poor wretch! so ignorant and brutish was I, that I knew to this day no more how to do it, than I know to begin and accomplish that rare and curious piece of art, which I never yet saw or considered.

51. Wherefore, while I was thus considering, and being put to my plunge about it (for you must know, that as yet I had, in this matter, broken my mind to no man, only did hear and consider), the tempter came in with his delusion, that there was no way for me to know I had faith, but by trying to work some miracle; urging those scriptures that seem to look that way, for the enforcing and strengthening his temptation. Nay, one day, as I was between Elstow and Bedford, the temptation was hot upon me to try if I had faith by doing some miracle; which miracle at that time was this: I must say to the puddles that were in the horse-pads, Be dry; and to the dry places, Be you puddles. And truly one time I was going to say so indeed; but just as I was about to speak, this thought came into my mind, But go under yonder hedge, and pray first that God would make you able. But when I had concluded to pray, this came hot upon me: that if I prayed, and came again, and tried to do it, and yet did nothing notwithstanding, then be sure I had no faith, but was a cast-away, and lost. Nay, thought I, if it be so, I will not try yet, but will stay a little longer.

52. So I continued at a great loss; for I thought, if they only had faith which could do so wonderful things, then I concluded, that for the present I neither had it, nor yet for time to come were ever like to have it. Thus I was tossed betwixt the devil and my own ignorance, and so perplexed, especially at some times, that I could not tell what to do.

53. About this time the state and happiness of these poor people at Bedford was thus, in a kind of a vision, presented to me. I saw, as if they were set on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds: methought also, betwixt me and them, I saw a wall that did compass about this mountain. Now, through this wall my soul did greatly desire to pass; concluding, that if I could, I would go even into the very midst of them, and there also comfort myself with the heat of the sun.

54. About this wall I thought myself to go again and again, still praying as I went, to see if I could find some way or passage by which I might enter therein; but none could I find for some time: at the last I saw, as it were, a narrow gap, like a little doorway in the wall, through which I attempted to pass. Now the passage being very strait and narrow, I made many offers to get in,

but all in vain, even until I was well-nigh quite beat out by striving to get in; at last with great striving, methought I at first did get in my head, and after that, by a sidling striving, my shoulders, and my whole body; then was I exceeding glad, and went and sat down in the midst of them, and so was comforted with the light and heat of their sun.

55. Now, this mountain and wall, &c., was thus made out to me: the mountain signified the church of the living God; the sun that shone thereon, the comfortable shining of his merciful face on them that were therein; the wall I thought was the word, that did make separation between the Christians and the world; and the gap which was in this wall I thought was Jesus Christ, who is the way to God the Father. (John xiv. 6. Matt. vii. 14.) But forasmuch as the passage was wonderful narrow, even so narrow that I could not, but with great difficulty, enter in thereat, it showed me that none could enter into life but those that were in downright earnest, and unless also they left this wicked world behind them; for here was only room for body and soul, but not for body, and soul, and sin.

56. This resemblance abode upon my spirit many days; all which time I saw myself in a forlorn and sad condition, but yet was provoked to a vehement hunger and desire to be one of that number that did sit in the sunshine. Now also I should pray wherever I was, whether at home or abroad, in house or field; and should also often, with lifting up of heart, sing that of the fifty-first Psalm, "O Lord, consider my distress!" for as yet I knew not where I was.

57. Neither as yet could I attain to any comfortable persuasion that I had faith in Christ; but instead of having satisfaction, here I began to find my soul to be assaulted with fresh doubts about my future happiness; especially with such as these, Whether I was elected? But how if the day of grace should now be past and gone?

58. By these two temptations I was very much afflicted and disquieted; sometimes by one, and sometimes by the other of them. And first, to speak of that about my questioning my election, I found at this time, that though I was in a flame to find the way to heaven and glory, and though nothing could beat me off from this, yet this question did so offend and discourage me, that I was, especially sometimes, as if the very strength of my body had been also taken away by the force and power thereof. This scripture did also seem to me to trample upon all my desires: "It is neither in him that willeth, nor in him that runneth, but in God that sheweth mercy." (Rom. ix.)

59. With this scripture I could not tell what to do; for I evidently saw, unless that the great God, of his infinite grace and bounty, had voluntarily chosen me to be a vessel of mercy, though I should desire, and long and labour until my heart did break, no good could come of it. Therefore this would still stick with me, How can you tell that you are

elected? And what if you should not? How then?

60. O Lord, thought I, what if I should not indeed! It may be you are not, said the tempter; It may be so indeed, thought I. Why, then, said Satan, you had as good leave off, and strive no further; for if indeed you should not be elected and chosen of God, there is no talk of your being saved; "For it is neither in him that willeth, nor in him that runneth, but in God that sheweth mercy."

61. By these things I was driven to my wits' end, not knowing what to say, or how to answer these temptations: indeed, I little thought that Satan had thus assaulted me, but that rather it was my own prudence thus to start the question: for that the elect only attained eternal life, that I, without scruple, did heartily close withal; but that myself was one of them, there lay the question.

62. Thus, therefore, for several days I was greatly assaulted and perplexed, and was often, when I have been walking, ready to sink where I went, with faintness in my mind. But one day, after I had been so many weeks oppressed and cast down therewith, as I was now quite giving up the ghost of all my hopes of ever attaining life, that sentence fell with weight upon my spirit: "Look at the generations of old, and see; did ever any trust in God, and were confounded?"

63. At which I was greatly enlightened and encouraged in my soul; for thus, at that very instant, it was expounded to me: Begin at the beginning of Genesis, and read to the end of the Revelations, and see if you can find that there was any that ever trusted in the Lord, and was confounded. So, coming home, I presently went to my Bible to see if I could find that saying, not doubting but to find it presently; for it was so fresh, and with such strength and comfort on my spirit, that it was as if it talked with me.

64. Well, I looked, but I found it not; only it abode upon me; then I did ask first this good man, and then another, if they knew where it was, but they knew no such place. At this I wondered that such a sentence should so suddenly, and with such comfort and strength, seize and abide upon my heart, and yet that none could find it (for I doubted not but it was in holy Scripture).

65. Thus I continued above a year, and could not find the place; but at last, casting my eye into the Apochrypha books, I found it in Ecclesiasticus. (Eccles. ii. 10.) This, at the first, did somewhat daunt me: but because by this time I had got more experience of the love and kindness of God, it troubled me the less; especially when I considered that though it was not in those texts that we call holy and canonical, yet forasmuch as this sentence was the sum and substance of many of the promises, it was my duty to take the comfort of it; and I bless God for that word, for it was of good to me: that word doth still at times shine before my face.

66. After this, that other doubt did come with strength upon me, But how if the day of grace should be past and gone? How if you have overstood the time of mercy? Now I remember that one day, as I was walking in the country, I was much in the thoughts of this, But how if the day of grace be past? And to aggravate my trouble, the tempter presented to my mind those good people of Bedford, and suggested thus unto me, That these being converted already, they were all that God would save in those parts; and that I came too late, for these had got the blessing before I came.

67. Now was I in great distress, thinking in very deed that this might well be so; wherefore I went up and down bemoaning my sad condition; counting myself far worse than a thousand fools for standing off thus long, and spending so many years in sin as I had done; still crying out, "Oh, that I had turned seven years ago!" It made me also angry with myself, to think that I should have no more wit, but to trifle away my time till my soul and heaven were lost.

68. But when I had been long vexed with this fear, and was scarce able to take one step more, just about the same place where I received my other encouragement, these words broke in upon my mind: "Compel them to come in, that my house may be filled; and yet there is room." (Luke xiv. 22, 23.) These words, but especially them, "And yet there is room," were sweet words to me; for truly I thought that by them I saw there was place enough in heaven for me; and, moreover, that when the Lord Jesus did speak these words, he then did think of me; and that he, knowing that the time would come that I should be afflicted with fear that there was no place left for me in his bosom, did before speak this word, and leave it upon record, that I might find help thereby against this vile temptation. This I then verily believed.

69. In the light and encouragement of this word I went a pretty while; and the comfort was the more, when I thought that the Lord Jesus should think on me so long ago, and that he should speak them words on purpose for my sake; for I did think, verily, that he did on purpose speak them to encourage me withal.

70. But I was not without my temptations to go back again; temptations, I say, both from Satan, mine own heart, and carnal acquaintance; but I thank God that these were outweighed by that sound sense of death and of the day of judgment which abode, as it were, continually in my view: I should often also think on Nebuchadnezzar, of whom 'tis said, "He had given him all the kingdoms of the earth." (Dan. v. 18, 19.) Yet, thought I, if this great man had all his portion in this world, one hour in hell-fire would make him forget all. Which consideration was a great help to me.

71. I was almost made, about this time, to see something concerning the beasts that Moses counted clean and unclean: I thought those beasts were

types of men: the clean, types of them that were the people of God; but the unclean, types of such as were the children of the wicked one. Now, I read that the clean beasts "chewed the cud;" that is, thought I, they show us, we must feed upon the word of God: they also "parted the hoof;" I thought that signified, we must part, if we would be saved, with the ways of ungodly men. And also, in further reading about them, I found that though we did chew the cud, as the hare, yet if we walked with claws, like a dog, or if we did part the hoof, like the swine, yet if we did not chew the cud, as the sheep, we were still, for all that, but unclean: for I thought the hare to be a type of those that talk of the word, yet walk in ways of sin; and that the swine was like him that parted with his outward pollutions, but still wanteth the word of faith, without which there could be no way of salvation, let a man be never so devout. (Deut. xiv.) After this, I found by reading the word, that those that must be glorified with Christ in another world must be called by him here; called to the partaking of a share in his word and righteousness, and to the comforts and first-fruits of his Spirit, and to a peculiar interest in all those heavenly things, which do indeed forfeit the soul for that rest and house of glory which is in heaven above.

72. Here again I was at a very great stand, not knowing what to do, fearing I was not called; for, thought I, if I be not called, what then can do me good? None but those who are effectually called inherit the kingdom of heaven. But, oh! how I now loved those words that spake of a Christian's calling! as when the Lord said to one, "Follow me," and to another, "Come after me:" and, oh! thought I, that he would say so to me too, how gladly would I run after him!

73. I cannot now express with what longings and breathings in my soul I cried to Christ to call me. Thus I continued for a time, all on a flame to be converted to Jesus Christ; and did also see at that day such glory in a converted state, that I could not be contented without a share therein. Gold! could it have been gotten for gold, what could I have given for it! had I had a whole world, it had all gone ten thousand times over for this, that my soul might have been in a converted state.

74. How lovely now was every one in my eyes, that I thought to be converted men and women! They shone, they walked like a people that carried the broad seal of heaven about them. Oh! I saw the lot was fallen to them in pleasant places, and they had a goodly heritage. (Ps. xvi.) But that which made me sick was that of Christ, in Mark: "He went up into a mountain, and called to him whom he would, and they came unto him." (Mark iii. 13.)

75. This scripture made me faint and fear, yet it kindled fire in my soul. That which made me fear was this,—lest Christ should have no liking to me, for he called "whom he would." But oh! the

glory that I saw in that condition did still so engage my heart, that I could seldom read of any that Christ did call, but I presently wished, Would I had been in their clothes; would I had been born Peter; would I had been born John; or, would I had been by and had heard him when he called them, how would I have cried, O Lord, call me also! But, oh! I feared he would not call me.

76. And truly, the Lord let me go thus many months together, and showed me nothing, either that I was already, or should be called hereafter: but at last, after much time spent, and many groans to God, that I might be made partaker of the holy and heavenly calling, that word came in upon me: "I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion." (Joel iii. 21.) These words, I thought, were sent to encourage me to wait still upon God; and signified unto me, that if I were not already, yet time might come I might be in truth converted unto Christ.

77. About this time I began to break my mind to those poor people in Bedford, and to tell them my condition; which when they had heard, they told Mr. Gifford of me, who himself also took occasion to talk with me; and was willing to be well persuaded of me, though I think but from little grounds: but he invited me to his house, where I should hear him confer with others about the dealings of God with their souls; from all which I still received more conviction, and from that time began to see something of the vanity and inward wretchedness of my wicked heart, for as yet I knew no great matter therein; but now it began to be discovered unto me, and also to work at that rate as it never did before. Now I evidently found, that lusts and corruptions put forth themselves within me in wicked thoughts and desires, which I did not regard before; my desires also for heaven and life began to fail; I found, also, that whereas before my soul was full of longing after God, now it began to hanker after every foolish vanity; yea, my heart would not be moved to mind that which was good; it began to be careless, both of my soul and heaven; it would now continually hang back, both to, and in every duty; and was as a clog on the leg of a bird, to hinder me from flying.

78. Nay, thought I, now I grow worse and worse; now I am further from conversion than ever I was before: wherefore I began to sink greatly in my soul, and began to entertain such discouragement in my heart, as laid me as low as hell. If now I should have burned at the stake, I could not believe that Christ had love for me. Alas, I could neither hear him, nor see him, nor feel him, nor savour any of his things! I was driven as with a tempest, my heart would be unclean, the Canaanites would dwell in the land.

79. Sometimes I would tell my condition to the people of God; which when they heard, they would pity me, and would tell me of the promises; but they had as good have told me, that I must

reach the sun with my finger, as have bidden me receive or rely upon the promise; and as soon as I should have done it, all my sense and feeling was against me; and I saw I had a heart that would sin, and that lay under a law that would condemn.

80. These things have often made me think of the child which the father brought to Christ, who, while he was yet a coming to him, was thrown down by the devil, and also so rent and torn by him, that he lay and wallowed foaming. (Luke ix. 42. Mark ix. 20.)

81. Further, in these days, I should find my heart to shut itself up against the Lord and against his holy word: I have found my unbelief to set, as it were, the shoulder to the door, to keep him out; and that too even then, when I have with many a bitter sigh cried, "Good Lord, break it open: Lord, break these gates of brass, and cut the bars of iron asunder." (Ps. cvii. 16.) Yet that word would sometimes create in my heart a peaceable pause, "I girded thee, though thou hast not known me." (Isa. xlv. 5.)

82. But all this while, as to the act of sinning, I never was more tender than now; my hinder parts were inward; I durst not take a pin or stick, though but so big as a straw; for my conscience now was sore, and would smart at every touch: I could not now tell how to speak my words, for fear I should misplace them. Oh, how gingerly did I then go, in all I did or said! I found myself as on a miry bog, that shook if I did but stir; and was as there left both of God, and Christ, and the Spirit, and all good things.

83. But I observe, though I was such a great sinner before conversion, yet God never much charged the guilt of the sins of my ignorance upon me; only he showed me, I was lost if I had not Christ, because I had been a sinner; I saw that I wanted perfect righteousness to present me without fault before God, and this righteousness was nowhere to be found, but in the person of Jesus Christ.

84. But my original and inward pollution, that, that was my plague and affliction; that I saw at a dreadful rate always putting forth itself within me, that I had the guilt of to amazement; by reason of that, I was more loathsome in mine own eyes than was a toad; and I thought I was so in God's eyes too: sin and corruption, I said, would as naturally bubble out of my heart, as water would bubble out of a fountain. I thought now that every one had a better heart than I had: I could have changed heart with any body; I thought none but the devil himself could equalize me for inward wickedness and pollution of mind. I fell therefore, at the sight of my own vileness, deeply into despair; for I concluded, that this condition that I was in could not stand with a state of grace. Sure, thought I, I am forsaken of God; sure I am given up to the devil, and to a reprobate mind: and thus I continued a long while, even for some years together.

85. While I was thus afflicted with the fears of my own damnation, there were two things would make me wonder: the one was, when I saw old people hunting after the things of this life, as if they should live here always; the other was, when I found professors much distressed and cast down when they met with outward losses, as of husband, wife, child, &c. Lord, thought I, what ado is here about such little things as these! What seeking after carnal things by some, and what grief in others for the loss of them! If they so much labour after, and shed so many tears for the things of this present life, how am I to be bemoaned, pitied, and prayed for! My soul is dying, my soul is damning. Were my soul but in a good condition, and were I but sure of it, ah! how rich should I esteem myself, though blessed but with bread and water: I should count those but small afflictions, and should bear them as little burthens. "A wounded spirit, who can bear!"

86. And though I was much troubled, and tossed, and afflicted, with the sight and sense and terror of my own wickedness, yet I was afraid to let this sight and sense go quite off my mind: for I found, that unless guilt of conscience was taken off the right way that is, by the blood of Christ, a man grew rather worse for the loss of his trouble of mind, than better. Wherefore, if my guilt lay hard upon me, then I should cry that the blood of Christ might take it off: and if it was going off without it (for the sense of sin would be sometimes as if it would die, and go quite away), then I would also strive to fetch it upon my heart again by bringing the punishment of sin into hell-fire upon my spirits; and should cry Lord, let it not go off my heart, but the right way, by the blood of Christ, and the application of thy mercy, through him, to my soul; for that scripture did lay much upon me, "Without shedding of blood there is no redemption." (Heb. ix. 22.) And that which made me the more afraid of this was, because I had seen some, who, though when they were under wounds of conscience would cry and pray; yet, seeking rather present ease from their trouble than pardon for their sin, cared not how they lost their guilt, so that they got it out of their mind: now having got it off the wrong way, it was not sanctified unto them; but they grew harder and blinder, and more wicked after their trouble. This made me afraid, and made me cry to God the more, that it might not be so with me.

87. And now I was sorry that God had made me a man, for I feared I was a reprobate: I counted man as unconverted, the most doleful of all the creatures. Thus being afflicted and tossed about my sad condition, I counted myself alone, and above the most of men unblest.

88. Yea, I thought it impossible that ever I should attain to so much goodness of heart, as to thank God that he had made me a man. Man, indeed, is the most noble, by creation, of all creatures in the visible world; but by sin he had made him-

self the most ignoble. The beasts, birds, fishes, &c., I blessed their condition, for they had not a sinful nature; they were not obnoxious to the wrath of God; they were not to go to hell-fire after death; I could therefore have rejoiced had my condition been as any of theirs.

89. In this condition I went a great while; but when comforting time was come, I heard one preach a sermon upon these words in the Song (Song iv. 1): "Behold thou art fair, my love; behold thou art fair." But at that time he made these two words, "My love," his chief and subject matter, from which, after he had a little opened the text, he observed these several conclusions:—1. That the church, and so every saved soul, is Christ's love, when loveless. 2. Christ's love, without a cause. 3. Christ's love, when hated of the world. 4. Christ's love, when under temptation and under desertion. 5. Christ's love, from first to last.

90. But I got nothing by what he said at present; only when he came to the application of the fourth particular, this was the word he said: "If it be so, that the saved soul is Christ's love, when under temptation and desertion; then, poor tempted soul, when thou art assaulted and afflicted with temptations, and the hidings of God's face, yet think on these two words, 'My love,' still."

91. So as I was going home, these words came again into my thoughts; and I well remember, as they came in, I said thus in my heart: What shall I get by thinking on these two words? This thought had no sooner passed through my heart, but the words began thus to kindle in my spirit: "Thou art my love, thou art my love," twenty times together; and still as they ran in my mind, they waxed stronger and warmer, and began to make me look up; but being as yet between hope and fear, I still replied in my heart, But is it true, but is it true? At which that sentence fell upon me, "He wist not that it was true which was done unto him of the angel." (Acts xii. 9.)

92. Then I began to give place to the word, which, with power, did over and over make this joyful sound within my soul, "Thou art my love, thou art my love;" and nothing shall separate thee from my love. And with that my heart was filled full of comfort and hope; and now I could believe that my sins should be forgiven me; yea, I was now so taken with the love and merey of God, that I remember I could not tell how to contain till I got home. I thought I could have spoken of his love, and have told of his mercy to me, even to the very crows that sat upon the ploughed lands before me, had they been capable to have understood me: wherefore I said in my soul with much gladness, Well, I would I had a pen and ink here, I would write this down before I go any further, for surely I will not forget this forty years hence: but, alas! within less than forty days I began to question all again, which made me begin to question all still.

93. Yet still, at times, I was helped to believe that it was a true manifestation of grace unto my

soul, though I had lost much of the life and savour of it. Now, about a week or a fortnight after this, I was much followed by this scripture, "Simon, Simon, behold Satan hath desired to have you." (Luke xxii. 31.) And sometimes it would sound so loud within me,—yea, and as it were, call so strongly after me,—that once, above all the rest, I turned my head over my shoulder, thinking verily that some man had, behind me, called me; being at a great distance, methought he called so loud: it came, as I have thought since, to have stirred me up to prayer and to watchfulness; it came to acquaint me that a cloud and storm was coming down upon me; but I understood it not.

94. Also, as I remember, that time that it called to me so loud, was the last time that it sounded in mine ears; but methinks I hear still with what a loud voice these words, "Simon, Simon," sounded in mine ears. I thought verily, as I have told you, that somebody had called after me, that was half a mile behind me; and although that was not my name, yet it made me suddenly look behind me; believing that he that called so loud meant me.

95. But so foolish was I, and ignorant, that I knew not the reason of this sound, (which, as I did both see and feel soon after, was sent from heaven as an alarm, to awaken me to provide for what was coming,) only I should muse and wonder in my mind, to think what should be the reason that this Scripture, and that at this rate, so often and so loud, should still be sounding and rattling in mine ears; but, as I said before, I soon after perceived the end of God therein.

96. For about the space of a month after, a very great storm came down upon me, which handled me twenty times worse than all I had met with before; it came stealing upon me, now by one piece, then by another; first, all my comfort was taken from me, then darkness seized upon me; after which, whole floods of blasphemies, both against God, Christ, and the Scriptures, was poured upon my spirit, to my great confusion and astonishment. These blasphemous thoughts were such as stirred up questions in me against the very being of God, and of his only-beloved Son; as, whether there were, in truth, a God or Christ? And whether the Holy Scriptures were not rather a fable and cunning story, than the holy and pure word of God?

97. The tempter would also much assault me with this, How can you tell but that the Turks had as good Scriptures to prove their Mahomet the Saviour, as we have to prove our Jesus is? And, could I think that so many ten thousands, in so many countries and kingdoms, should be without the knowledge of the right way to heaven (if there were indeed a heaven); and that we only, who live in a corner of the earth, should alone be blessed therewith? Every one doth think his own religion rightest, both Jews and Moors and Pagans; and how if all our faith, and Christ, and Scriptures, should be but a think-so too?

98. Sometimes I have endeavoured to argue

against these suggestions, and to set some of the sentences of blessed Paul against them; but, alas! I quickly felt, when I thus did, such arguings as these would return again upon me, Though we made so great a matter of Paul and of his words, yet how could I tell, but that in very deed he, being a subtle and cunning man, might give himself up to deceive with strong delusions, and also take the pains and travail to undo and destroy his fellows?

99. These suggestions, with many other which at this time I may not nor dare not utter, neither by word or pen, did make such a seizure upon my spirit, and did so overweigh my heart, both with their number, continuance, and fiery force, that I felt as if there were nothing else but these from morning to night within me; and as though indeed there could be room for nothing else; and also concluded that God had, in very wrath to my soul, given me up to them, to be carried away with them, as with a mighty whirlwind.

100. Only by the distaste that they gave unto my spirit, I felt there was something in me that refused to embrace them. But this consideration I then only had, when God gave me leave to swallow my spittle, otherwise the noise, and strength, and force of these temptations would drown and overflow, and, as it were, bury all such thoughts or the remembrance of any such thing. While I was in this temptation, I should find often my mind suddenly put upon it to curse and swear, or to speak some grievous thing of God, or Christ his Son, and of the Scriptures.

101. Now I thought, surely I am possessed of the devil; at other times, again, I thought I should be bereft of my wits; for, instead of lauding and magnifying of God the Lord with others, if I have but heard him spoken of, presently some most horrible blasphemous thought or other would bolt out of my heart against him; so that whether I did think that God was, or again, did think there were no such thing, no love, nor peace, nor gracious disposition could I feel within me.

102. These things did sink me into very deep despair; for I concluded that such things could not possibly be found amongst them that loved God. I often, when these temptations had been with force upon me, did compare myself to the case of such a child, whom some gipsy hath by force took up in her arms, and is carrying from friend and country; kick sometimes I did, and also shriek and cry; but yet I was bound in the wings of the temptation, and the wind would carry me away. I thought also of Saul, and of the evil spirit that did possess him; and did greatly fear that my condition was the same with that of his. (1 Sam. xvi. 14.)

103. In these days, when I have heard others talk of what was the sin against the Holy Ghost, then would the tempter so provoke me to desire to sin that sin, that I was as if I could not, must not, neither should be quiet until I had committed it. Now no sin would serve but that; if it

were to be committed by speaking of such a word, then I have been as if my mouth would have spoken that word, whether I would or no : and in so strong a measure was this temptation upon me, that often I have been ready to clap my hand under my chin, to hold my mouth from opening ; and to that end also I have had thoughts at other times, to leap with my head downward into some muck-hill hole or other, to keep my mouth from speaking.

104. Now, again, I beheld the condition of the dog and toad, and counted the estate of everything that God had made far better than this dreadful state of mine, and such as my companions was : yea, gladly would I have been in the condition of a dog or horse, for I knew they had no souls to perish under the everlasting weight of hell, or sin, as mine was like to do. Nay, and though I saw this, felt this, and was broken to pieces with it, yet that which added to my sorrow was, that I could not find, that with all my soul I did desire deliverance. That scripture did also tear and rend my soul in the midst of these distractions : "The wicked are like the troubled sea, which cannot rest ; whose waters east up mire and dirt. There is no peace to the wicked, saith my God." (Isa. lvii. 20, 21.)

105. And now my heart was, at times, exceeding hard ; if I would have given a thousand pounds for a tear, I could not shed one—no, nor sometimes scarce desire to shed one. I was much dejected to think that this should be my lot. I saw some could mourn and lament their sin ; and others, again, could rejoice, and bless God for Christ ; and others again could quietly talk of, and with gladness remember the word of God, while I only was in the storm or tempest. This much sunk me : I thought my condition was alone. I should therefore much bewail my hard hap, but get out of or get rid of these things I could not.

106. While this temptation lasted, which was about a year, I could attend upon none of the ordinances of God, but with sore and great affliction. Yea, then was I most distressed with blasphemies ; if I had been hearing the word, then uncleanness, blasphemies, and despair would hold me as captive there ; if I have been reading, then sometimes I had sudden thoughts to question all I read ; sometimes, again, my mind would be so strangely snatched away, and possessed with other things, that I have neither known, nor regarded, nor remembered so much as the sentence that but now I have read.

107. In prayer also I have been greatly troubled at this time : sometimes I have thought I felt him, behind me, pull my clothes ; he would also be at me in time of prayer to have done : "Break off ; make haste, you have prayed enough, and stay no longer ;" still drawing my mind away. Sometimes also he would cast in such wicked thoughts as these, that I must pray to him, or for him ; I have thought sometimes of that, "Fall down," or, "If thou wilt fall down and worship me." (Matt. iv. 9.)

108. Also, when, because I have had wandering thoughts in the time of this duty, I have laboured to compose my mind, and fix it upon God ; then with great force hath the tempter laboured to distract me and confound me, and to turn away my mind, by presenting to my heart and faucey the form of a bush, a bull, a besom, or the like, as if I should pray to these ; to these he would also, at some times especially, so hold my mind, that I was as if I could think of nothing else, or pray to nothing else but these, or such as they.

109. Yet at times I should have some strong and heart-affecting apprehensions of God, and the reality of the truth of his gospel : but, oh ! how would my heart, at such times, put forth itself with inexpressible groanings. My whole soul was then in every word ; I should cry with pangs after God, that he would be merciful unto me : but then I should be daunted again with such conceits as these ; I should think that God did mock at these my prayers, saying, and that in the audience of the holy angels : This poor simple wretch doth hanker after me, as if I had nothing to do with my mercy but to bestow it on such as he. Alas, poor soul ! how art thou deceived ! It is not for such as thee to have favour with the Highest.

110. Then hath the tempter come upon me also with such discouragements as these : You are very hot for mercy, but I will cool you ; this frame shall not last always ; many have been as hot as you for a spirt, but I have quenched their zeal. And with this, such and such who were fallen off would be set before mine eyes. Then I should be afraid that I should do so too : but, thought I, I am glad this comes into my mind ; well, I will watch, and take what heed I can. Though you do, says Satan, I shall be too hard for you ; I will cool you insensibly, by degrees, by little and little. What care I, saith he, though I be seven years in chilling your heart, if I can do it at last ? Continual rocking will lull a crying child to sleep ; I will ply it close, but I will have my end accomplished. Though you be burning hot at present, yet I can pull you from this fire ; I shall have you cold before it be long.

111. These things brought me into great straits ; for as I at present could not find myself fit for present death, so I thought to live long would make me yet more unfit ; for time would make me forget all, and wear even the remembrance of the evil of sin, the worth of heaven, and the need I had of the blood of Christ to wash me, both out of mind and thought ; but I thank Christ Jesus, these things did not at present make me slack my crying, but rather did put me more upon it, like her who met with the adulterer (Deut. xxii. 27) : in which days that was a good word to me, after I had suffered these things awhile : "I am persuaded that neither height, nor depth, nor life, &c., shall separate us from the love of God, which is in Christ Jesus." (Rom. viii. 38.) And now I hoped long life should not destroy me, nor make me miss of heaven.

112. Yet I had some supports in this temptation,

though they were then all questioned by me; that in Jer. iii., at the first, was something to me; and so was the consideration of verse 5 of that chapter; that though we have spoken and done as evil things as we could, yet we shall cry unto God, "My Father, thou art the guide of my youth;" and should return unto him.

113. I had also once a sweet glance from that in 2 Cor. v. 21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." I remember that one day, as I was sitting in a neighbour's house, and there very sad at the consideration of my many blasphemies; and as I was saying in my mind, What ground have I to say that I, who have been so vile and abominable, should ever inherit eternal life? that word came suddenly upon me, "What shall we say to these things? If God be for us, who can be against us?" (Rom. viii. 31.) That also was an help unto me: "Because I live, ye shall live also." (John xiv. 19.) But these words were but hints, touches, and short visits, though very sweet when present; only they lasted not, but, like to Peter's sheet, of a sudden were caught up from me to heaven again. (Acts x. 16.)

114. But afterward the Lord did more fully and graciously discover himself unto me, and indeed did quite, not only deliver me from the guilt that, by these things, was laid upon my conscience, but also from the very filth thereof; for the temptation was removed, and I was put into my right mind again, as other Christians were.

115. I remember that one day, as I was travelling into the country, and musing on the wickedness and blasphemy of my heart, and considering the enmity that was in me to God, that Scripture came in my mind, "He hath made peace by the blood of his cross." (Col. i. 20.) By which I was made to see, both again and again, that day, that God and my soul were friends by this blood; yea, I saw that the justice of God and my sinful soul could embrace and kiss each other through this blood. This was a good day to me; I hope I shall never forget it.

116. At another time, as I sat by the fire in my house, and musing on my wretchedness, the Lord made that also a precious word unto me: "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver those who through the fear of death were all their life subject to bondage." (Heb. ii. 14, 15.) I thought that the glory of these words was then so weighty on me, that I was both once and twice ready to swoon as I sat; yet not with grief and trouble, but with solid joy and peace.

117. At this time also I sat under the ministry of holy Mr. Gifford, whose doctrine, by God's grace, was much for my stability. This man made it much his business to deliver the people of God from all those false and unsound rests that, by

nature, we are prone to. He would bid us take special heed, that we took not up any truth upon trust; as from this, or that, or any other man or men; but cry mightily to God, that he would convince us of the reality thereof, and set us down therein by his own Spirit in the holy word; for, said he, if you do otherwise, when temptations come, if strongly, you not having received them with evidence from heaven, you will find you want that help and strength now to resist, that once you thought you had.

118. This was as seasonable to my soul as the former and latter rain in their season; for I had found, and that by sad experience, the truth of these his words; for I had felt what no man can say, especially when tempted by the devil, that Jesus Christ is Lord, but by the Holy Ghost. Wherefore I found my soul, through grace, very apt to drink in this doctrine, and to incline to pray to God, that in nothing that pertained to God's glory, and my own eternal happiness, he would suffer me to be without the confirmation thereof from heaven; for now I saw clearly, there was an exceeding difference betwixt the notions of the flesh and blood, and the revelation of God in heaven; also a great difference betwixt that faith that is feigned, and according to man's wisdom, and that which comes by a man's being born thereto of God. (Matt. xvi. 15. 1 John v. 1.)

119. But oh, now, how was my soul led from truth to truth by God! even from the birth and cradle of the Son of God, to his accession and second coming from heaven to judge the world.

120. Truly, I then found, upon this account, the great God was very good unto me; for, to my remembrance, there was not anything that I then cried unto God to make known and reveal unto me, but he was pleased to do it for me; I mean, not one part of the gospel of the Lord Jesus, but I was orderly led into it. Methought I saw with great evidence, from the relation of the four evangelists, the wonderful work of God in giving Jesus Christ to save us, from his conception and birth, even to his second coming to judgment. Methought I was as if I had seen him born, as if I had seen him grow up, as if I had seen him walk through this world, from the cradle to the cross; to which also, when he came, I saw how gently he gave himself to be hanged and nailed on it for my sins and wicked doings. Also, as I was musing on this his progress, that dropped on my spirit, "He was ordained for the slaughter." (1 Pet. i. 19, 20.)

121. When I have considered also the truth of his resurrection, and have remembered that word, "Touch me not, Mary," &c. I have seen as if he had leaped out of the grave's mouth for joy that he was risen again, and had got the conquest over our dreadful foes. (John xx. 17.) I have also, in the spirit, seen him a man on the right hand of God the Father for me; and have seen the manner of his coming from heaven, to judge the world with glory; and have been confirmed in

these things by these scriptures following : Acts i. 9, 10 ; vii. 56 ; x. 42. Heb. vii. 24 ; viii. 3. Rev. i. 18. 1 Thess. iv. 17, 18.

122. Once I was troubled to know whether the Lord Jesus was a man as well as God, and God as well as man ; and truly, in those days, let men say what they would, unless I had it with evidence from heaven, all was nothing to me, I counted myself not set down in any truth of God. Well, I was much troubled about this point, and could not tell how to be resolved ; at last, that in Rev. v. came into my mind : " And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb." In the midst of the throne, thought I, there is the Godhead ; in the midst of the elders, there is his manhood ; but, oh, methought this did glister ! it was a goodly touch, and gave me sweet satisfaction. That other scripture also did help me much in this : " To us a child is born, to us a son is given ; and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," &c. (Isa. ix. 6.)

123. Also besides these teachings of God, in his word, the Lord made use of two things to confirm me in this truth : the one was the errors of the Quakers ; and the other was the guilt of sin : for as the Quakers did oppose the truth, so God did the more confirm me in it ; by leading me into the scripture that did wonderfully maintain it.

124. The errors that this people then maintained were : (1.) That the Holy Scriptures were not the word of God. (2.) That every man in the world had the Spirit of Christ, grace, faith, &c. (3.) That Christ Jesus, as crucified and dying sixteen hundred years ago, did not satisfy divine justice for the sins of the people. (4.) That Christ's flesh and blood was within the saints. (5.) That the bodies of the good and the bad that are buried in the chureyard shall not arise again. (6.) That the resurrection is past with good men already. (7.) That that man Jesus, that was crucified between two thieves on Mount Calvary, in the land of Canaan, by Jerusalem, was not ascended above the starry heavens. (8.) That he should not, even the same Jesus that died by the hand of the Jews, come again at the last day, and as man judge all nations, &c.

125. Many more vile and abominable things were in those days fomented by them, by which I was driven to a more narrow search of the Scriptures, and was, through their light and testimony, not only enlightened, but greatly confirmed and comforted in the truth ; and, as I said, the guilt of sin did help me much ; for still as that would come upon me, the blood of Christ did take it off again, and again, and again, and that too sweetly, according to the Scriptures. Oh, friends ! cry to God to reveal Jesus Christ unto you ; there is none teacheth like him.

126. It would be too long here to stay, to tell

you in particular how God did set me down in all the things of Christ, and how he did, that he might so do, lead me into his words ; yea, and also how he did open them unto me, and make them shine before me, and cause them to dwell with me, talk with me, and comfort me over and over, both of his own being, and the being of his Son, and Spirit, and word, and gospel.

127. Only this, as I said before, I will say unto you again, that in general he was pleased to take this course with me ; first, to suffer me to be afflicted with temptations concerning them, and then reveal them to me : as sometimes I should lie under great guilt for sin, even crushed to the ground therewith ; and then the Lord would show me the death of Christ ; yea, so sprinkle my conscience with his blood, that I should find, and that before I was aware, that in that conscience, where but just now did reign and rage the law, even there would rest and abide the peace and love of God through Christ.

128. Now I had an evidence, as I thought, of my salvation from heaven, with many golden seals thereon, all hanging in my sight : now could I remember this manifestation, and the other discovery of grace, with comfort ; and should often long and desire that the last day were come, that I might be for ever inflamed with the sight, and joy, and communion with him whose head was crowned with thorns, whose face was spit on, and body broken, and soul made an offering for my sins : for whereas, before I lay continually trembling at the mouth of hell, now methought I was got so far therefrom, that I could not, when I looked back, scarce discern it : and, oh ! thought I, that I were fourscore years old now, that I might die quickly, that my soul might be gone to rest.

129. But before I had got thus far out of these my temptations, I did greatly long to see some ancient godly man's experience, who had writ some hundreds of years before I was born ; for, for those who had writ in our days, I thought (but I desire them now to pardon me) that they had writ only that which others felt ; or else had, through the strength of their wits and parts, studied to answer such objections as they perceived others were perplexed with, without going down themselves into the deep. Well, after many such longings in my mind, the God, in whose hands are all our days and ways, did cast into my hand, one day, a book of Martin Luther ; it was his comment on the Galatians ; it also was so old, that it was ready to fall piece from piece if I did but turn it over. Now, I was pleased much that such an old book had fallen into my hand ; the which, when I had but a little way perused, I found my condition in his experience so largely and profoundly handled, as if his book had been written out of my heart. This made me marvel ; for thus, thought I, this man could not know anything of the state of Christians now, but must needs write and speak the experience of former days.

130. Besides, he doth most gravely also in that book debate of the rise of these temptations, namely, blasphemy, desperation, and the like; showing that the law of Moses, as well as the devil, death, and hell, hath a very great hand therein: the which at first was very strange to me; but considering and watching, I found it so indeed. But of particulars here, I intend nothing; only this methinks I must not fall before all men, I do prefer this book of Martin Luther upon the Galatians, excepting the Holy Bible, before all the books that ever I have seen, as most fit for a wounded conscience.

131. And now I found, as I thought, that I loved Christ dearly: oh! methought my soul cleaved unto him, my affections cleaved unto him. I felt love to him as hot as fire; and now, as Job said, I thought "I should die in my nest;" but I did quickly find that my great love was but little; and that I, who had, as I thought, such burning love to Jesus Christ, could let him go again for a very trifle. God can tell how to abase us, and can hide pride from man. Quickly after this my love was tried to purpose.

132. For after the Lord had, in this manner, thus graciously delivered me from this great and sore temptation, and had set me down so sweetly in the faith of his holy gospel, and had given me such strong consolation, and blessed evidence from heaven touching my interest in his love through Christ, the tempter came upon me again, and that with a more grievous and dreadful temptation than before.

133. And that was, to sell and part with this most blessed Christ, to exchange him for the things of this life, for any thing. The temptation lay upon me for the space of a year, and did follow me so continually, that I was not rid of it one day in a month, no, not sometimes one hour in many days together, unless when I was asleep.

134. And though in my judgment I was persuaded that those who were once effectually in Christ, (as I hoped, through his grace, I had seen myself,) could never lose him for ever;—for "the land shall not be sold for ever, for the land is mine," saith God, (Lev. xxv. 23:)—yet it was a continual vexation to me, to think that I should have so much as one such thought within me against a Christ, a Jesus, that had done for me as he had done; and yet then I had almost none others, but such blasphemous ones.

135. But it was neither my dislike of the thought, nor yet any desire or endeavour to resist it, that in the least did shake or abate the continuation, or force and strength thereof; for it did always, in almost whatever I thought, intermix itself therewith, in such sort, that I could neither eat my food, stoop for a pin, chop a stick, or cast mine eye to look on this or that, but still the temptation would come, Sell Christ for this, or, sell Christ for that: sell him—sell him—

136. Sometimes it would run in my thoughts, not so little as a hundred times together, Sell him,

sell him, sell him. Against which, I may say, for whole hours together, I have been forced to stand as continually leaning and forcing my spirit against it, lest haply, before I were aware, some wicked thought might arise in my heart, that might consent thereto; and sometimes also the tempter would make me believe I had consented to it; but then should I be as tortured upon a rack for whole days together.

137. This temptation did put me to such scars, lest I should at some times, I say, consent thereto, and be overcome therewith, that by the very force of my mind, in labouring to gainsay and resist this wickedness, my very body would be put into action or motion, by way of pushing or thrusting with my hands or elbows; still answering, as fast as the destroyer said, Sell him: "I will not, I will not, I will not, I will not; no, not for thousands, thousands, thousands of worlds." Thus reckoning, lest I should in the midst of these assaults set too low a value of him, even until I scarce well knew where I was, or how to be composed again.

138. At these seasons he would not let me eat my food at quiet; but, forsooth, when I was set at the table at my meat, I must go hence to pray; I must leave my food now, just now, so counterfeit holy also would this devil be! When I was thus tempted, I should say in myself, Now I am at meat, let me make an end. No, said he, you must do it now, or you will displease God, and despise Christ. Wherefore, I was much afflicted with these things; and because of the sinfulness of my nature, imagining that these things were impulses from God, I should deny to do it, as if I denied God; and then should I be as guilty because I did not obey a temptation of the devil, as if I had broken the law of God indeed.

139. But to be brief; one morning, as I did lie in my bed, I was, as at other times, most fiercely assaulted with this temptation, to sell and part with Christ; the wicked suggestion still running in my mind, Sell him, sell him, sell him, sell him, sell him, as fast as a man could speak; against which also, in my mind, as at other times, I answered, No, no, not for thousands, thousands, thousands, at least twenty times together. But at last, after much striving, even until I was almost out of breath, I felt this thought pass through my heart, Let him go, if he will; and I thought also, that I felt my heart freely consent thereto. Oh, the diligence of Satan! Oh, the desperateness of man's heart!

140. Now was the battle won, and down fell I, as a bird that is shot from the top of a tree, into great guilt and fearful despair. Thus getting out of my bed, I went moping into the field; but, God knows, with as heavy a heart as mortal man, I think, could bear; where, for the space of two hours, I was like a man bereft of life, and as now past all recovery, and bound over to eternal punishment.

141. And withal, that Scripture did seize upon my soul, "or profane person, as Esau, who, for one

morsel of meat, sold his birthright: for ye know, how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." (Heb. xii. 16, 17.)

142. Now was I as one bound; I felt myself shut up unto the judgment to come; nothing now for two years together would abide with me but damnation, and an expectation of damnation: I say, nothing now would abide with me but this, save some few moments for relief, as in the sequel you will see.

143. These words were to my soul like fetters of brass to my legs, in the continual sound of which I went for several months together. But about ten or eleven o'clock on that day, as I was walking under a hedge (full of sorrow and guilt, God knows) and bemoaning myself for this hard hap, that such a thought should arise within me; suddenly this sentence rushed in upon me, The blood of Christ remits all guilt. At this I made a stand in my spirit: with that this word took hold upon me, "The blood of Jesus Christ, his Son, cleanseth us from all sin." (I John i. 7.)

144. Now I began to conceive peace in my soul, and methought I saw as if the tempter did leer and steal away from me, as being ashamed of what he had done. At the same time also I had my sin; and the blood of Christ thus represented to me, that my sin, when compared to the blood of Christ, was no more to it than this little clod or stone before me is to this vast and wide field that here I see. This gave me good encouragement for the space of two or three hours; in which time also methought I saw, by faith, the Son of God, as suffering for my sins; but because it tarried not, I therefore sank in my spirit, under exceeding guilt again.

145. But chiefly by the aforementioned scripture, concerning Esau's selling of his birthright; for that scripture would lie all day long, all the week long, yea, all the year long, in my mind, and hold me down, so that I could by no means lift up myself; for when I would strive to turn to this scripture or that for relief, still that sentence would be sounding in me: "For ye know how that afterwards, when he would have inherited the blessing, he found no place of repentance, though he sought it carefully with tears."

146. Sometimes, indeed, I should have a touch from that in Luke xxii. 32: "I have prayed for thee, that thy faith fail not;" but it would not abide upon me; neither could I indeed, when I considered my state, find ground to conceive in the least that there should be the root of that grace within me, having sinned as I had done. Now was I torn and rent in a heavy case, for many days together.

147. Then began I, with sad and careful heart, to consider of the nature and largeness of my sin, and to search into the word of God, if I could in any place espy a word of promise, or any en-

couraging sentence by which I might take relief. Wherefore I began to consider that of Mark iii.: "All manner of sins and blasphemies shall be forgiven unto the sons of men, wherewith soever they shall blaspheme." Which place, methought, at a blush, did contain a large and glorious promise for the pardon of high offences; but considering the place more fully, I thought it was rather to be understood as relating more chiefly to those who had, while in a natural estate, committed such things as there are mentioned; but not to me, who had not only received light and mercy, but that had, both after, and also contrary to that, so slighted Christ as I had done.

148. I feared, therefore, that this wicked sin of mine might be that sin unpardonable, of which he there thus speaketh: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." (Mark iii. 29.) And I did the rather give credit to this, because of that sentence in the Hebrews: "For ye know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." And this stuck always with me.

149. And now was I both a burthen and a terror to myself, nor did I ever so know, as now, what it was to be weary of my life, and yet afraid to die. Oh, how gladly now would I have been anybody but myself! anything but a man! and in any condition but mine own! for there was nothing did pass more frequently over my mind, than that it was impossible for me to be forgiven my transgression, and to be saved from wrath to come.

150. And now began I to labour to call again time that was past; wishing a thousand times twice told that the day was yet to come when I should be tempted to such a sin! concluding with great indignation, both against my heart and all assaults, how I would rather have been torn in pieces than found a consenter thereto. But, alas! these thoughts, and wishings, and resolvings, were now too late to help me; this thought had passed my heart, God hath let me go, and I am fallen. "Oh," thought I, "that it was with me as in months past, as in the days when God preserved me!" (Job xxix. 2.)

151. Then, again, being loth and unwilling to perish, I began to compare my sin with others, to see if I could find that any of those that were saved had done as I had done. So I considered David's adultery and murder, and found them most heinous crimes—and those, too, committed after light and grace received; but yet by considering, I perceived that his transgressions were only such as were against the law of Moses, from which the Lord Christ could, with the consent of his word, deliver him: but mine was against gospel; yea, against the Mediator thereof; I had sold my Saviour.



152. Now again should I be as if racked upon the wheel, when I considered that, besides the guilt that possessed me, I should be so void of grace, so bewitched. What, thought I, must it be no sin but this? Must it needs be the great transgression? (Ps. xix. 13.) Must that wicked one touch my soul? (I John v. 18.) Oh, what stings did I find in all these sentences!

153. What, thought I, is there but one sin that is unpardonable?—but one sin that layeth the soul without the reach of God's mercy; and must I be guilty of that? Must it needs be that? Is there but one sin among so many millions of sins, for which there is no forgiveness; and must I commit this? Oh, unhappy sin! Oh, unhappy man! These things would so break and confound my spirit, that I could not tell what to do; I thought, at times, they would have broke my wits; and still, to aggravate my misery, that would run in my mind: "You know how that afterwards, when he would have inherited the blessing, he was rejected." Oh! none knows the terrors of these days but myself.

154. After this I began to consider of Peter's sin, which he committed in denying his Master; and indeed this came nighest to mine of any that I could find, for he had denied his Saviour, as I, after light and mercy received—yea, and that, too, after warning given him. I also considered that he did it both once and twice, and that after time to consider betwixt. But though I put all these circumstances together, that, if possible, I might find help, yet I considered again that his was but a denial of his Master, but mine was a selling of my Saviour. Wherefore I thought with myself, that I came nearer to Judas, than either to David or Peter.

155. Here again my torment would flame out and afflict me; yea, it would grind me as it were to powder, to consider the preservation of God towards others, while I fell into the snare; for, in my thus considering of other men's sins, and comparing of them with mine own, I could evidently see, God preserved them notwithstanding their wickedness, and would not let them, as he had let me, become a son of perdition.

156. But oh, how did my soul at this time prize the preservation that God did set about his people! Ah, how safely did I see them walk, whom God had hedged in! They were within his care, protection, and special providence, though they were full as bad as I by nature; yet because he loved them, he would not suffer them to fall without the range of mercy; but as for me, I was gone, I had done it; he would not preserve me, nor keep me, but suffered me, because I was a reprobate, to fall as I had done. Now did those blessed places, that speak of God's keeping his people, shine like the sun before me, though not to comfort me, yet to show me the blessed state and heritage of those whom the Lord had blessed.

157. Now I saw, that as God had his hand in all providences and dispensations that overtook his elect, so he had his hand in all the temptations that they had to sin against him; not to animate them unto wickedness, but to choose their temptations and troubles for them; and also to leave them, for a time, to such things only as might not destroy, but humble them—as might not put them beyond, but lay them in the way of the renewing of his mercy. But oh, what love, what care, what kindness and mercy did I now see mixing itself with the most severe and dreadful of all God's ways to his people! He would let David, Hezekiah, Solomon, Peter, and others fall, but he would not let them fall into sin unpardonable, nor into hell for sin. Oh, thought I, these be the men that God hath loved; these be the men that God, though he chastiseth them, keeps them in safety by him; and them whom he makes to abide under the shadow of the Almighty! But all these thoughts added sorrow, grief and horror to me, as whatever I now thought on, it was killing to me. If I thought how God kept his own, that was killing to me; if I thought of how I was fallen myself, that was killing to me. As all things wrought together for the best, and to do good to them that were the called, according to his purpose; so I thought that all things wrought for my damage, and for my eternal overthrow.

158. Then again I began to compare my sin with the sin of Judas, that, if possible, I might find if mine differed from that which, in truth, is unpardonable: and oh, thought I, if it should differ from it, though but the breadth of a hair, what a happy condition is my soul in! and by considering, I found that Judas did this intentionally, but mine was against my prayer and strivings; besides, his was committed with much deliberation, but mine in a fearful hurry, on a sudden; all this while I was tossed to and fro, like the locust, and driven from trouble to sorrow; hearing always the sound of Esau's fall in mine ears, and of the dreadful consequences thereof.

159. Yet this consideration about Judas his sin was, for a while, some little relief unto me; for I saw I had not, as to the circumstances, transgressed so foully as he. But this was quickly gone again, for, I thought with myself, there might be more ways than one to commit this unpardonable sin; also I thought that there might be degrees of that, as well as of other transgressions; wherefore, for ought I yet could perceive, this iniquity of mine might be such, as might never be passed by.

160. I was often now ashamed that I should be like such an ugly man as Judas: I thought also how loathsome I should be unto all the saints in the judgment: insomuch that now I could scarce see a good man that I believed had a good conscience, but, I should feel my heart tremble at him while I was in his presence. Oh, now I saw a glory in walking with God, and what

a mercy it was to have a good conscience before him!

161. I was much about this time tempted to content myself by receiving some false opinion; as that there should be no such thing as a day of judgment, that we should not rise again, and that sin was no such grievous thing; the tempter suggesting thus: For if these things should indeed be true, yet to believe otherwise would yield you ease for the present. If you must perish, never torment yourself so much beforehand; drive the thoughts of damning out of your mind, by possessing your mind with some such conclusions, that Atheists and Ranters use to help themselves withal.

162. But, oh, when such thoughts have led through my heart, how, as it were, within a step hath death and judgment been in my view! Methought the judge stood at the door; I was as if it was come already; so that such things could have no entertainment. But methinks, I see by this, that Satan will use any means to keep the soul from Christ; he loveth not an awakened frame of spirit; security, blindness, darkness, and error, is the very kingdom and habitation of the wicked one.

163. I found it hard work now to pray to God, because despair was swallowing me up; I thought I was, as with a tempest, driven away from God, for always when I cried to God for mercy this would come in: It is too late, I am lost; God hath let me fall; not to my correction, but condemnation. My sin is unpardonable; and I know, concerning Esau, how that after he had sold his birthright he would have received the blessing, but was rejected. About this time I did light on that dreadful story of that miserable mortal, Francis Spira; a book that was to my troubled spirit as salt when rubbed into a fresh wound; every sentence in that book, every groan of that man, with all the rest of his actions in his dolours, as his tears, his prayers, his gnashing of teeth, his wringing of hands, his twining, and twisting, and languishing, and pining away under that mighty hand of God that was upon him, was as knives and daggers in my soul; especially that sentence of his was frightful to me: "Man knows the beginning of sin, but who bounds the issues thereof?" Then would the former sentence, as the conclusion of all, fall like a hot thunderbolt again upon my conscience: "For you know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears."

164. Then should I be struck into a very great trembling, insomuch that at sometimes I could for whole days together feel my very body, as well as my mind, to shake and totter under the sense of this dreadful judgment of God, that should fall on those that have sinned that most fearful and unpardonable sin. I felt also such a clogging and heat at my stomach, by reason of this my terror, that I was, especially at some times, as if my breastbone would have split asunder; then I thought of that

concerning Judas, who by his falling headlong burst asunder, and all his bowels gushed out. (Acts i. 18.)

165. I feared also that this was the mark that the Lord did set on Cain, even continual fear and trembling, under the heavy load of guilt that he had charged on him for the blood of his brother Abel. Thus did I wind, and twine, and shrink, under the burthen that was upon me; which burthen also did so oppress me, that I could neither stand, nor go, nor lie, either at rest or quiet.

166. Yet that saying would sometimes come to mind, "He hath received gifts for the rebellious." (Ps. lxxviii. 18.) "The rebellious," thought I; why surely they are such as once were under subjection to their prince, even those who after they have sworn subjection to his government have taken up arms against him; and this, thought I, is my very condition: I once loved him, feared him, served him; but now I am a rebel; I have sold him; I have said, Let him go, if he will; but yet he has gifts for rebels, and then why not for me?

167. This sometimes I thought on, and should labour to take hold thereof, that some, though small refreshment, might have been conceived by me; but in this also I missed of my desire; I was driven with force beyond it; I was like a man going to execution, even by that place where he would fain creep in and hide himself, but may not.

168. Again, after I had thus considered the sins of the saints in particular, and found mine went beyond them, then I began to think thus with myself: Set the case I should put all theirs together, and mine alone against them, might I not then find some encouragement? For if mine, though bigger than any one, yet should be but equal to all, then there is hope; for that blood that hath virtue enough in it to wash away all theirs, hath virtue enough in it to do away mine, though this one be full as big, if not bigger than all theirs. Here, again, I should consider the sin of David, of Solomon, of Manasseh, of Peter, and the rest of the great offenders; and should also labour what I might with fairness to aggravate and heighten their sins by several circumstances.

169. I should think with myself that David shed blood to cover his adultery, and that by the sword of the children of Ammon; a work that could not be done but by continuance, deliberate contrivance, which was a great aggravation to his sin. But, then, this would turn upon me: Ah! but these were but sins against the law, from which there was a Jesus sent to save them; but yours is a sin against the Saviour, and who shall save you from that?

170. Then I thought on Solomon, and how he sinned in loving strange women, in falling away to their idols, in building them temples, in doing this after light, in his old age, after great mercies received: but the same conclusion that cut me off in the former consideration, cut me off as to this; namely, that all these were but sins against the law, for which God had provided a remedy: but

I had sold my Saviour, and there now remained no more sacrifice for sin.

171. I would then add to these men's sins the sins of Manasseh; how that he built altars for idols in the house of the Lord; he also observed times, used enchantments, had to do with wizards, was a wizard, had his familiar spirits, burned his children in the fire in sacrifice to devils, and made the streets of Jerusalem run down with the blood of innocents. These, thought I, are great sins, sins of a bloody colour, but yet it would turn again upon me: They are none of them of the nature of yours; you have parted with Jesus, you have sold your Saviour.

172. This one consideration would always kill my heart: My sin was point blank against my Saviour; and that, too, at that height, that I had in my heart said of him, "Let him go, if he will." Oh, methought, this sin was bigger than the sins of a country, of a kingdom, or of the whole world! no one pardonable, nor all of them together, was able to equal mine; mine outwent them every one.

173. Now I should feel my mind to flee from God, as from the face of a dreadful judge; yet this was my torment, I could not escape his hand: "It is a fearful thing to fall into the hands of the living God." (Heb. x. 31.) But, blessed be his grace, that scripture, in these flying fits, would call as running after me, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." (Isa. xlv. 22.) This, I say, would come in upon my mind, when I was fleeing from the face of God; for I did flee from his face, that is, my mind and spirit fled before him; by reason of his highness, I could not endure: then would the text cry, "Return unto me:" it would ery aloud with a very great voice, "Return unto me, for I have redeemed thee." Indeed, this would make me make a little stop, and, as it were, look over my shoulder behind me, to see if I could discern that the God of grace did follow me with a pardon in his hand, but I could no sooner do that, but all would be clouded and darkened again by that sentence, "For you know, how that afterwards, when he would have inherited the blessing, he found no place of repentance, though he sought it carefully with tears." Wherefore I could not return, but fled, though at sometimes it cried, "Return, return," as it did hallo after me: but I feared to close in therewith, lest it should not come from God; for that other, as I said, was still sounding in my conscience: "For you know that afterwards, when he would have inherited the blessing, he was rejected," &c.

174. Once as I was walking to and fro in a good man's shop, bemoaning of myself in my sad and doleful state, afflicting myself with self-aborrence for this wicked and ungodly thought; lamenting also this hard hap of mine, for that I should commit so great a sin, greatly fearing I should not be pardoned; praying also in my heart, that if this sin of mine did differ from that against the Holy

Ghost, the Lord would show it me; and being now ready to sink with fear, suddenly there was, as if there had rushed in at the window the noise of wind upon me, but very pleasant, and as if I heard a voice speaking, "Didst ever refuse to be justified by the blood of Christ?" And, withal my whole life of profession past was in a moment opened to me, wherein I was made to see that designedly I had not: so my heart answered groaningly, "No." Then fell with power that word of God upon me, "See that ye refuse not him that speaketh." (Heb. xii. 25.) This made a strange seizure upon my spirit; it brought light with it, and commanded a silence in my heart of all those tumultuous thoughts that before did use, like masterless hell-hounds, to roar and bellow, and make a hideous noise within me. It showed me also that Jesus Christ had yet a word of grace and mercy for me; that he had not, as I had feared, quite forsaken and cast off my soul; yea, this was a kind of chide for my proneness to desperation; a kind of threatening of me if I did not, notwithstanding my sins and the heinousness of them, venture my salvation upon the Son of God; but as to my determining about this strange dispensation, what it was, I know not; or from whence it came, I know not; I have not yet in twenty years' time been able to make a judgment of it. I thought then what here I should be loth to speak. But verily that sudden rushing wind was as if an angel had come upon me; but both it and the salutation I will leave until the day of judgment; only this I say, it commanded a great calm in my soul, it persuaded me there might be hope; it showed me, as I thought, what the sin unpardonable was, and that my soul had yet the blessed privilege to flee to Jesus Christ for mercy. But, I say, concerning this dispensation, I know not what yet to say unto it; which was also, in truth, the cause that at first I did not speak of it in the book; I do now also leave it to be thought on by men of sound judgment. I lay not the stress of my salvation thereupon, but upon the Lord Jesus, in the promise; yet, seeing I am here unfolding of my secret things, I thought it might not be altogether inexpedient to let this also show itself, though I cannot now relate the matter as there I did experience it. This lasted in the savour of it for about three or four days, and then I began to mistrust and to despair again.

175. Wherefore still my life hung in doubt before me, not knowing which way I should tip; only this, I found my soul desire even to cast itself at the foot of grace by prayer and supplication. But, oh, it was hard for me now to have the face to pray to this Christ for mercy, against whom I had thus most vilely sinned; it was hard work, I say, to offer to look him in the face against whom I had so vilely sinned; and, indeed, I have found it as difficult to come to God by prayer, after backsliding from him, as to do any other thing. Oh, the shame that did now attend me!

especially when I thought, I am now a going to pray to him for mercy, that I had so lightly esteemed but a while before. I was ashamed, yea, even confounded, because this villainy had been committed by me; but I saw that there was but one way with me; I must go to him, and humble myself unto him, and beg that he, of his wonderful mercy, would show pity to me, and have mercy upon my wretched, sinful soul.

176. Which, when the tempter perceived, he strongly suggested to me, That I ought not to pray to God, for prayer was not for any in my case, neither could it do me good, because I had rejected the Mediator, by whom all prayers came with acceptance to God the Father; and without whom, no prayer could come into his presence. Wherefore now to pray, is but to add sin to sin; yea, now to pray, seeing God has cast you off, is the next way to anger and offend him more than you ever did before.

177. For God, saith he, hath been weary of you for these several years already, because you are none of his; your bawlings in his ears have been no pleasant voice to him; and therefore he let you sin this sin, that you might be quite cut off; and will you pray still? This the devil urged, and set forth that in Numbers, when Moses said to the children of Israel, that because they would not go up to possess the land, when God would have them, therefore, for ever after, he did bar them out from thence, though they prayed they might, with tears. (Numb. xiv. 36, 37, &c.)

178. As it is said in another place, (Exod. xxi. 14,) "The man that sins presumptuously shall be taken from God's altar, that he may die;" even as Joab was by King Solomon, when he thought to find shelter there, (I Kings ii. 27, 28, &c.) These places did pinch me very sore; yet my case being desperate, I thought with myself, I can but die; and if it must be so, it shall once be said, That such an one died at the foot of Christ in prayer. This I did, but with great difficulty, God doth know; and that because, together with this, still that saying about Esau would be set at my heart, even like a flaming sword, to keep the way of the tree of life, lest I should take thereof and live. Oh, who knows how hard a thing I found it to come to God in prayer!

179. I did also desire the prayers of the people of God for me, but I feared that God would give them no heart to do it; yea, I trembled in my soul to think that some or other of them would shortly tell me, that God had said those words to them that he once did say to the prophet, concerning the children of Israel, "Pray not for this people, for I have rejected them." (Jer. xi. 14.) So, pray not for him, for I have rejected him. Yea, I thought that he had whispered this to some of them already, only they durst not tell me so; neither durst I ask them of it, for fear, if it should be so, it would make me quite beside myself: "Man knows the beginning of sin," said Spira, "but who bounds the issues thereof?"

180. About this time I took an opportunity to break my mind to an ancient Christian, and told him all my case. I told him, also, that I was afraid that I had sinned the sin against the Holy Ghost; and he told me he thought so too. Here, therefore, I had but cold comfort; but talking a little more with him, I found him, though a good man, a stranger to much combat with the devil. Wherefore I went to God again, as well as I could, for mercy still.

181. Now, also, did the tempter begin to mock me in my misery, saying, that seeing I had thus parted with the Lord Jesus, and provoked him to displeasure, who would have stood between my soul and the flame of devouring fire, there was now but one way, and that was, to pray that God the Father would be the Mediator betwixt his Son and me, that we might be reconciled again, and that I might have that blessed benefit in him that his blessed saints enjoyed.

182. Then did that scripture seize upon my soul, He is of one mind, and who can turn him? Oh, I saw, it was as easy to persuade him to make a new world, a new covenant, or a new Bible, besides that we have already, as to pray for such a thing! This was to persuade him, that what he had done already was mere folly; and to persuade with him to alter, yea, to disannul the whole way of salvation. And then would that saying rend my soul asunder, "Neither is there salvation in any other; for there is none other name under heaven given amongst men, whereby we must be saved." (Acts iv. 12.)

183. Now the most free, and full, and gracious words of the gospel, were the greatest torment to me; yea, nothing so afflicted me as the thoughts of Jesus Christ, the remembrance of a Saviour; because I had cast him off, brought forth the villany of my sin, and my loss by it, to mind; nothing did twinge my conscience like this: every time that I thought of the Lord Jesus, of his grace, love, goodness, kindness, gentleness, meekness, death, blood, promises and blessed exhortations, comforts and consolations, it went to my soul like a sword; for still, unto these my considerations of the Lord Jesus, these thoughts would make place for themselves in my heart: Aye, this is the Jesus, the loving Saviour, the Son of God, whom you have parted with, whom you have slighted, despised and abused; this is the only Saviour, the only Redeemer, the only one that could so love sinners, as to wash them from their sins in his own most precious blood: but you have no part nor lot in this Jesus, you have put him from you, you have said in your heart, Let him go, if he will. Now, therefore, you are severed from him; you have severed yourself from him: behold thou his goodness, but yourself to be no partaker of it. Oh, thought I, what have I lost! what have I parted with! of what have I disinherited my poor soul! Oh, it is sad to be destroyed by the grace and mercy of God; to have the Lamb, the Saviour,

turn lion and destroyer! (Rev. vi.) I also trembled, as I have said, at the sight of the saints of God, especially at those that greatly loved him, and that made it their business to walk continually with him in this world; for they did, both in their words, their carriages, and all their expressions of tenderness and fear to sin against their precious Saviour, condemn, lay guilt upon, and also add continual affliction and shame unto my soul. The dread of them was upon me, and I trembled at God's Samuels. (1 Sam. xvi. 4.)

184. Now, also, the tempter began afresh to mock my soul another way, saying that Christ indeed did pity my case, and was sorry for my loss; but, forasmuch as I had sinned and transgressed as I had done, he could by no means help me, nor save me from what I feared; for my sin was not of the nature of theirs, for whom he bled and died; neither was it counted with those that were laid to his charge when he hanged on a tree: therefore, unless he should come down from heaven, and die anew for this sin, though, indeed, he did greatly pity me, yet I could have no benefit of him. These things may seem ridiculous to others, even as ridiculous as they were in themselves, but to me they were most tormenting cogitations; every of them augmented my misery, that Jesus Christ should have so much love as to pity me, when yet he could not help me; nor did I think that the reason why he could not help me was, because his merits were weak, or his grace and salvation spent on others already, but because his faithfulness to his threatening would not let him extend his mercy to me. Besides, I thought, as I have already hinted, that my sin was not within the bounds of that pardon that was wrapped up in a promise; and if not, then I knew assuredly that it was more easy for heaven and earth to pass away, than for me to have eternal life. So that the ground of all these fears of mine did arise from a steadfast belief that I had of the stability of the holy word of God, and also from my being misinformed of the nature of my sin.

185. But, oh! how this would add to my affliction, to conceit that I should be guilty of such a sin, for which he did not die. These thoughts would so confound me, and imprison me, and tie me up from faith, that I knew not what to do. But, oh, thought I, that he would come down again! oh, that the work of man's redemption was yet to be done by Christ! how would I pray him, and entreat him to count and reckon this sin among the rest for which he died! But this scripture would strike me down as dead: "Christ being raised from the dead dieth no more; death hath no more dominion over him." (Rom. vi. 9.)

186. Thus, by the strange and unusual assaults of the tempter, was my soul like a broken vessel, driven as with the winds, and tossed sometimes headlong into despair; sometimes upon the covenant of works, and sometimes to wish that the new covenant, and the conditions thereof, might, so

far forth as I thought myself concerned, be turned another way and changed. But in all these I was as those that juggle against the rocks; more broken, scattered, and rent. Oh, the unthought-of imaginations, frights, fears, and terrors, that are affected by a thorough application of guilt, yielding to desperation! This is the man that hath his "dwelling among the tombs" with the dead; that is always crying out, and cutting himself with stones. (Mark v. 2—5.) But I say, all in vain: desperation will not comfort him, the old covenant will not save him; nay, heaven and earth shall pass away before one jot or tittle of the word and law of grace shall fail or be removed. This I saw, this I felt, and under this I groaned; yet this advantage I got thereby, namely, a further confirmation of the certainty of the way of salvation, and that the Scriptures were the word of God. Oh, I cannot now express what then I saw and felt of the steadiness of Jesus Christ, the rock of man's salvation! What was done could not be undone, added to, nor altered. I saw, indeed, that sin might drive the soul beyond Christ, even the sin which is unpardonable; but woe to him that was so driven, for the word would shut him out!

187. Thus was I always sinking, whatever I did think or do. So one day I walked to a neighbouring town, and sat down upon a settle in the street, and fell into a very deep pause about the most fearful state my sin had brought me to; and after long musing, I lifted up my head, but methought I saw as if the sun that shineth in the heavens did grudge to give light; and as if the very stones in the street, and tiles upon the houses, did bend themselves against me; methought that they all combined together to banish me out of the world. I was abhorred of them, and unfit to dwell among them, or be partaker of their benefits, because I had sinned against the Saviour. Oh, how happy now was every creature over what I was! For they stood fast, and kept their station, but I was gone and lost.

188. Then breaking out in the bitterness of my soul, I said to myself, with a grievous sigh, How can God comfort such a wretch as I? I had no sooner said it, but this returned upon me, as an echo doth answer a voice, "This sin is not unto death." At which I was as if I had been raised out of the grave, and cried out again, Lord, how couldest thou find out such a word as this? For I was filled with admiration at the fitness, and also at the unexpectedness of the sentence; the fitness of the word, the rightness of the timing of it, the power, and sweetness, and light, and glory, that came with it also, was marvellous to me to find. I was now, for the time, out of doubt as to that about which I so much was in doubt before; my fears before were, that my sin was not pardonable, and so that I had no right to pray, to repent, &c., or that if I did, it would be of no advantage or profit to me. But now, thought I, if this sin is not unto death, then it is pardonable; therefore from this I have en-

couragement to come to God by Christ for mercy, to consider the promise of forgiveness, as that which stands with open arms to receive me as well as others. This therefore was a great easement to my mind, to wit, that my sin was pardonable, that it was not the sin unto death. (1 John v. 16, 17.) None but those who know what my trouble, by their own experience, was, can tell what relief came to my soul by this consideration; it was a release to me from my former bonds, and a shelter from the former storms: I seemed now to stand upon the same ground with other sinners, and to have as good right to the word and prayer as any of them.

189. Now, I say, I was in hopes that my sin was not unpardonable, but that there might be hopes for me to obtain forgiveness. But, oh, how Satan did now lay about him for to bring me down again! But he could by no means do it, neither this day nor the most part of the next, for this good sentence stood like a null-post at my back; yet towards the evening of the next day I felt this word begin to leave me, and to withdraw its supportation from me, and so I returned to my old fears again, but with a great deal of grudging and peevishness, for I feared the sorrow of despair; nor could my faith now long retain this word.

190. But the next day at evening, being under many fears, I went to seek the Lord; and as I prayed I cried, and my soul cried to him in these words, with strong cries: "O Lord, I beseech thee show me that thou hast loved me with everlasting love." (Jer. xxxi. 3.) I had no sooner said it, but with sweetness this returned upon me, as an echo, or sounding again, "I have loved thee with an everlasting love." Now I went to bed in quiet; also when I waked the next morning it was fresh upon my soul, and I believed it.

191. But yet the tempter left me not, for it could not be so little as an hundred times that he that day did labour to break my peace. Oh, the combats and conflicts that I did then meet with, as I strove to hold by this word! That of Esau would fly in my face like lightning: I should be sometimes up and down twenty times in an hour; yet God did bear me out, and keep my heart upon this word; from which I had also, for several days together, very much sweetness and comfortable hopes of pardon: for thus it was made out unto me, I loved thee whilst thou wast committing this sin, I loved thee before, I love thee still, and I will love thee for ever.

192. Yet I saw my sin most barbarous, and a filthy crime, and could not but conclude, and that with great shame and astonishment, that I had horribly abused the holy Son of God; wherefore I felt my soul greatly to love and pity him, and my bowels to yearn towards him; for I saw he was still my friend, and did reward me good for evil; yea, the love and affection that then did burn within to my Lord and Saviour Jesus Christ, did work at this time such a strong and hot desire of revenge upon myself, for the abuse I had

done unto him, that, to speak as I then thought, had I had a thousand gallons of blood within my veins, I could freely then have spilt it all, at the command and feet of this my Lord and Saviour.

193. And as I was thus in musing, and in my studies, considering how to love the Lord and to express my love to him, that saying came in upon me, "If thou, Lord, shouldest mark iniquity, O Lord, who should stand! but there is forgiveness with thee, that thou mayest be feared." (Ps. cxxx. 3, 4.) These were good words to me, especially the latter part thereof, to wit, that there is forgiveness with the Lord, that he might be feared; that is, as then I understood it, that he might be loved, and had in reverence: for it was thus made out to me, that the great God did set so high an esteem upon the love of his poor creatures, that rather than he would go without their love he would pardon their transgressions.

194. And now was that word fulfilled on me, and I was also refreshed by it, "Then shall they be ashamed and confounded, and never open their mouth any more, because of their shame, when I am pacified towards them for all that they have done, saith the Lord God." (Ezek. xvi. 63.) Thus was my soul at this time, and as I then did think for ever, set at liberty from being afflicted with my former guilt and amazement.

195. But before many weeks were gone, I began to despond again, fearing lest, notwithstanding all that I had enjoyed, that I might be deceived and destroyed at the last; for this consideration came strong into my mind, that whatever comfort and peace I thought I might have from the word of the promise of life, yet unless there could be found in my refreshment a concurrence and agreement in the Scriptures, let me think what I will thereof, and hold it never so fast, I should find no such thing at the end; for the Scriptures cannot be broken. (John x. 35.)

196. Now began my heart again to ache, and fear I might meet with a disappointment at last. Wherefore I began with all seriousness to examine my former comfort, and to consider whether one that had sinned as I had done might with confidence trust upon the faithfulness of God, laid down in those words by which I had been comforted, and on which I had leaned myself. But now were brought those sayings to my mind: "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." (Heb. vi. 4—6.) "For if we sin wilfully, after we have received the knowledge of the truth, there remains no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. x. 26, 27.) Even "as Esau, who for one morsel of meat sold his birthright; for ye know how that afterwards, when he would

have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears." (Heb. xii. 16, 17.)

197. Now was the word of the gospel forced from my soul, so that no promise or encouragement was to be found in the Bible for me; and now would that saying work upon my spirit to afflict me, "Rejoice not, O Israel, for joy as other people." (Hos. ix. 1.) For I saw, indeed, there was cause of rejoicing for those that held to Jesus; but as for me, I had cut myself off by my transgressions, and left myself neither foot-hold nor hand-hold among all the stays and props in the precious word of life.

198. And, truly, I did now feel myself to sink into a gulf, as a house whose foundation is destroyed; I did liken myself in this condition unto the case of some child that was fallen into a mill-pit, who, though it could make some shift to scabble and sprawl in the water, yet because it could find neither hold for hand nor foot, therefore at last it must die in that condition. So soon as this fresh assault had fastened on my soul, that scripture came into my heart, "This for many days." (Dan. x. 14.) And indeed I found it was so; for I could not be delivered, nor brought to peace again, until well nigh two years and a half were completely finished. Wherefore these words, though in themselves they tended to discouragement, yet to me, who feared this condition would be eternal, they were at some times as a help and refreshment to me.

199. For, thought I, many days are not for ever, many days will have an end; therefore, seeing I was to be afflicted not a few, but many days, yet I was glad it was but for many days. Thus, I say, I could recall myself sometimes, and give myself a help, for as soon as ever the words came into my mind at first, I knew my trouble would be long; yet this would be but sometimes; for I could not always think on this, nor ever be helped by it, though I did.

200. Now while these scriptures lay before me, and laid sin anew at my door, that saying in Luke xviii. 1, with others, did encourage me to prayer. Then the tempter again laid at me very sore, suggesting, that neither the mercy of God, nor yet the blood of Christ, did at all concern me, nor could they help me for my sin; therefore it was but in vain to pray. Yet, thought I, I will pray. But, said the tempter, your sin is unpardonable. Well, said I, I will pray. 'Tis to no boot, said he. Yet, said I, I will pray. So I went to prayer to God; and while I was at prayer, I uttered words to this effect: "Lord, Satan tells me, that neither thy mercy nor Christ's blood is sufficient to save my soul. Lord, shall I honour thee most by believing thou wilt and canst? or him, by believing thou neither wilt nor canst? Lord, I would fain honour thee by believing thou wilt and canst."

201. And as I was thus before the Lord, that scripture fastened on my heart, "O man, great is thy faith" (Matt. xv. 28), even as if one had clapped

me on the back, as I was on my knees before God. Yet I was not able to believe this, that this was a prayer of faith, till almost six months after; for I could not think that I had faith, or that there should be a word for me to act faith on; therefore I should still be as sticking in the jaws of desperation, and went mourning up and down in a sad condition.

202. There was nothing now that I longed for more than to be put out of doubt, as to this thing in question; and as I was vehemently desiring to know if there was indeed hope for me, these words came rolling into my mind: "Will the Lord cast off for ever? And will he be favourable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" (Ps. lxxvii. 7—9.) And all the while they run in my mind, methought I had still this as the answer, It is a question whether he hath or no; it may be he hath not. Yea, the interrogatory seemed to me to carry in it a sure affirmation that indeed he had not, nor would so cast off, but would be favourable; that his promise doth not fail, and that he had not forgotten to be gracious, nor would in anger shut up his tender mercy. Something also there was upon my heart at the same time, which I now cannot call to mind; which, with this text, did sweeten my heart, and made me conclude that his mercy might not be quite gone, nor clean gone for ever.

203. At another time I remembered I was again much under this question, Whether the blood of Christ was sufficient to save my soul? In which doubt I continued from morning till about seven or eight at night; and at last, when I was, as it were, quite worn out with fear lest it should not lay hold on me, these words did sound suddenly within my heart, He is able. But methought this word "able" was spoke loud unto me; it showed a great word, it seemed to be writ in great letters, and gave such a jumble to my fear and doubt, I mean for the time it tarried with me, which was about a day, as I never had from that all my life, either before or after. (Heb. vii. 25.)

204. But one morning, when I was again at prayer, and trembling under the fear of this, that no word of God could help me, that piece of a sentence darted in upon me, "My grace is sufficient." At this methought I felt some stay, as if there might be hopes. But, oh, how good a thing it is for God to send his word! For about a fortnight before I was looking on this very place, and then I thought it could not come near my soul with comfort; therefore I threw down my book in a pet. Then I thought it was not large enough for me; no, not large enough; but now it was as if it had arms of grace so wide, that it could not only enclose me, but many more such as I besides.

205. By these words I was sustained, yet not without exceeding conflicts, for the space of seven or eight weeks; for my peace would be in it and

out sometimes twenty times a day, comfort now and trouble presently; peace now, and before I could go a furlong, as full of fear and guilt as ever heart could hold; and this was not only now and then, but my whole seven weeks' experience; for this about the sufficiency of grace, and that of Esau's parting with his birthright, would be like a pair of scales within my mind, sometimes one end would be uppermost, and sometimes again the other; according to which would be my peace or troubles.

206. Therefore I did still pray to God, that he would come in with his scripture more fully on my heart; to wit, that he would help me to apply the whole sentence, for as yet I could not: that he gave, that I gathered; but further I could not go, for as yet it only helped me to hope there might be mercy for me. "My grace is sufficient;" and though it came no further, it answered my former question; to wit, that there was hope; yet because "for thee" was left out, I was not contented, but prayed to God for that also. Wherefore one day when I was in a meeting of God's people, full of sadness and terror, for my fears again were strong upon me; and, as I was now thinking my soul was never the better, but my case most sad and fearful, these words did with great power suddenly break in upon me, "My grace is sufficient for thee, my grace is sufficient for thee, my grace is sufficient for thee," three times together; and, oh, methought that every word was a mighty word unto me; as *my*, and *grace*, and *sufficient*, and *for thee*; they were then, and sometimes are still, far bigger than others be!

207. At which time my understanding was so enlightened, that I was as though I had seen the Lord Jesus look down from heaven through the tiles upon me, and direct these words unto me. This sent me mourning home, it broke my heart, and filled me full of joy, and laid me low as the dust; only it stayed not long with me, I mean, in this glory and refreshing comfort, yet it continued with me for several weeks, and did encourage me to hope: but as soon as that powerful operation of it was taken off my heart, that other about Esau returned upon me as before; so my soul did hang as in a pair of scales again, sometimes up and sometimes down, now in peace and anon again in terror.

208. Thus I went on for many weeks, sometimes comforted and sometimes tormented; and especially at sometimes my torment would be very sore, for all those scriptures forenamed in the Hebrews would be set before me, as the only sentences that would keep me out of heaven. Then again I should begin to repent that ever that thought went through me; I should also think thus with myself, Why, how many scriptures are there against me? There are but three or four; and cannot God miss them, and save me for all them? Sometimes again I should think, Oh, if it were not for these three or four words now, how might I be comforted!

And I could hardly forbear, at some times, but to wish them out of the book.

209. Then methought I should see as if both Peter, and Paul, and John, and all the writers, did look with scorn upon me, and hold me in derision; and as if they had said unto me, All our words are truth, one of as much force as the other: it is not we that have cut you off, but you have cast away yourself. There is none of our sentences that you must take hold upon, but these, and such as these: "It is impossible; there remains no more sacrifice for sin." (Heb. vi.) And "it had been better for them not to have known" the will of God, "than after they had known it, to turn from the holy commandment delivered unto them." (Heb. xi.) "For the Scriptures cannot be broken." (2 Pet. ii. 21.)

210. These, as the elders of the city of refuge, I saw were to be judges both of my case and me; while I stood, with the avenger of blood at my heels, trembling at their gate for deliverance, also with a thousand fears and mistrusts, I doubted that he would shut me out for ever. (Josh. xx. 3, 4.)

211. Thus I was confounded, not knowing what to do, nor how to be satisfied in this question, Whether the Scriptures could agree in the salvation of my soul? I quaked at the Apostles, I knew their words were true, and that they must stand for ever.

212. And I remember one day as I was in diverse frames of spirit, and considering that these frames were still according to the nature of the several scriptures that came in upon my mind; if this of grace, then was I quiet; but if that of Esau, then tormented: Lord, thought I, if both these scriptures would meet in my heart at once, I wonder which of them would get the better of me. So methought I had a longing mind that they might come both together upon me; yea, I desired of God they might.

213. Well, about two or three days after, so they did indeed; they bolted both upon me at a time, and did work and struggle strangely in me for a while; at last, that about Esau's birthright began to wax weak, and withdraw, and vanish; and this about the sufficiency of grace prevailed with peace and joy. And as I was in a muse about this thing, that scripture came home upon me, "Mercy rejoiceth over judgment." (Jas. ii. 13.)

214. This was a wonderment to me, yet truly I am apt to think it was of God, for the word of the law and wrath must give place to the word of life and grace; because though the word of condemnation be glorious, yet the word of life and salvation doth far exceed in glory. (2 Cor. iii. 8—12. Mark ix. 5—7. John vi. 37.) Also, that Moses and Elias must both vanish, and leave Christ and his saints alone.

215. This scripture did also most sweetly visit my soul: "And him that cometh unto me, I will in no wise cast out." Oh, the comfort that I had

from this word, "in no wise!" as who should say, by no means, for nothing, whatever he hath done. But Satan would greatly labour to pull this promise from me, telling of me, that Christ did not mean me, and such as I, but sinners of a lower rank, that had not done as I had done. But I should answer him again: Satan, here is in these words no such exception; but "him that comes"—him, any him—"him that cometh to me, I will in no wise cast out." And this I well remember still, that of all the slights that Satan used to take this scripture from me, yet he never did so much as put this question, But do you come aright? And I have thought the reason was, because he thought I knew full well what coming aright was; for I saw, that to come aright, was to come as I was, a vile and ungodly sinner, and so cast myself at the feet of mercy, condemning myself for sin. If ever Satan and I did strive for any word of God in all my life, it was for this good word of Christ: he at one end, and I at the other. Oh, what work we made! It was for this in John, I say, that we did so tug and strive: he pulled, and I pulled; but, God be praised, I overcame him, I got some sweetness from it.

216. But, notwithstanding all these helps, and blessed words of grace, yet that of Esau's selling of his birthright would still at times distress my conscience; for though I had been most sweetly comforted, and that but just before, yet when that came into my mind, it would make me fear again; I could not be quite rid thereof, it would every day be with me: wherefore now I went another way to work, even to consider the nature of this blasphemous thought—I mean, if I should take the words at the largest, and give them their own natural force and scope, even every word therein. So, when I had thus considered, I found, that if they were fairly taken, they would amount to this, that I had freely left the Lord Jesus Christ to his choice, whether he would be my Saviour or no; for the wicked words were these, "Let him go, if he will." Then that scripture gave me hope, "I will never leave thee, nor forsake thee." (Heb. xiii. 5.) O Lord, said I, but I have left thee. Then it answered again, "But I will not leave thee." For this I thanked God also.

217. Yet I was grievously afraid he should, and found it exceeding hard to trust him, seeing I had so offended him; I could have been exceeding glad that this thought had never befallen, for then I thought I could, with more ease and freedom abundance, have leaned on his grace. I see it was with me as with Joseph's brethren; the guilt of their own wickedness did often fill them with fears that their brother would at last despise them. (Gen. i. 15—17.)

218. Yet above all the scriptures that I yet did meet with, that in Joshua xx. was the greatest comfort to me, which speaks of the slayer that was to flee for refuge; "And if the avenger of blood pursue the slayer, then," saith Moses, "they that

are the elders of the city of refuge shall not deliver him into his hand, because he smote his neighbour unwittingly, and hated him not aforetime." Oh, blessed be God for this word! I was convinced that I was the slayer, and that the avenger of blood pursued me. I felt with great terror; only now it remained that I inquire whether I have right to enter the city of refuge. So I found that he must not, "who lay in wait to shed blood." It was not the wilful murderer, but he who unwittingly did it, he who did it unawares, not out of spite, or grudge, or malice; he that shed it unwittingly, even he who did not hate his neighbour before. Wherefore,

219. I thought verily I was the man that must enter, because I had smitten my neighbour unwittingly, and hated him not aforetime. I hated him not aforetime; no, I prayed unto him, was tender of sinning against him; yea, and against this wicked temptation I had strove for a twelvemonths before, yea, and also when it did pass through my heart, it did in spite of my teeth; wherefore I thought I had right to enter this city, and the elders, which are the Apostles, were not to deliver me up. This, therefore, was great comfort to me, and did give me much ground of hope.

220. Yet being very critical, for my smart had made me that I knew not what ground was sure enough to bear me, I had one question that my soul did much desire to be resolved about; and that was, whether it be possible for any soul that hath indeed sinned the unpardonable sin, yet after that to receive though but the least true spiritual comfort from God through Christ? The which, after I had much considered, I found the answer was, no, they could not; and that for these reasons:

221. First, because those that have sinned that sin, they are debarred a share in the blood of Christ, and being shut out of that, they must needs be void of the least ground of hope, and so of spiritual comfort, for to such "there remains no more sacrifice for sin." (Heb. x. 26, 27.) Secondly, because they are denied a share in the promise of life; they "shall never be forgiven, neither in this world, nor in that which is to come." (Matt. xii. 31.) Thirdly, the Son of God excludes them also from a share in his blessed intercession, being for ever ashamed to own them both before his holy Father, and the blessed angels in heaven. (Mark viii. 38.)

222. When I had with much deliberation considered of this matter, and could not but conclude that the Lord had comforted me, and that, too, after this my wicked sin; then methought I durst venture to come nigh unto those most fearful and terrible scriptures, with which all this while I had been so greatly affrighted, and on which, indeed, before I durst scarce cast mine eye, (yea, had much ado an hundred times to forbear wishing of them out of the Bible,) for I thought they would destroy me; but now, I say, I began to take some measure of

encouragement to come close to them, to read them, and consider them, and to weigh their scope and tendency.

223. The which, when I began to do, I found their visage changed; for they looked not so grimly as before I thought they did: and, first, I came to the sixth of the Hebrews, yet trembling for fear it should strike me; which, when I had considered, I found that the falling there intended, was a falling quite away; that is, as I conceived, a falling from, an absolute denying of the gospel of remission of sins by Jesus Christ; for, from them the Apostle begins his argument, (ver. 1—3.) Secondly, I found that this falling away must be openly, even in the view of the world, even so as “to put Christ to an open shame.” Thirdly, I found that those he there intended were for ever shut up of God, both in blindness, hardness, and impenitency: it is impossible they should be renewed again unto repentance. By all these particulars, I found, to God’s everlasting praise, my sin was not the sin in this place intended.

First, I confessed I was fallen, but not fallen away, that is, from the profession of faith in Jesus unto eternal life.

Secondly, I confessed that I had put Jesus Christ to shame by my sin, but not to open shame; I did not deny him before men, nor condemn him as a fruitless one before the world.

Thirdly, nor did I find that God had shut me up, or denied me to come (though I found it hard work indeed to come) to him by sorrow and repentance: blessed be God for unsearchable grace!

224. Then I considered that in the tenth of the Hebrews, and found that the wilful sin there mentioned is not every wilful sin, but that which doth throw off Christ, and then his commandments too. Secondly, that must be done also openly, before two or three witnesses, to answer that of the law, (ver. 28.) Thirdly, this sin cannot be committed but with great despite done to the Spirit of grace; despising both the dissuasions from that sin, and the persuasions to the contrary. But the Lord knows, though this my sin was devilish, yet it did not amount to these.

225. And as touching that in the twelfth of the Hebrews, about Esau’s selling his birthright, though this was that which killed me, and stood like a spear against me; yet now I did consider, First, That his was not a hasty thought against the continual labour of his mind, but a thought consented to and put in practice likewise, and that, too, after some deliberation. (Gen. xxv.) Secondly, It was a public and open action, even before his brother, if not before many more; this made his sin of a far more heinous nature than otherwise it would have been. Thirdly, He continued to slight his birthright: “He did eat and drink, and went his way; thus Esau despised his birthright:” yea, twenty years after he was found to despise it still. And Esau said, “I have enough, my brother, keep that thou hast thyself.” (Gen. xxxiii. 9.)

226. Now as touching this, that Esau sought a place of repentance; thus I thought, First, This was not for the birthright, but the blessing. This is clear from the Apostle, and is distinguished by Esau himself; “He hath taken away my birthright,” (that is, formerly,) “and now he hath taken away my blessing also.” (Gen. xxvii. 36.) Secondly, Now this being thus considered, I came again to the Apostle to see what might be the mind of God, in a New Testament style and sense, concerning Esau’s sin: and so far as I could conceive, this was the mind of God, that the birthright signified regeneration, and the blessing, the eternal inheritance; for so the Apostle seems to hint, “Lest there be any profane person, as Esau, who for a morsel of meat sold his birthright;” as if he should say, Lest there be any person amongst you that shall cast off all those blessed beginnings of God that at present are upon him, in order to a new birth: lest they become as Esau, even be rejected afterwards, when they would inherit the blessing.

227. For many there are, who in the day of grace and mercy despise those things which are indeed the birthright to heaven, who yet, when the deciding days appear, will cry as loud as Esau, “Lord, Lord, open to us;” but then, as Isaac would not repent, no more will God the Father, but will say, “I have blessed these, yea, and they shall be blessed:” but as for you, “Depart, you are workers of iniquity.” (Gen. xxvii. 32. Luke xiii. 27.)

228. When I had thus considered these scriptures, and found that thus to understand them was not against, but according to other scriptures, this still added further to my encouragement and comfort, and also gave a great blow to that objection, to wit, that the scriptures could not agree in the salvation of my soul. And now remained only the hinder part of the tempest, for the thunder was gone beyond me, only some drops did still remain, that now and then would fall upon me; but because my former frights and anguish were very sore and deep, therefore it oft befell me still, as it befalleth those that have been seared with fire, I thought every voice was Fire, fire! every little touch would hurt my tender conscience.

229. But one day, as I was passing in the field, and that too with some dashes on my conscience, fearing lest yet all was not right, suddenly this sentence fell upon my soul, Thy righteousness is in heaven; and methought withal, I saw with the eyes of my soul Jesus Christ at God’s right hand; there, I say, as my righteousness; so that wherever I was, or whatever I was doing, God could not say of me, He wants my righteousness, for that was just before him. I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse: for my righteousness was Jesus Christ himself, “The same yesterday, to-day, and for ever.” (Heb. xiii. 8.)

230. Now did my chains fall off my legs indeed ; I was loosed from my afflictions and irons, my temptations also fled away ; so that from that time those dreadful scriptures of God left off to trouble me. Now went I also home rejoicing for the grace and love of God ; so when I came home, I looked to see if I could find that sentence, Thy righteousness is in heaven ; but could not find such a saying, wherefore my heart began to sink again, only that was brought to my remembrance, 1 Cor. i. 33 : " He is made unto us of God, wisdom, righteousness, sanctification, and redemption ;" by this word I saw the other sentence true.

231. For by this scripture I saw that the man Christ Jesus, as he is distinct from us as touching his bodily presence, so he is our righteousness and sanctification before God ; here therefore I lived, for some time, very sweetly at peace with God through Christ. Oh, methought, Christ ! Christ ! there was nothing but Christ that was before my eyes ; I was not now only for looking upon this and the other benefits of Christ apart, as of his blood, burial, or resurrection, but considering him as a whole Christ ; as he in whom all these, and all his other virtues, relations, offices, and operations met together, and that as he sat on the right hand of God in heaven.

232. It was glorious to me to see his exaltation, and the worth and prevalency of all his benefits, and that because now I could look from myself to him, and should reckon that all those graces of God that now were green on me, were yet but like those cracked groats and fourpence-half-pennies that rich men carry in their purses, when their gold is in their trunks at home. Oh, I saw my gold was in my trunk at home ! in Christ, my Lord and Saviour ! Now Christ was all—all my wisdom, all my righteousness, all my sanctification, and all my redemption.

233. Further, the Lord did also lead me into the mystery of union with the Son of God, that I was joined to him, that I was flesh of his flesh, and bone of his bone, and now was that a sweet word to me, in Eph. v. 30. But this also was my faith in him, as my righteousness the more confirmed in me ; for if he and I were one, then his righteousness was mine, his merits mine, his victory also mine. Now could I see myself in heaven and earth at once ; in heaven by my Christ, by my head, by my righteousness and life, though on earth by my body or person.

234. Now I saw Christ Jesus was looked on of God, and should also be looked upon by us, as that common or public person in whom all the whole body of his elect are always to be considered and reckoned : that we fulfilled the law by him, died by him, rose from the dead by him, got the victory over sin, death, the devil, and hell by him ; when he died, we died, and so of his resurrection. " Thy dead men shall live together, with my dead body shall they arise," saith he,

(Isa. xxvi. 19.) And again, " After two days he will revive us, and the third day we shall live in his sight." (Hos. vi. 2.) Which is now fulfilled by the sitting down of the Son of Man on the right hand of the Majesty in the heavens, according to that of the Eph-sians, " He hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Eph. ii. 6.)

235. Ah, these blessed considerations and scriptures, with many other of like nature, were in those days made to spangle in mine eye, so that I have cause to say, " Praise ye the Lord God in his sanctuary ; praise him in the firmament of his power ; praise him for his mighty acts ; praise him according to his excellent greatness." (Ps. cv. 1, 2.)

236. Having thus in few words given you a taste of the sorrow and affliction that my soul went under, by the guilt and terror that this my wicked thought did lay me under ; and having given you also a touch of my deliverance therefrom, and of the sweet and blessed comfort that I met with afterwards, which comfort dwelt about a twelve-month with my heart, to my unspeakable admiration, I will now, God willing, before I proceed any further, give you in a word or two what, as I conceive, was the cause of this temptation ; and also, after that, what advantage at the last it became unto my soul.

237. For the causes, I conceived they were principally two : of which two also I was deeply convinced all the time this trouble lay upon me. The first was, for that I did not, when I was delivered from the temptation that went before, still pray to God to keep me from temptations that were to come ; for though, as I can say in truth, my soul was much in prayer before this trial seized me, yet then I prayed only, or at the most principally, for the removal of present troubles, and for fresh discoveries of his love in Christ, which I saw afterwards was not enough to do ; I also should have prayed that the great God would keep me from the evil that was to come.

238. Of this I was made deeply sensible by the prayer of holy David, who when he was under present mercy, yet prayed that God would hold him back from sin and temptation to come : " For then," saith he, " shall I be upright, and I shall be innocent from the great transgression." (Ps. xix. 13.) By this very word was I galled and condemned quite through this long temptation.

239. That also was another word that did much condemn me for my folly, in the neglect of this duty, Heb. iv. 16 : " Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." This I had not done, and therefore was thus suffered to sin and fall, according to what is written, " Pray that ye enter not into temptation." And truly this very thing is to this day of such weight and awe upon me, that I dare not, when I come before the Lord, go off my knees until I entreat him for help and mercy against the temp-

tations that are to come ; and I do beseech thee, reader, that thou learn to beware of my negligence by the afflictions that for this thing I did for days, and months, and years, with sorrow undergo.

240. Another cause of this temptation was, that I had tempted God ; and on this manner did I do it : Upon a time my wife was great with child, and before her full time was come her pangs, as of a woman in travail, were fierce and strong upon her, even as if she would have immediately fallen in labour, and been delivered of an untimely birth. Now at this very time it was that I had been so strongly tempted to question the being of God ; wherefore as my wife lay crying by me, I said, but with all secrecy imaginable, even thinking in my heart, Lord, if thou wilt now remove this sad affliction from my wife, and cause that she be troubled no more therewith this night (and now were her pangs just upon her), then I shall know that thou canst discern the most secret thoughts of the heart.

241. I had no sooner said it in my heart, but her pangs were taken from her, and she was cast into a deep sleep, and so continued till morning : at this I greatly marvelled, not knowing what to think ; but after I had been awake a good while, and heard her cry no more, I fell to sleep also ; so when I awaked in the morning, it came upon me again, even what I had said in my heart the last night, and how the Lord had showed me that he knew my secret thoughts, which was a great astonishment unto me for several weeks after.

242. Well, about a year and a half afterwards, that wicked, sinful thought, of which I have spoken before, went through my wicked heart, even this thought, Let Christ go, if he will ; so when I was fallen under guilt for this, the remembrance of my other thought, and of the effect thereof, would also come upon me with this retort, which also carried rebuke along with it, Now you may see that God doth know the most secret thoughts of the heart.

243. And with this, that of the passages that were betwixt the Lord and his servant Gideon fell upon my spirit ; how because that Gideon tempted God with his fleece, both wet and dry, when he should have believed and ventured upon his words, therefore the Lord did afterwards so try him, as to send him against an innumerable company of enemies ; and that too, as to outward appearance, without any strength or help. (Judges vi. 7.) Thus he served me, and that justly, for I should have believed his word, and not have put an *if* upon the all-seeingness of God.

244. And now to show you something of the advantages that I also have gained by this temptation ; and first, by this I was made continually to possess in my soul a very wonderful sense both of the blessing and glory of God, and of his beloved Son ; in the temptation that went before, my soul was perplexed with unbelief, blasphemy, hardness of heart, questions about the

being of God, Christ, the truth of the word, and certainty of the world to come. I say, then, I was greatly assaulted and tormented with atheism ; but now the case was otherwise, now was God and Christ continually before my face, though not in a way of comfort, but in a way of exceeding dread and terror. The glory of the holiness of God did at this time break me to pieces ; and the howels and compassion of Christ did break me as on the wheel ; for I could not consider him but as a lost and rejected Christ, the remembrance of which was as the continual breaking of my bones.

245. The Scriptures also were wonderful things unto me ; I saw that the truth and verity of them were the keys of the kingdom of heaven ; those that the Scriptures favour, they must inherit bliss ; but those that they oppose and condemn, must perish for evermore. Oh, this word, " For the Scriptures cannot be broken," would rend the caul of my heart ; and so would that other, " Whose sins ye remit, they are remitted ; but whose sins ye retain, they are retained ! " Now I saw the Apostles to be the elders of the city of refuge, (Josh. xx. 4 :) those that they were to receive in were received to life ; but those that they shut out, were to be slain by the avenger of blood.

246. Oh, one sentence of the Scripture did more afflict and terrify my mind, I mean those sentences that stood against me, (as sometimes I thought they every one did,) more, I say, than an army of forty thousand men that might come against me. Woe be to him against whom the Scriptures bend themselves !

247. By this temptation I was made to see more into the nature of the promises than ever I was before ; for I lying now trembling under the mighty hand of God, continually torn and rent by the thundering of his justice ; this made me with careful heart and watchful eye, with great fearfulness, to turn over every leaf, and with much diligence, mixed with trembling, to consider every sentence, together with its natural force and latitude.

248. By this temptation, also, I was greatly holden off my former foolish practice of putting by the word of promise when it came into my mind ; for now, though I could not suck that comfort and sweetness from the promise as I had done at other times, yet, like to a man a-sinking, I should catch at all I saw ; formerly I thought I might not meddle with the promise, unless I felt its comfort, but now it was no time thus to do, the avenger of blood too hardly did pursue me.

249. Now, therefore, I was glad to catch at that word, which yet I feared I had no ground or right to own ; and even to leap into the bosom of that promise, that yet I feared did shut its heart against me. Now also I should labour to take the word as God hath laid it down, without restraining the natural force of one syllable thereof. Oh, what did I now see in that blessed sixth of John ; " And him that cometh to me, I will in no wise cast out ! "

(John vi. 30.) Now I began to consider with myself, that God hath a bigger mouth to speak with than I had a heart to conceive with; I thought also with myself, that he spake not his words in haste, or in an unadvised heat, but with infinite wisdom and judgment, and in very truth and faithfulness. (2 Sam. iii. 28.)

250. I should in these days, often in my greatest agonies, even flounce towards the promise, as the horses do towards sound ground that yet stick in the mire; concluding, though as one almost bereft of his wits through fear, on this I will rest and stay, and leave the fulfilling of it to the God of heaven that made it. Oh, many a pull hath my heart had with Satan, for that blessed sixth of John! I did not now, as at other times, look principally for comfort, though, oh, how welcome would it have been unto me! but now a word, a word to lean a weary soul upon, that I might not sink for ever! It was that I hunted for.

251. Yea, often when I have been making to the promise, I have seen as if the Lord would refuse my soul for ever: I was often as if I had run upon the pikes, and as if the Lord had thrust at me, to keep me from him as with a flaming sword. Then should I think of Esther, who went to petition the king contrary to the law. (Esther iv. 16.) I thought also of Benhadad's servants, who went with ropes upon their heads to their enemies for mercy. (1 Kings xx. 31, &c.) The woman of Canaan also, that would not be daunted though called dog by Christ, (Matt. xv. 22, &c.) and the man that went to borrow bread at midnight, (Luke xi. 5—8, &c.) were great encouragements unto me.

252. I never saw those heights and depths in grace, and love, and mercy, as I saw after this temptation: great sins do draw out great grace; and where guilt is most terrible and fierce, there the mercy of God in Christ, when showed to the soul, appears most high and mighty. When Job had passed through his captivity, "he had twice as much as he had before." (Job xlii. 10.) Blessed be God for Jesus Christ our Lord. Many other things I might here make observation of, but I would be brief, and therefore shall at this time omit them, and do pray God that my harms may make others fear to offend, lest they also be made to bear the iron yoke as I did.

I had two or three times, at or about my deliverance from this temptation, such strange apprehensions of the grace of God, that I could hardly bear up under it, it was so out of measure amazing, when I thought it could reach me, that I do think if that sense of it had abode long upon me, it would have made me incapable for business.

253. Now I shall go forward to give you a relation of other of the Lord's dealings with me, at sundry other seasons, and of the temptations I then did meet withal. I shall begin with what I met with when I first did join in fellowship with the people of God in Bedford. After I had pro-

pounded to the church that my desire was to walk in the order and ordinances of Christ with them, and was also admitted by them; while I thought of that blessed ordinance of Christ, which was his last supper with his disciples before his death, that scripture, "Do this in remembrance of me," (Luke xxii. 19,) was made a very precious word unto me; for by it the Lord did come down upon my conscience with the discovery of his death for my sins; and as I then felt, did as if he plunged me in the virtue of the same. But, behold, I had not been long a partaker at that ordinance, but such fierce and sad temptation did attend me at all times therein, both to blaspheme the ordinance, and to wish some deadly thing to those that then did eat thereof; that lest I should at any time be guilty of consenting to these wicked and fearful thoughts, I was forced to bend myself all the while to pray to God to keep me from such blasphemies: and also to cry to God to bless the bread and cup to them, as it went from mouth to mouth. The reason of this temptation, I have thought since, was because I did not with that reverence as became me at first approach to partake thereof.

254. Thus I continued for three quarters of a year, and could never have rest nor ease: but at last the Lord came in upon my soul with that same scripture by which my soul was visited before; and after that I have been usually very well and comfortable in the partaking of that blessed ordinance, and have, I trust, therein discerned the Lord's body, as broken for my sins, and that his precious blood hath been shed for my transgressions.

255. Upon a time I was somewhat inclining to a consumption, wherewith about the spring I was suddenly and violently seized with much weakness in my outward man, insomuch that I thought I could not live. Now began I afresh to give myself up to a serious examination after my state and condition for the future, and of my evidences for that blessed world to come: for it hath, I bless the name of God, been my usual course, as always, so especially in the day of affliction, to endeavour to keep my interest in the life to come clear before mine eyes.

256. But I had no sooner began to recall to my mind my former experience of the goodness of God to my soul, but there came flocking into my mind an innumerable company of my sins and transgressions, amongst which these were at this time most to my affliction, namely, my deadness, dulness and coldness in holy duties; my wanderings of heart, of my wearisomeness in all good things, my want of love to God, his ways and people, with this at the end of all, Are these the fruits of Christianity? Are these the tokens of a blessed man?

257. At the apprehension of these things, my sickness was doubled upon me, for now was I sick in my inward man, my soul was clogged with guilt; now also was all my former experience of

God's goodness to me quite taken out of my mind, and hid as if they had never been or seen; now was my soul greatly pinched between these two considerations,—Live I must not, Die I dare not; now I sunk and fell in my spirit, and was giving up all for lost; but as I was walking up and down in the house as a man in a most woeful state, that word of God took hold of my heart: "Ye are justified freely by his grace, through the redemption that is in Christ Jesus." (Rom. iii. 24.) But, oh, what a turn it made upon me!

258. Now was I as one awaked out of some troublesome sleep and dream; and, listening to this heavenly sentence, I was as if I had heard it thus expounded to me, Sinner, thou thinkest that because of thy sins and infirmities I cannot save thy soul; but, behold, my Son is by me, and upon him I look, and not on thee, and deal with thee according as I am pleased with him. At this I was greatly lightened in my mind, and made to understand that God would justify a sinner at any time; it was but his looking upon Christ, and imputing of his benefits to us, and the work was forthwith done.

259. And as I was thus in a muse, that scripture also came with great power upon my spirit: "Not by works of righteousness that we have done, but according to his mercy he hath saved us," &c. (2 Tim. i. 9. Tit. iii. 5.) Now was I got on high; I saw myself within the arms of grace and mercy; and though I was before afraid to think of a dying hour, yet now I cried, Let me die. Now death was lovely and beautiful in my sight, for I saw we shall never live indeed till we be gone to the other world. Oh, methought this life is but a slumber in comparison of that above! At this time also I saw more in those words, "heirs of God," (Rom. viii. 17.) than ever I shall be able to express while I live in this world—"heirs of God!" God himself is the portion of the saints. This I saw and wondered at, but cannot tell you what I saw.

260. Again, as I was at another time very ill and weak, all that time also the tempter did beset me strongly, for I find he is much for assaulting the soul when it begins to approach towards the grave—then is his opportunity; labouring to hide from me my former experience of God's goodness; also setting before me the terrors of death, and the judgment of God, insomuch that at this time, through my fear of miscarrying for ever, should I now die, I was as one dead before death came, and was as if I had felt myself already descending into the pit. Methought I said, there was no way, but to hell I must; but, behold, just as I was in the midst of those fears, these words of the angels carrying Lazarus into Abraham's bosom darted in upon me, as who should say, So it shall be with thee, when thou dost leave this world. This did sweetly revive my spirits, and help me to hope in God; which when I had with comfort mused on a while, that word fell with great weight upon my mind, "O death, where is thy sting? O

grave, where is thy victory?" (1 Cor. xv. 55.) At this I became both well in body and mind at once, for my sickness did presently vanish, and I walked comfortably in my work for God again.

261. At another time, though just before I was pretty well and savoury in my spirit, yet suddenly there fell upon me a great cloud of darkness, which did so hide from me the things of God and Christ, that I was as if I had never seen or known them in my life; I was also so overrun in my soul with a senseless, heartless frame of spirit, that I could not feel my soul to move or stir after grace and life by Christ; I was as if my loins were broken, or as if my hands and feet had been tied or bound with chains. At this time, also, I felt some weakness to seize upon my outward man, which made still the other affliction the more heavy and uncomfortable to me.

262. After I had been in this condition some three or four days, as I was sitting by the fire, I suddenly felt this word to sound in my heart, "I must go to Jesus;" at this my former darkness and atheism fled away, and the blessed things of heaven were set within my view. While I was on this sudden thus overtaken with surprise, "Wife," said I, "is there ever such a scripture, 'I must go to Jesus?'" She said, she could not tell; therefore I sat musing still, to see if I could remember such a place; I had not sat above two or three minutes, but that came bolting in upon me, "And to an innumerable company of angels;" and withal, Hebrews the twelfth, about the Mount Zion, was set before mine eyes. (Heb. xii. 22—24.)

263. Then with joy I told my wife, "O now I know, I know!" But that night was a good night to me, I never had but few better; I longed for the company of some of God's people, that I might have imparted unto them what God had showed me. Christ was a precious Christ to my soul that night; I could scarce lie in my bed for joy, and peace, and triumph, through Christ. This great glory did not continue upon me until morning, yet the twelfth of the author to the Hebrews, (Heb. xii. 22, 23,) was a blessed scripture to me for many days together after this.

264. The words are these, "Ye are come unto Mount Zion, to the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Testament, and to the blood of sprinkling, that speaketh better things than that of Abel." Through this blessed sentence, the Lord led me over and over, first to this word and then to that, and showed me wonderful glory in every one of them. These words also have oft since this time been great refreshment to my spirit. Blessed be God for having mercy on me!

A BRIEF ACCOUNT OF THE AUTHOR'S CALL TO THE WORK OF THE MINISTRY.

265. And now I am speaking my experience, I will in this place thrust in a word or two concerning my preaching the word, and of God's dealing with me in that particular also; for after I had been about five or six years awakened, and helped myself to see both the want and worth of Jesus Christ our Lord, and also enabled to venture my soul upon him; some of the most able among the saints with us, I say, the most able for judgment and holiness of life, as they conceived, did perceive that God had counted me worthy to understand something of his will in his holy and blessed word, and had given me utterance, in some measure, to express what I saw to others for edification; therefore they desired me, and that with much earnestness, that I would be willing at some times to take in hand, in one of the meetings, to speak a word of exhortation unto them.

266. The which, though at the first it did much dash and abash my spirit, yet being still by them desired and entreated, I consented to their request, and did twice at two several assemblies, but in private, though with much weakness and infirmity, discover my gift amongst them; at which they not only seemed to be, but did solemnly protest, as in the sight of the great God, they were both affected and comforted, and gave thanks to the Father of mercies for the grace bestowed on me.

267. After this, sometimes, when some of them did go into the country to teach, they would also that I should go with them; where, though as yet I did not, nor durst not, make use of my gift in an open way, yet more privately still, as I came amongst the good people in those places, I did sometimes speak a word of admonition unto them also; the which they as the other, received with rejoicing at the mercy of God to me-ward, professing their souls were edified thereby.

268. Wherefore, to be brief, at last, being still desired by the church, after some solemn prayer to the Lord, with fasting, I was more particularly called forth, and appointed to a more ordinary and public preaching the word, not only to and amongst them that believed, but also to offer the gospel to those who had not yet received the faith thereof. About which time I did evidently find in my mind a secret pricking forward thereto: though, I bless God, not for desire of vain-glory, for at that time I was most sorely afflicted with the fiery darts of the devil concerning my eternal state.

269. But yet could not be content, unless I was found in the exercise of my gift, unto which also I was greatly animated, not only by the continual desires of the godly, but also by that saying of Paul to the Corinthians, "I beseech you, brethren, (ye know the household of Stephaus, that it is the first-fruits of Achaia, and that they have addicted them-

selves to the ministry of the saints,) that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth." (1 Cor. xvi. 15, 16.)

270. By this text I was made to see that the Holy Ghost never intended that men who have gifts and abilities should bury them in the earth, but rather did command and stir up such to the exercise of their gift, and also did commend those that were apt and ready so to do. "They have addicted themselves to the ministry of the saints." This scripture in these days did continually run in my mind, to encourage me, and strengthen me in this my work for God. I have also been encouraged from several other scriptures and examples of the godly, both specified in the word and other ancient histories. (Acts viii. 4, 18, 24. 25. 1 Pet. iv. 10. Rom. xii. 6. Foxe's Acts and Mon.)

271. Wherefore, though of myself of all the saints the most unworthy, yet I, but with great fear and trembling at the sight of my own weakness, did set upon the work, and did, according to my gift, and the proportion of my faith, preach that blessed gospel that God had showed me in the holy word of truth: which when the country understood, they came in to hear the word by hundreds, and that from all parts, though upon sundry and divers accounts.

272. And I thank God he gave unto me some measure of bowels and pity for their souls, which also did put me forward to labour, with great diligence and earnestness, to find out such a word as might, if God would bless it, lay hold of, and awaken the conscience, in which also the good Lord had respect to the desire of his servant; for I had not preached long before some began to be touched, and be greatly afflicted in their minds at the apprehension of the greatness of their sin, and of their need of Jesus Christ.

273. But I at first could not believe that God should speak by me, to the heart of any man, still counting myself unworthy, yet those who thus were touched, would love me and have a particular respect for me; and though I did put it from me, that they should be awakened by me, still they would confess it, and affirm it before the saints of God; they would also bless God for me, unworthy wretch that I am! and count me God's instrument, that showed to them the way of salvation.

274. Wherefore seeing them in both their words and deeds to be so constant, and also in their hearts so earnestly pressing after the knowledge of Jesus Christ, rejoicing that ever God did send me where they were; then I began to conclude it might be so, that God had owned in his work such a foolish one as I; and then came that word of God to my heart, with much sweet refreshment, "The blessing of them that were ready to perish is come upon me; yea, I caused the widow's heart to sing for joy." (Job xxix. 13.)

275. At this therefore I rejoiced, yea, the tears of those whom God did awaken by my preaching would be both solace and encouragement to me;

for I thought on those sayings, "Who is he that maketh me glad, but the same that is made sorry by me?" (2 Cor. xxii.) And again, "Though I be not an apostle to others, yet, doubtless, I am unto you, for the seal of my apostleship are ye in the Lord." (1 Cor. vi. 2.) These things, therefore, were as another argument unto me, that God had called me to, and stood by me in this work.

276. In my preaching of the word, I took special notice of this one thing, namely, that the Lord did lead me to begin where his word begins with sinners; that is, to condemn all flesh, and to open and allege, that the curse of God by the law doth belong to, and lay hold on all men as they come into the world, because of sin. Now this part of my work I fulfilled with great sense; for the terrors of the law, and guilt for my transgressions, lay heavy on my conscience. I preached what I felt, what I smartingly did feel, even that under which my poor soul did groan and tremble to astonishment.

277. Indeed I have been as one sent to them from the dead; I went myself in chains, to preach to them in chains; and carried that fire in my own conscience, that I persuaded them to beware of. I can truly say, and that without dissembling, that when I have been to preach, I have gone full of guilt and terror, even to the pulpit door, and there it hath been taken off, and I have been at liberty in my mind until I have done my work; and then immediately, even before I could get down the pulpit stairs, I have been as bad as I was before; yet God carried me on, but surely with a strong hand, for neither guilt nor hell could take me off my work.

278. Thus I went for the space of two years, crying out against men's sins, and their fearful state because of them. After which the Lord came in upon my own soul with some staid peace and comfort through Christ; for he did give me many sweet discoveries of his blessed grace through him. Wherefore now I altered in my preaching (for still I preached what I saw and felt); now therefore I did much labour to hold forth Jesus Christ in all his offices, relations, and benefits unto the world, and did strive also to discover, to condemn, and remove those false supports and props on which the world doth both lean, and by them fall and perish. On these things also I stayed as long as on the other.

279. After this, God led me into something of the mystery of the union of Christ; wherefore that I discovered and showed to them also. And, when I had travelled through these three chief points of the word of God, about the space of five years or more, I was caught in my present practice and cast into prison, where I have lain above as long again to confirm the truth by way of suffering, as I was before in testifying of it according to the Scriptures, in a way of preaching.

280. When I have been preaching, I thank God, my heart hath often, all the time of this and

the other exercise, with great earnestness cried to God that he would make the word effectual to the salvation of the soul; still being grieved lest the enemy should take the word away from the conscience, and so it should become unfruitful. Wherefore I did labour so to speak the word, as that thereby, if it were possible, the sin and person guilty might be particularized by it.

281. Also, when I have done the exercise, it hath gone to my heart to think the word should now fall as rain on stony places, still wishing from my heart, Oh that they who have heard me speak this day did but see, as I do, what sin, death, hell, and the curse of God is; and also what the grace, and love, and mercy of God is through Christ, to men in such a case as they are, who are yet estranged from him! And indeed I did often say in my heart before the Lord, That if to be hanged up presently before their eyes would be a means to awaken them, and confirm them in the truth, I gladly should be contented.

282. For I have been in my preaching, especially when I have been engaged in the doctrine of life by Christ without works, as if an angel of God had stood by at my back to encourage me. Oh, it hath been with such power and heavenly evidence upon my own soul, while I have been labouring to unfold it, to demonstrate it, and to fasten it upon the consciences of others; that I could not be contented with saying, I believe and am sure; methought I was more than sure, if it be lawful to express myself, that those things which then I asserted were true!

283. When I first went to preach the word abroad, the doctors and priests of the country did open wide against me; but I was persuaded of this, not to render railing for railing, but to see how many of their carnal professors I could convince of their miserable state by the law, and of the want and worth of Christ; for, thought I, this shall answer for me in time to come, when they shall be for my hire before their face. (Gen. xxx. 33.)

284. I never cared to meddle with things that were controverted, and in dispute among the saints, especially things of the lowest nature; yet it pleased me much to contend with great earnestness for the word of faith, and the remission of sins by the death and sufferings of Jesus; but I say, as to other things, I should let them alone, because I saw they engendered strife, and because that they, neither in doing nor in leaving undone, did commend us to God to be his. Besides, I saw my work before me did run into another channel, even to carry an awakening word; to that therefore did I stick and adhere.

285. I never endeavoured to, nor durst make use of other men's lines, (Rom. xv. 18;) though I condemn not all that do; for I verily thought, and found by experience, that what was taught me by the word and Spirit of Christ, could be spoken, maintained, and stood to, by the soundest and best established conscience; and though I will not now

speaking all that I know in this matter, yet my experience hath more interest in that text of Scripture, (Gal. i. 11, 12,) than many amongst men are aware.

286. If any of those who were awakened by my ministry, did after that fall back, (as sometimes too many did,) I can truly say, their loss hath been more to me than if one of my own children, begotten of my own body, had been going to its grave. I think verily I may speak it without any offence to the Lord, nothing hath gone so near me as that, unless it was the fear of the loss of the salvation of my own soul. I have counted as if I had goodly buildings and lordships in those places where my children were born; my heart hath been so wrapped up in the glory of this excellent work, that I counted myself more blessed and honoured of God by this, than if he had made me emperor of the christian world, or the lord of all the glory of the earth without it! Oh these words! "He that converteth a sinner from the error of his way, doth save a soul from death." (James v. 20.) "The fruit of the righteous is a tree of life; and he that winneth souls is wise." (Prov. xi. 30.) "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever." (Dan. xii. 3.) "For what is our hope, our joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy." (I Thess. ii. 19, 20.) These, I say, with many others of a like nature, have been great refreshments to me.

287. I have observed that where I have had a work to do for God, I have had first, as it were, the going of God upon my spirit, to desire I might preach there. I have also observed, that such and such souls in particular have been strongly set upon my heart, and I stirred up to wish for their salvation; and that these very souls have, after this, been given in as the fruits of my ministry. I have observed, that a word cast in by the bye, hath done more execution in a sermon than all that was spoken besides: sometimes, also, when I have thought I did no good, then I did the most of all; and at other times, when I thought I should catch them, I have fished for nothing.

288. I have also observed, that where there has been a work to do upon sinners, there the devil hath begun to roar in the hearts and by the mouths of his servants; yea, oftentimes when the wicked world hath raged most, there hath been souls awaked by the word: I could instance particulars, but I forbear.

289. My great desire in my fulfilling my ministry, was, to get into the darkest places of the country, even amongst those people that were farthest off of profession: yet not because I could not endure the light (for I feared not to show my gospel to any), but because I found my spirit leaped most after awakening and converting work, and the word that I carried did lean itself most

that way also; "yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." (Rom. xv. 20.)

290. In my preaching, I have really been in pain, and have, as it were, travailed to bring forth children to God; neither could I be satisfied unless some fruits did appear in my work: if I were fruitless, it mattered not who commended me; but if I were fruitful, I cared not who did condemn. I have thought of that, "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are children of the youth. Happy is the man that hath filled his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." (Ps. cxxxvii. 3—5.)

291. It pleased me nothing to see people drink in opinions, if they seemed ignorant of Jesus Christ, and the worth of their own salvation, sound conviction for sin, especially for unbelief, and a heart set on fire to be saved by Christ, with strong breathings after a truly sanctified soul: that it was that delighted me; those were the souls I counted blessed.

292. But in this work, as in all other, I had my temptations attending me, and that of diverse kinds, as sometimes I should be assaulted with great discouragement therein; fearing that I should not be able to speak a word at all to edification; nay, that I should not be able to speak sense unto the people; at which times I should have such a strange faintness and strengthlessness seize upon my body, that my legs have scarce been able to carry me to the place of exercise.

293. Sometimes, again, when I have been preaching, I have been violently assaulted with thoughts of blasphemy, and strongly tempted to speak the words with my mouth before the congregation. I have also at some time, even when I have begun to speak the word with much clearness, evidence, and liberty of speech, yet been, before the ending of that opportunity, so blinded, and so estranged from the things I have been speaking, and have also been so straitened in my speech, as to utterance before the people, that I have been as if I had not known or remembered what I have been about; or as if my head had been in a bag all the time of the exercise.

294. Again, when as sometimes I have been about to preach upon some smart and searching portion of the word, I have found the tempter suggest, What, will you preach this! this condemns yourself; of this your own soul is guilty. Wherefore preach not of it at all; or if you do, yet so mince it as to make way for your own escape; lest, instead of awakening others, you lay that guilt upon your own soul, as you will never get from under.

295. But, I thank the Lord, I have been kept from consenting to these so horrid suggestions,

and have rather, as Samson, bowed myself with all my might, to condemn sin and transgression wherever I found it, yea, though therein also I did bring guilt upon my own conscience. "Let me die," thought I, "with the Philistines," (Judges xvi. 29, 30.) rather than deal corruptly with the blessed word of God. "Thou that teachest another, teachest not thou thyself?" It is far better that thou do judge thyself, even by preaching plainly unto others, than that thou, to save thyself, imprison the truth in unrighteousness: blessed be God for his help also in this.

296. I have also, while found in this blessed work of Christ, been often tempted to pride and liftings up of heart; and though I dare not say I have not been affected with this, yet truly the Lord, of his precious mercy, hath so carried it towards me, that for the most part I have had but small joy to give way to such a thing: for it hath been my every day's portion to be let into the evil of my own heart, and still made to see such a multitude of corruptions and infirmities therein, that it hath caused hanging down of the head under all my gifts and attainments: I have felt this thorn in the flesh, (2 Cor. xii. 8, 9,) the very mercy of God to me.

297. I have had also, together with this, some notable place or other of the word presented before me, which word hath contained in it some sharp and piercing sentence concerning the perishing of the soul, notwithstanding gifts and parts; as, for instance, that hath been of great use to me, "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, and a tinkling cymbal." (1 Cor. xiii. 1, 2.)

298. A tinkling cymbal is an instrument of music, with which a skilful player can make such melodious and heart-inflaming music, that all who hear him play, can scarcely hold from dancing; and yet behold the cymbal hath not life, neither comes the music from it, but because of the art of him that plays therewith; so then the instrument at last may come to nought and perish, though in times past such music hath been made upon it.

299. Just thus, I saw, it was and will be with them that have gifts, but want saving grace; they are in the hand of Christ, as the cymbal in the hand of David; and as David could with the cymbal make that mirth in the service of God, as to elevate the hearts of the worshippers, so Christ can use these gifted men, as with them to affect the souls of his people in his church; yet when he hath done all, hang them by as lifeless, though sounding cymbals.

300. This consideration, therefore, together with some others, were for the most part as a maul on the head of pride and desire of vain-glory. What, thought I, shall I be proud because I am a sounding brass? Is it so much to be a fiddle? Hath not the least creature that hath life more of

God in it than these? Besides, I knew it was love should never die, but these must cease and vanish: so I concluded, a little grace, a little love, a little of the true fear of God, is better than all these gifts: yea, and I am fully convinced of it, that it is possible for souls that can scarce give a man an answer, but with great confusion as to method; I say, it is possible for them to have a thousand times more grace, and so to be more in the love and favour of the Lord, than some who, by virtue of the gift of knowledge, can deliver themselves like angels.

301. Thus, therefore, I came to perceive, that though gifts in themselves were good to the thing for which they are designed, to wit, the edification of others, yet empty and without power to save the soul of him that hath them, if they be alone: neither are they, as so, any sign of a man's state to be happy, being only a dispensation of God to some, of whose improvement, or non-improvement, they must, when a little love more is over, give an account to Him that is ready to judge the quick and the dead.

302. This showed me, too, that gifts being alone were dangerous, not in themselves, but because of those evils that attend them that have them, to wit, pride, desire of vain-glory, self-conceit, &c., all which were easily blown up at the applause and commendation of every unadvised Christian, to the endangering of a poor creature to fall into the condemnation of the devil.

303. I saw, therefore, that he that hath gifts had need to be let into a sight of the nature of them, to wit, that they come short of making of him to be in a truly saved condition, lest he rest in them, and so fall short of the grace of God.

304. He hath also cause to walk humbly with God, and be little in his own eyes, and to remember withal, that his gifts are not his own, but the Church's; and that by them he is made a servant to the Church; and he must also give at last an account of his stewardship unto the Lord Jesus; and to give a good account will be a blessed thing.

305. Let all men, therefore, prize a little with the fear of the Lord; gifts indeed are desirable, but yet grace and small gifts are better than great gifts and no grace. It doth not say, the Lord gives gifts and glory, but the Lord gives grace and glory; and blessed is such an one, to whom the Lord gives grace, true grace, for that is a certain forerunner of glory.

306. But when Satan perceived that his thus tempting and assaulting of me would not answer his design, to wit, to overthrow the ministry, and make it ineffectual as to the ends thereof, then he tried another way, which was to stir up the minds of the ignorant and malicious to load me with slanders and reproaches: now therefore I may say, that what the devil could devise, and his instruments invent, was whirled up and down the country against me, thinking, as I said, that by

that means they should make my ministry to be abandoned.

307. It began, therefore, to be rumoured up and down among the people that I was a witch, a Jesuit, a highwayman, and the like.

308. To all which I shall only say, God knows that I am innocent. But as for mine accusers, let them provide themselves to meet me before the tribunal of the Son of God, there to answer for all these things, with all the rest of their iniquities, unless God shall give them repentance for them, for the which I pray with all my heart.

309. But that which was reported with the boldest confidence, was, that I had my misses, my whores, my bastards, yea, two wives at once, and the like. Now, these slanders, with the other, I glory in, because but slanders, foolish or knavish lies, and falsehoods cast upon me by the devil and his seed; and should I not be dealt with thus wickedly by the world, I should want one sign of a saint, and a child of God. "Blessed are you," said the Lord Jesus, "when men shall revile you, and persecute you, and shall say all manner of evil of you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." (Matt. iv. 11.)

310. These things, therefore, upon mine own account trouble me not; no, though they were twenty times more than they are. I have a good conscience, and whereas they speak evil of me, as an evil doer, they shall be ashamed that falsely accuse my good conversation in Christ.

311. So, then, what shall I say to those that have thus bespattered me? Shall I threaten them? Shall I chide them? Shall I flatter them? Shall I intreat them to hold their tongues? No, not I, were it not for that these things make them ripe for damnation, that are the authors and abettors, I would say unto them, Report it, because it will increase my glory.

312. Therefore I bind these lies and slanders to me as an ornament; it belongs to my christian profession to be vilified, slandered, reproached, and reviled; and since all this is nothing else, as my God and my conscience do bear me witness, I rejoice in reproaches for Christ's sake.

313. I, also, calling all those fools or knaves that have thus made it anything of their business to affirm any of the things aforementioned of me, namely, that I have been naught with other women, or the like; when they have used to the utmost of their endeavours, and made the fullest inquiry that they can, to prove against me truly that there is any woman in heaven, or earth, or hell, that can say I have at any time, in any place, by day or night, so much as attempted to be naught with them. And speak I thus to beg mine enemies into a good esteem of me? No, not I. I will in this beg relief of no man; believe or disbelieve me in this, all is a case to me.

314. My foes have missed their mark in this

their shooting at me. I am not the man. I wish that they themselves be guiltless. If all the fornicators and adulterers in England were hanged by the neck till they be dead, John Bunyan, the object of their envy, would be still alive and well. I know not whether there be such a thing as a woman breathing under the copes of the whole heaven, but by their apparel, their children, or by common fame, except my wife.

315. And in this I admire the wisdom of God, that he made me shy of women from my first conversion until now. Those know, and can also bear me witness, with whom I have been most intimately concerned, that it is a rare thing to see me carry it pleasant towards a woman; the common salutation of women I abhor, it is odious to me in whomsoever I see it. Their company alone I cannot away with; I seldom so much as touch a woman's hand, for I think these things are not so becoming me. When I have seen good men salute those women that they have visited, or that have visited them, I have at times made my objection against it; and when they have answered, that it was but a piece of civility, I have told them, it is not a comely sight. Some, indeed, have urged the holy kiss; but then I have asked why they made baulks, why they did salute the most handsome, and let the ill-favoured go? thus, how laudable soever such things have been in the eyes of others, they have been unseemly in my sight.

316. And now for a wind-up in this matter, I calling not only men, but angels, to prove me guilty of having carnally to do with any woman save my wife; nor am I afraid to do it a second time, knowing that it cannot offend the Lord in such a case to call God for a record upon my soul, that in these things I am innocent. Not that I have been thus kept because of any goodness in me more than any other, but God has been merciful to me, and has kept me, to whom I pray that he will keep me still, not only from this, but from every evil way and work, and preserve me to his heavenly kingdom. Amen.

317. Now as Satan laboured, by reproaches and slanders, to make me vile among my countrymen, that if possible my preaching might be made of none effect, so there was added hereto a long and tedious imprisonment, that hereby I might be frightened from my service for Christ, and the world terrified and made afraid to hear me preach, of which I shall in the next place give you a brief account.

A BRIEF ACCOUNT OF THE AUTHOR'S IMPRISONMENT.

318. HAVING made profession of the glorious gospel of Christ a long time, and preached the same about five years, I was apprehended at a meeting of good people in the country, (among whom, had they let me alone, I should have preached that day, but they took me away from amongst them,) and had me before a justice: who after I had offered

security for my appearing at the next sessions, yet committed me, because my sureties would not consent to be bound that I should preach no more to the people.

319. At the sessions after I was indicted for an upholder and maintainer of unlawful assemblies and conventicles, and for not conforming to the national worship of the Church of England; and after some conference there with the justices, they taking my plain dealing with them for a confession, as they termed it, of the indictment, did sentence me to a perpetual banishment, because I refused to conform. So being again delivered up to the gaoler's hands, I was had home to prison, and there have lain now complete twelve years, waiting to see what God would suffer these men to do with me.

320. In which condition I have continued with much content, through grace, but have met with many turnings and goings upon my heart, both from the Lord, Satan, and my own corruptions; by all which, glory be to Jesus Christ, I have also received, among many things, much conviction, instruction, and understanding, of which at large I shall not here discourse; only give you a hint or two, a word that may stir up the godly to bless God, and to pray for me; and also to take encouragement, should the case be their own, not to fear what man can do unto them.

321. I never had in all my life so great an inlet into the word of God as now; those scriptures that I saw nothing in before, are made in this place and state to shine upon me; Jesus Christ also was never more real and apparent than now; here I have seen him and felt him indeed. Oh that word, "We have not preached unto you cunningly devised fables," (2 Pet. i. 16;) and that, "God raised Christ from the dead, and gave him glory, that your faith and hope might be in God," (1 Pet. i. 2.) were blessed words unto me in this my imprisoned condition.

322. These three or four scriptures also have been great refreshment in this condition to me, John xiv. 1—4. John xvi. 33. Col. iii. 3, 4. Heb. xii. 22—24; so that sometimes when I have been in the savour of them, I have been able to laugh at destruction, and to fear neither the horse nor his rider. I have had sweet sights of the forgiveness of my sins in this place, and of my being with Jesus in another world. Oh, "the mount Sion, the heavenly Jerusalem, the innumerable company of angels, and God the judge of all, and the spirits of just men made perfect, and Jesus," have been sweet unto me in this place. I have seen that here, that I am persuaded I shall never while in this world be able to express. I have seen a truth in this scripture, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Pet. i. 8.)

323. I never knew what it was for God to stand by me at all turns, and at every offer of Satan to afflict me, &c. as I have found him since I came

in hither: for look how fears have presented themselves, so have supports and encouragements; yea, when I have started, even as it were at nothing else but my shadow, yet God, as being very tender of me, hath not suffered me to be molested, but would with one scripture or another strengthen me against all; insomuch that I have often said, Were it lawful, I could pray for greater trouble, for the greater comfort's sake. (Ecc. vii. 14. 2 Cor. i. 5.)

324. Before I came to prison, I saw what was a coming, and had especially two considerations warm upon my heart; the first was, how to be able to encounter death, should that be here my portion: for the first of these, that scripture, Col. i. 11, was great information to me, namely, to pray to God to be "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." I could seldom go to prayer before I was imprisoned, but not for so little as a year together this sentence or sweet petition, would, as it were, thrust itself into my mind, and persuade me, that if ever I would go through long-suffering, I must have all patience, especially if I would endure it joyfully.

325. As to the second consideration, that saying (2 Cor. i. 9) was of great use unto me, "But we had the sentence of death in ourselves, that we might not trust in ourselves, but in God that raised the dead." By this scripture I was made to see, that if ever I would suffer rightly, I must first pass a sentence of death upon every thing that can properly be called a thing of this life; even to reckon myself, my wife, my children, my health, my enjoyments, and all, as dead to me, and myself as dead to them.

326. The second was, to live upon God that is invisible; as Paul said in another place, the way not to faint, is to "look not at the things that are seen, but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen they are eternal." And thus I reasoned with myself: If I provide only for a prison, then the whip comes at unawares; and so doth also the pillory. Again, if I only provide for these, then I am not fit for banishment. Further, if I conclude that banishment is the worst, then if death come I am surprised. So that I see the best way to go through sufferings is to trust in God through Christ, as touching the world to come; and as touching this world, to count the grave my house, to make my bed in darkness, and to say to corruption, Thou art my father; and to the worm, Thou art my mother and sister: that is, to familiarize these things to me.

327. But notwithstanding these helps, I found myself a man, and compassed with infirmities; the parting with my wife and poor children hath often been to me in this place as the pulling the flesh from the bones, and that not only because I am somewhat too fond of those great mercies, but also because I should have often brought to my

£-said manuscript, by the change into two at the end
of every second word of the word commonly called two
pence fixed on the seal of the said John Buryan here
for witness whereof I the said John Buryan here
herewith set my hand and seal this 23rd day of November
in the first year of the reign of our foreaigour lord
King James the second of England the 1st in the year
of our lord and saviour Jesus Christ 1685

Sealed and delivered in the
presence of us whose names
are here under written

John Partridge
Nicholas Malin
Hth James Partridge
James Norman

John Buryan



To all whom to whom this present Writing shall come I
 Bunyan of the parish of St. Cuthberts in the County of Bedford
 of Bedford Beazar good greeting know ye that I the said John
 Bunyan as well for and in consideration of the natural love
 and love which I have and bear unto my wellbelov'd wife
 Elizabeth Bunyan as also for divers other good causes and confidenc-
 es and by these presents I do give grant and confirm unto the said
 Elizabeth Bunyan my said wife all and singular my goods chattels
 debts ready money plate Rings household stuff Apparel ornaments
 brass picture Bedding and all other my furniture whatsoev-
 er shall and incommen-able of what kind, nature, quality or con-
 taine the same are or be, and in what place or places soever the
 said possession as in the possession have power and custody of any
 other person or persons whatsoev-er TO HAVE AND TO HOLD all
 and singular the said goods, chattels, debts, and all other the afore-
 said premises unto the said Elizabeth my wife her exors
 administrators and assigns to her and their proper heirs and
 behoof freely and quietly without any manner of challenge
 claim or demand of me the said John Bunyan or of any
 other person or persons whatsoev-er for me in my name
 by any means, way or procurement and without any money
 or other thing therefor to be paid or done unto me
 the said John Bunyan my exors administrators or
 assigns

And I the said John Bunyan all and singular the wife
 said goods chattels and premises to the said Elizabeth my wife
 her exors administrators and assigns to the use of our said
 against all people to warrant and signor to buy or to sell
 profits. And further know ye that I the said John
 Bunyan have put the said Elizabeth my wife in
 possession and quiet possession of all said premises the afore-
 said premises by the said Elizabeth my wife at the said
 court and signor of the said premises called two
 pence paid on the seal of these presents, in the year
 for which I the said John Bunyan have
 hereunto set my hand and seal this 23rd Day of December
 in the first year of the reign of our sovereign lord
 King James the second of England the in the year
 of our lord and saviour Jesus Christ 1685

John Bunyan

John Wardlaw
 Clerk
 Wm. Smith
 Wm. Smith
 Wm. Smith

for

mind the many hardships, miseries, and wants that my poor family was like to meet with, should I be taken from them, especially my poor blind child, who lay nearer my heart than all I had beside. Oh, the thoughts of the hardship I thought my blind one might go under, would break my heart to pieces!

328. Poor child, thought I, what sorrow art thou like to have for thy portion in this world? Thou must be beaten, must beg, suffer hunger, cold, nakedness and a thousand calamities, though I cannot now endure the wind should blow upon thee. But yet, recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you. Oh, I saw in this condition I was as a man who was pulling down his house upon the head of his wife and children: yet, thought I, I must do it, I must do it. And now I thought on those two milch kine that were to carry the ark of God into another country, and to leave their calves behind them. (1 Sam. vi. 10—12.)

329. But that which helped me in this temptation, was divers considerations, of which three in special here I will name; the first was the consideration of those two scriptures; "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." And again, "The Lord said, Verily, it shall go well with thy remnant; verily, I will cause the enemy to entreat thee well in the time of evil," &c. (Jer. xlix. 11; xv. 11.)

330. I had also this consideration, that if I should now venture all for God, I engaged God to take care of my concernments; but if I forsook him and his ways, for fear of any trouble that should come to me or mine, then I should not only falsify my profession, but should count also that my concernments were not so sure, if left at God's feet, whilst I stood to and for his name, as they would be if they were under my own care, though with the denial of the way of God. This was a smarting consideration, and as spurs unto my flesh. That scripture also greatly helped it to fasten the more upon me, where Christ prays against Judas, that God would disappoint him in all his selfish thoughts, which moved him to sell his Master. Pray read it soberly. (Ps. cix. 6—8, &c.)

331. I had also another consideration, and that was, the dread of the torments of hell, which I was sure they must partake of, that for fear of the cross do shrink from their profession of Christ, his words and laws, before the sons of men; I thought also of the glory that he had prepared for those that in faith, and love, and patience, stood to his ways before them. These things, I say, have helped me, when the thoughts of the misery that both myself and mine might for the sake of my profession be exposed to, hath lain pinching on my mind.

332. When I have indeed conceived that I might be banished for my profession, then I have thought of that scripture, "They were stoned, they

were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy," for all they thought they were too bad to dwell and abide amongst them. I have also thought of that saying, "The Holy Ghost witnesseth in every city, that bonds and afflictions abide me." I have verily thought that my soul and it have sometimes reasoned about the sore and sad estate of a banished and exiled condition, how they are exposed to hunger, to cold, to perils, to nakedness, to enemies, and a thousand calamities; and at last, it may be to die in a ditch, like a poor, forlorn, and desolate sheep. But I thank God, hitherto I have not been moved by these most delicate reasonings, but have rather, by them, more approved my heart to God.

333. I will tell you of a pretty business; I was once above all the rest in a very sad and low condition for many weeks; at which time also I being but a young prisoner, and not acquainted with the laws, had this laid much upon my spirit, That my imprisonment might end at the gallows, for aught that I could tell. Now therefore Satan laid hard at me to beat me out of heart, by suggesting thus unto me: But how if, when you come indeed to die, you should be in this condition; that is, as not to savour the things of God, nor to have any evidence upon your soul for a better state hereafter? For indeed at that time all the things of God were hid from my soul.

334. Wherefore when I at first began to think of this, it was a great trouble to me; for I thought with myself, that in the condition I now was in I was not fit to die, neither indeed did think I could, if I should be called to it; besides, I thought with myself, if I should make a scrambling shift to clamber up the ladder, yet I should either with quaking or other symptoms of fainting, give occasion to the enemy to reproach the way of God and his people, for their timorousness. This therefore lay with great trouble upon me, for methought I was ashamed to die with a pale face and tottering knees, for such a cause as this.

335. Wherefore I prayed to God that he would comfort me, and give me strength to do and suffer what he should call me to: yet no comfort appeared, but all continued hid. I was also at this time so really possessed with the thought of death, that oft I was as if I was on a ladder with a rope about my neck; only this was some encouragement to me, I thought I might now have an opportunity to speak my last words unto a multitude, which I thought would come to see me die; and, thought I, if it must be so, if God will but convert one soul by my very last words, I shall not count my life thrown away, nor lost.

336. But yet all the things of God were kept out of my sight, and still the tempter followed me with. But whither must you go when you die? what will become of you? where will you

be found in another world? what evidence have you for heaven and glory, and an inheritance among them that are sanctified? Thus I was tossed for many weeks, and knew not what to do; at last this consideration fell with weight upon me, That it was for the word and way of God that I was in this condition, wherefore I was engaged not to flinch a hair's breadth from it.

337. I thought also, that God might choose whether he would give me comfort now or at the hour of death, but I might not therefore choose whether I would hold my profession or no. I was bound, but he was free: yea, it was my duty to stand to his word, whether he would ever look upon me or save me at the last: wherefore, thought I, save the point being thus, I am for going on, and venturing my eternal state with Christ, whether I have comfort here or no; if God doth not come in, thought I, I will leap off the ladder even blindfold into eternity, sink or swim, come heaven, come hell. Lord Jesus, if thou wilt catch me, do; if not, I will venture for thy name.

338. I was no sooner fixed upon this resolution, but the word dropped upon me, "Doth Job serve God for nought?" As if the accuser had said, Lord, Job is no upright man, he serves thee for by-respects: hast thou not made a hedge about him, &c. "But put forth now thine hand, and touch all that he hath, and he will curse thee to thy face." How now, thought I, is this the sign of an upright soul, to desire to serve God, when all is taken from him? Is he a godly man that will serve God for nothing rather than give out? Blessed be God, then I hope I have an upright heart, for I am resolved, God giving me strength, never to deny my profession, though I had nothing at all for my pains: and as I was thus considering, that scripture was set before me, Ps. xlv. 12, &c.

339. Now was my heart full of comfort, for I hoped it was sincere: I would not have been without this trial for much; I am comforted every time I think of it, and I hope I shall bless God for ever for the teaching I have had by it. Many more of the dealings of God towards me I might relate, but these, "Out of the spoils won in battle, have I dedicated to maintain the house of God." (1 Chron. xxvi. 27.)

THE CONCLUSION.

1. Of all the temptations that ever I met with in my life, to question the being of God and truth of his gospel is the worst, and the worst to be borne; when this temptation comes, it takes away my girdle from me, and removeth the foundation from under me. Oh, I have often thought of

that word, "Have your loins girt about with truth;" and of that, "When the foundations are destroyed, what can the righteous do?"

2. Sometimes when, after sin committed, I have looked for sore chastisement from the hand of God, the very next that I have had from him hath been the discovery of his grace. Sometimes, when I have been comforted, I have called myself a fool for my so sinking under trouble. And then again, when I have been cast down, I thought I was not wise to give such way to comfort; with such strength and weight hath both these been upon me.

3. I have wondered much at this one thing, that though God doth visit my soul with never so blessed a discovery of himself, yet I have found again, that such hours have attended me afterwards, that I have been in my spirit so filled with darkness, that I could not so much as once conceive, what that God and that comfort was, with which I have been refreshed.

4. I have sometimes seen more in a line of the Bible, than I could well tell how to stand under, and yet at another time the whole Bible hath been to me as dry as a stick; or rather, my heart hath been so dead and dry unto it, that I could not conceive the least dram of refreshment, though I have looked it all over.

5. Of all fears, they are best that are made by the blood of Christ; and of all joy, that is the sweetest that is mixed with mourning over Christ. Oh, it is a goodly thing to be on our knees, with Christ in our arms, before God! I hope I know something of these things.

6. I find to this day seven abominations in my heart:—(1.) Inclining to unbelief. (2.) Suddenly to forget the love and mercy that Christ manifested. (3.) A leaning to the works of the law. (4.) Wanderings and coldness in prayer. (5.) To forget to watch for that I pray for. (6.) Apt to murmur because I have no more, and yet ready to abuse what I have. (7.) I can do none of those things which God commands me, but my corruptions will thrust in themselves: "When I would do good, evil is present with me."

7. These things I continually see and feel, and am afflicted and oppressed with, yet the wisdom of God doth order them for my good:—(1.) They make me abhor myself. (2.) They keep me from trusting my heart. (3.) They convince me of the insufficiency of all inherent righteousness. (4.) They show me the necessity of flying to Jesus. (5.) They press me to pray unto God. (6.) They show me the need I have to watch and be sober. (7.) And provoke me to pray unto God, through Christ, to help me, and carry me through this world.

NOTES.

§ 32. *Tom o' Bedlam.*] In the *Bellman of London*, by Decker, there is this description of Poor Tom, sometimes called an Abraham man. "He swears he hath been in Bedlam, and will talke frantickely of purpose; you see pinnes stuck in sundry places of his naked flesh, especially in his armes, which pains he gladly puts himselfe to, only to make you believe he is out of his wits. He calls himself by the name of *Poore Tom*, and coming near anybody cries out, *Poor Tom is a-cold*. Of these *Abraham men*, some be exceeding merry, and doe nothing but sing songs fashioned out of their own braines: some will dance; others will do nothing but either laugh or weepe; others are dogged, and so sullen both in loke and speech, that spying but a small company in a house, they boldly and bluntly enter, compelling the servants, through fear, to give them what they demand."—*Edit. 5th*, 1640.

"Next unto the parish of St. Buttolph is a fayre inne for the reception of travellers: then an *Hospitall of S. Mary of Bethlem*. . . . It was an hospitall for distracted people."—*Stow's Surrey*, 1598.

§ 44. *Ranters.*] Baxter thus describes the Ranters of his time. "They made it their business to set up the light of Nature, under the name of *Christ in men*, and to dishonour and cry down the Church, the Scripture, the present Ministry, and our worship and ordinances—and called men to hearken to Christ within them. But, withal, they conjoined a cursed doctrine of libertinism, which brought them to all abominable filthiness of life. They taught as the *Familists*, that God regardeth not the actions of the outward man, but of the heart."—*Sylvester's Life*, lib. i. p. 76.

§ 123. *Quakers.*] The Quakers were known as a distinct sect soon after the year 1647. It was then that George Fox began his public ministry. Some of the opinions which he advanced appear to have been promulgated by persons called *Seekers*, who also were commonly confounded with the Ranters, not unjustly charged with the equal guilt and folly of Antinomianism. Nothing could be more opposed to immorality than the principles advocated by Fox and his fellow-labourers. But they have ventured, we have seen, to assert a privilege, in regard to spiritual illumination, which, if real, may render every private Christian independent of the written word of God. The little esteem in which they held the ordinances of the Church, was another cause of alarm to Bunyan; but a careful consideration of the wording of this section will show, that that which chiefly aroused his fears, was their questionable view of Scripture. Sharers, however, as they were, in his own sufferings for the truth, and pure as their conduct was from all unholiness, some feeling of distress is created by the tone in which he speaks of these his brethren in affliction. The venerable George Fox represented to Charles II. in 1662, that no

fewer than 3,068 of his brethren had been imprisoned since the Restoration.

§ 163. *Francis Spira.*] Francesco Spira was a lawyer of eminence at Padua. He had been induced to listen to the preachers of the Reformation; and a strong conviction of the truth of their doctrine obliged him openly to acknowledge his acceptance of the new doctrine. Persuasions and threats were both employed to bring him back to the bosom of the Roman Church. For some time he steadfastly resisted. At length he yielded to the power of the Pope's nuncio. His recantation was published as a triumph. But safe as he now was, as to life and fortune, he gradually sank into a profound melancholy, and eventually died in a state of the most horrible despair. Vergerio, the bishop of Capo d'Istria, was the friend of this unhappy man. Like him, he had seen the truth of the reformed doctrine; and also, like him, had been tempted, by worldly considerations, to shrink from the penalty of confessing the truth. The awful spectacle of Spira's death determined him to risk all things rather than his soul. He therefore resigned his bishopric, and sought a refuge in Germany, where he died in 1565.—*Guerike*, b. ii. p. 907. *McCrie*, *Hist. of Reform. in Italy*, p. 227.

§ 232. *Cracked groats and fourpence-halfpennies.*] In the reign of Queen Elizabeth (*Ruding's Annals of the Coinage*, vol. i. p. 332) an earnest endeavour was made to regulate the coin of the realm. Base money was circulated to a large extent; and the clipping of gold and silver pieces was a common practice. Unhappily for the country, the strenuous efforts of Elizabeth were not adopted with equal vigour by her successors; and in Bunyan's time it was still found necessary to permit the circulation of the debased tester or sixpence, originally the shilling, at the value of fourpence-halfpenny. Cracked or defaced money circulated on the same principle, and people of wealth gave it in charity, not, perhaps, thinking it dignified to use it for other purposes. Bunyan humbly compares his state as yet with that of a poor mendicant receiving this bounty.

§ 324.] Bunyan had, indeed, much to endure, and there were many reasons to lead him to expect a far larger amount of suffering. Leighton, Burton, and some others, had gone through the whole list of tortures which he mentions in a following section, and even with the addition of the loss of ears and the slit nose. But there was this important distinction between their case and his. They were libellers; he was but a fearless preacher of the Gospel. Wicked and cruel as were their persecutors, they themselves could not always tell what spirit they were of. Bunyan asked for nothing but liberty to call sinners to repentance.

PREFATORY REMARKS
ON
SOME GOSPEL TRUTHS OPENED.

THE following treatise affords us considerable help in tracing the progress of Bunyan's mind. In the early stage of his new life, there were the surprises, the awful alarms, the gleamings of undeserved and unexpected hope, corresponding to the feelings of a man who, suddenly awakened from his sleep, finds himself in a situation altogether strange to his apprehension. As the convert became more and more accustomed to the conditions of his new state, so he learnt to view, with increasing steadiness, the several particular truths which formed that one great body of holy doctrine, the groundwork and the pillar of his faith. One of the fruits of this his growing experience, was the desire to set before others the means of grace; and to show how, and by the application of what truths, and what kind of power, God saves his children. He had felt the force of divine mercy in his first turning from darkness to light; but the light dazzled while it cheered him; and the best he could do was to rejoice in it, and own that it was from heaven. Now his condition was altered. He could patiently, and without any other agitation but that of love and thankfulness, number the mercies through which he had been brought into a state of salvation. For each of them he could find a name: to each of the elements of the gospel assign the part which it had performed in convincing him of sin, and awakening hope.

It was natural that Bunyan, both for his own sake and for that of others, should wish, in his present state, to show the grounds of his belief. His escape from darkness was not the work of his own understanding. He did not enjoy peace because he had discovered, for himself, how the terrors of conscience, or the alarms of the heart, may be overcome. The secret had been taught him by the word and the Spirit of God. Like a shipwrecked sailor, brought to land by the crew of a life-boat, the first effort of his tranquillized mind was devoted to the inquiry, Who found me? by what means was I saved from the yawning gulph?

Not every convert can ask the question so distinctly; and very few can answer it as it was answered by Bunyan. But he who can give a reason for the hope which is in him, renders it not only a permanent possession for himself, but shows how others, by the same reason, may obtain it for themselves.

Had Bunyan been bred to the study of theology, he could hardly have given a clearer account of his Christian faith than that which is contained in the following paper. Nothing is more astonishing in the writings of this remarkable man, than the clearness, the solemn distinctness, with which he speaks on all great matters. This was the result of convictions, in one respect profound, in another far-seeing and wisely comprehensive. With an imagination so active that it readily created new paths of thought, and peopled them as readily as it opened them, he combined a caution so sedate and jealous, that, in an age of the fiercest controversy for his own sect, he carefully abstained from insisting on any point, or practice, which he did not regard as absolutely essential to edification or safety.

We should, no doubt, be far underrating the grandeur of Bunyan's character, if we attributed this forbearance and truthfulness solely to his intellectual constitution. Pure, genuine charity entered into most of his reasonings; but still they were reasonings. The conclusions to which he arrived were the results of inquiry; and the power by which he arrived at them was that of a mind well versed in God's word, and largely endowed by Divine grace.

It would have been next to impossible for any thinking man, however inclined to peace, to avoid dispute in the times when Bunyan wrote this treatise. Every sect and party had its peculiar and favourite dogma. For this its leaders were disposed to contend as if it were not merely important to them as the distinguishing characteristic of their system, but as if it constituted Christianity itself. The challenge thus given provoked hatred and persecution. The men of an opposite party, or different temperament, would not endure to be told by a rival sect, any more than by a dominant Church, that they were flagrantly in error. But they could not help themselves, in that age of clamour and excitement, except by speaking as confidently as their opponents. Thus the clamour grew, and practical toleration became less and less possible. There are some passages in Bunyan's controversial writings which in our times have the harshest sound to the ear. But he had this superiority to the

general race of disputants at that period. In the happiest as well as holiest moods of his mind, he was content to say, "I am a disciple of Jesus." What he was more, or what he professed, in order to distinguish himself among his brethren, it would have been difficult to tell, unless the necessity of controversy had drawn it from him.

To persons not acquainted with the history of the period it must seem strange that a sect, now so remote from agitation as the Quakers, should have been that which provoked the sternest resentment ever expressed by Bunyan; but the wonder ceases as soon as the charges against the sect are known. The illumination after which they aspired, and to which they laid claim, was of so extraordinary a kind, that, wherever it existed, it supposed the believer superior to all existing revelations. Prophets and Evangelists had, indeed, spoken by the Divine Spirit. Their truth was not for a moment to be questioned; nor was Scripture to be regarded in any other light than that of God's merciful gift to his people. But the process of revelation had not ceased. It had been carried on, and would continue, through the entire line of those who are sanctified and enlightened by the Holy Ghost. Communing with him, the children of God are not only taught the true meaning of Scripture, but receive the gift of fresh knowledge—the revelation of mysteries not before revealed.

A doctrine of this nature would appear in a very different form, as exhibited by subtle, accomplished reasoners, or uninstructed and fervent enthusiasts. Neither the refinement of the one, nor the fanaticism of the other was incompatible with sincerity; but as the latter element prevailed, so did alarm increase on the part of those who feared less for the few who speculated, at their own hazard, than for the many who might heedlessly be lost by their speculations.

Another opinion, as dangerous as the above, was also imputed to the Quakers. Justification by faith had happily become the corner-stone in the structure of Protestantism. But language was employed by the Quakers which seemed to set aside the acquirement of an actual knowledge of the Gospel, and, consequently, of faith in Jesus, as essential to a participation in the blessings of redemption. In 1671, George Fox, who was then at Barbadoes, gave a formal answer to the suspicions entertained against him and his followers on these subjects. About twenty years after, the "Society" issued "A Statement of Christian Doctrine;" and that must be both a very acute and a very severe spirit, which can discover, in this document, a sufficient foundation for the awful charges brought against either the early, or the later Quakers.

But Bunyan had to deal with the roughest mass and materials of rising sects. His own doctrines were assailed, as it were, with a sledge-hammer, by Burroughs, and some others of like temper. Thus he had two motives for writing in this case with more asperity than belonged to his natural disposition. He felt that his usefulness was in danger; and he felt still more deeply that, unless the review which he took of Divine truth could render it more and more clear to his own soul, as well as to other men, he must lose some portion of the brightness of his hope.

In this "Statement" and "Vindication," therefore, we have the words of a man contending for what was dearer to him than life; and the bitterest controversialist must admire the force and beauty which give pathos to the sincerity of so earnest a confession.

Some account of the dispute with the Quaker Burroughs will properly enter into the Biographical Memoir.

H. S.

SOME GOSPEL TRUTHS OPENED,

ACCORDING TO THE SCRIPTURES;

OR, THE DIVINE AND HUMAN NATURE OF CHRIST JESUS, HIS COMING INTO THE WORLD, HIS RIGHTEOUSNESS, DEATH, RESURRECTION, ASCENSION, INTERCESSION, AND SECOND COMING TO JUDGMENT, PLAINLY DEMONSTRATED AND PROVED;

And also, Answers to several questions, with profitable directions to stand fast in the doctrine of Jesus the Son of Mary, against those blustering storms of the Devil's temptations, which do at this day, like so many scorpions, break loose from the bottomless pit, to bite and torment those that have not tasted the virtue of Jesus, by the revelation of the Spirit of God.

"Jesus saith, I am the way, the truth, and the life: no man cometh to the Father but by me."—JOHN xiv. 6.
"Neither is there salvation in any other."—ACTS iv. 12.

THE AUTHOR TO THE READER.

SEEING the Lord hath been pleased to put it into my heart to write a few things to thee, reader, touching those things which are most surely believed by all those that are, or shall be saved, (Luke i. 1. Acts xiii. 38,) I think it meet also to stir up thy heart by way of remembrance, touching those things that are the hindrances of thy believing the things that are necessary to the welfare of thine immortal soul. And, indeed, this is the only thing necessary: it is better to lose all that ever thou hast, than to have thy soul and body for ever cast into hell; and, therefore, I beseech thee to consider with me a few things touching the stratagems or subtle temptations of the devil, whereby he lieth in wait, if by any means he may, to make thee fall short of eternal life. (1 Pet. v. 8.)

And, first of all, he doth endeavour by all means to keep thee in love with thy sins and pleasures, knowing that he is sure of thee if he can but bewitch thee to live and die in them. (1 Cor. vi. 9, 10. 2 Thess. ii. 12.) Yea, he knows that he is as sure of thee as if he had thee in hell already. (John iii. 19.) And that he might accomplish his design on thee in this particular, he laboureth by all means possible to keep thy conscience asleep in security and self-conceitedness, keeping thee from all things that might be a means to awaken and rouse up thine heart: as, first, he will endeavour to keep thee from hearing of the word, by suggesting unto thee this and the other worldly business which must be performed, so that thou wilt not want excuse to keep thee from the ordinances of Christ, in hearing, reading, meditation, &c.; or else he seeks to disturb and distract thy mind when thou art conversant in these things, that thou canst not attend to them diligently, and so they become unprofitable; or else, if thou art a little more stirred, he labours to rock thee asleep again, by casting thee upon, and keeping thee in evil company, as among rioters, drunkards, jesters, and other of his instruments, which he employeth on purpose to keep thee secure, and so ruin thy soul and body for ever and ever.

If not thus, then peradventure he will seek to persuade thee it is but a melancholy fit, and will put thee upon the works of thy calling, or thy pleasures, or physic; or some other trick he will invent, such as best agreeth with thy nature; and thus thy heart is again deaded, and thou art kept in carnal security, that thou mightest perish for ever. But if, notwithstanding these and many cunning sleights more which might be named, he cannot so blind and benumb thy conscience, but that it doth see and feel sin to be a burden, intolerable and exceeding sinful; then, in the second place, his design is to drive thee to despair, by persuading thee that thy sins are too big to be pardoned. He will seek by all means possible to aggravate them by all the circumstances of time, place, person, manner, nature, and continuance of thy sins; he will object in thy soul, thou hast outsinned grace, by rejecting so many exhortations and admonitions, so many reproofs, so many tenders of grace; hadst thou closed in with them, it had been well with thee, but now thou hast stood it out so long, that there is no hope for thee; thou mightest have come sooner, if thou didst look to be saved, but now it is too late. And withal, that he might carry on his design upon thee to purpose, he will be sure to present to thy conscience the most sad sentences of the Scripture, yea, and set them home with such cunning arguments, that, if it be possible, he will make thee despair, and make away thyself, as did Judas.

But if he be prevented in this his intended purpose, the next thing he doth beset thee with, is to make thee rest upon thine own righteousness, telling thee, that if thou wilt needs be saved, thou must earn heaven with thy fingers' ends; and it may be, he represents to thy soul such a scripture; "If thou doest well, shalt thou not be accepted?" And thou, having, but in the strength of nature, kept thyself from thy former grosser pollutions, and it may be from some more secret sins, art ready to conclude. Now thou doest well; now God accepts thee: now he will pardon, yea, hath par-

donee thee; now thy condition is good; and so goest on till thou meetest with a searching word and ministry, which tells thee, and discovers plainly unto thee, that thou dost all this while deceive thyself by a vain hope and confidence; for though thou seek after the law of righteousness, thou hast not yet attained to the law of righteousness, nor yet canst, because thou seekest it not by faith, but, as it were, by the works of the law. (Rom. ix. 31, 32.) Here, again, thou art left in the mire, and now peradventure thou seeest that thou art not profited by the works of the law, nor thy own righteousness; and this makes thee stir a little: but in process of time, through the subtle sleights of the devil, and the wickedness of thine own heart, thou forgettest thy trouble of conscience, and slippest into a notion of the gospel, and the grace thereof, and now thou thinkest thyself cock-sure; now thou art able to say, He that lives and dies in his sins shall be damned for them; he that trusts in his own righteousness shall not be saved. Now thou canst cry, Grace, grace; it is freely by grace, it is through the death of the man, Christ Jesus, that sinners do attain unto eternal life. (Heb. ix. 14.) This, I say, thou hast in the notion, and hast not the power of the same in thine heart; and so it may be thine head is full of the knowledge of the Scriptures, though thine heart be empty of sanctifying grace. And thus thou dost rejoice for a time. Yet because thou hast not the root of the matter within thee, in time of temptation thou fallest away. (Luke viii. 13.)

Now, being in this condition, and thinking thyself to be wondrous well, because of that notion of the truth, and that notion thou hast in the things of God; I say, being in this state, thou art liable to these dangers.

First. Thou art like to perish if thou die with this notion in thine head, except God, out of his rich grace, do work a saving work of grace and knowledge in thine heart; for know this, thou mayest understand glorious mysteries, and yet be a cast-away. (1 Cor. xiii. 1—3.) Or else,

Secondly. Thou art liable to the next damnable heresy that the devil sendeth into the world. (See and consider Luke viii. 13; 2 Tim. ii. 18.) I say, thou dost lie liable to be carried away with it, and to be captivated by it; so that at last, through the delusions of the devil, thou mayest have thy conscience seared as with a hot iron, so hard, that neither law nor gospel can make any entrance thereinto, to the doing of thee the least good. And, indeed, who are the men that at this day are so deluded by the Quakers' and other pernicious doctrines, but those who thought it enough to be talkers of the gospel and grace of God, without seeking and giving all diligence to make it sure unto themselves? "And for this cause God" hath sent "them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness;" as it is written, 2 Thess. ii. 11, 12.

And, indeed, if you mark it, you shall see that they be such kind of people, who at this day are so carried away with the Quakers' delusions, namely, a company of loose Ranters, and light Notionists, with here and there a Legalist, which were shaking in their principles from time to time, sometimes on this religion, sometimes on that. And thus these unstable souls are deluded and beguiled at last. (2 Pet. ii. 14.) So that these who before, as one would have thought, had something of God in them, are now turned such enemies to the glorious truths of the gospel, that there are none so obstinately erroneous as they. And, indeed, it is just with God to give them over to believe a lie, (2 Thess. ii. 11,) who before were so idle that they would not receive the truth of God into their hearts in the love of it. And to be bewitched by the devil to obey his temptations, and be damned, who would not obey the truth, (Gal. iii. 1,) that they might be saved.

But, you will say, what lies are those that the devil beguileth poor souls withal? I shall briefly tell you some of them; but having before said, that they especially are liable to the danger of them who slip into high notions, and rest there; taking that for true faith which is not, I shall desire thee seriously to consider this one character of a Notionist. Such an one, whether he perceives it or not, is puffed up in his fleshly mind, and advanceth himself above others, thinking but few may compare with him for religion and knowledge in the Scriptures, but are ignorant and foolish in comparison of him. Thus knowledge puffeth up, (1 Cor. viii. 1;) whereas when men receive truth in the love of the truth, the more the head or heart is filled with the knowledge of the mystery of godliness, the more it is emptied of its own things, and is more sensible of its own vileness, and so truly humbled in its own eyes.

And further, a Notionist, though he fall from his former strictness and seeming holiness, and appear more loose and vain in his practices, yet speaks as confidently of himself, as to assurance of salvation, the love of God, and union with God, as ever. But now, to return, and declare some of those lies which the devil persuades some of these men to believe.

I. That salvation was not fully and completely wrought out for poor sinners by the man Christ Jesus, though he did it gloriously, (Acts xiii. 38, 39,) by his death upon the cross, without the gates of Jerusalem. (Heb. xiii. 12, compared with John. xix. 20.)

II. This is another of his lies wherewith he doth deceive poor sinners, bidding them follow the light that they brought into the world with them, telling them, that light will lead them to the kingdom; for, say they, it will convince of sin, as swearing, lying, stealing, covetousness, and the rest of the sins against the law. (Rom. iii. 20.) But the law is not of faith. (Gal. iii. 13.) And then I am sure that it, with all its motions and

convictions, is never able to justify the soul of any poor sinner. "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things that are written in the book of the law to do them." (Gal. iii. 10.) But that no man is justified by the law is evident, for, "the just shall live by faith," (ver. 11.) Now, because I am not altogether ignorant of the delusion of the devil touching this grace of faith also, I shall therefore in short give thee, reader, a brief yet true description from the Scriptures. 1. What true justifying faith is, and what it lays hold upon. 2. I shall show who it doth come from. 3. That every one hath it not. 4. What are the fruits of it.

1. First, therefore, true faith is a fruit, work, or gift of the Spirit of God, (Gal. v. 22. 2 Thess. i. 11. 1 Cor. xii. 9.) whereby a poor soul is enabled, through the mighty operation of God, (Col. ii. 12,) in a sense of its sins and wretched estate, to lay hold on the righteousness, blood, death, resurrection, ascension, intercession, and coming again of the Son of God, which was crucified without the gates of Jerusalem, for eternal life, (John iii. 16, 18, comp. with Matt. iii. 17. Gal. ii. 20. Rom. v. 8—10; iii. 25. Acts xvi. 31. Heb. xiii. 12;) according to that saying in Heb. xi. 1, "Now faith is the substance of things hoped for, and the evidence of things not seen;" that is, the things that are hoped for faith sees, lays hold upon, and embraces them, (Heb. xi. 13,) as if they were present; yea, it seals up the certainty of them to the soul. Therefore, saith the Apostle, it is the evidence, or testimony, or witness, of those things that are not seen as yet with a bodily eye; which are obtained by the blood of the man Christ Jesus, (Heb. ix. 14, compared with Heb. x. 12, 19, 20,) by which the soul sees as in a glass the things that God hath laid up for them that fear him. (1 Cor. xiii. 12. 2 Cor. iii. 18.)

2. If you would know who this faith comes from, read Eph. ii. 8. "For by grace ye are saved," saith the Scripture, "through faith, and that not of yourselves, it is the gift of God." Again, in Phil. i. 29 it is thus written: "For unto you," that are believers, "it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake." And thus much do the Apostles hold forth to us in their prayer, or request to the Lord Jesus, when they say, "Lord, increase our faith," (Luke xvii. 5;) and he is therefore called the author and finisher of our faith, (Heb. xii.) Also we find in Jas. i. 17, that "every good gift and every perfect gift is from above, and cometh down from the Father of lights," &c.; and therefore faith comes from God, for true justifying faith is a good gift, and perfect in respect of the author, God, in respect of its object, Christ; and in respect of the nature, though not in respect of the degree and measure of it in us; even as a grain of gold is as perfect gold as a pound of gold, though not so much.

3. All men have not faith; this the Apostle witnesseth in so many words, as we find, 2 Thess. iii. 2, and Deut. xxxii. 20. Also in Tit. i. 15: "Unto them that are defiled and unbelieving is nothing pure," &c. It appeareth also in this, that all do not attain salvation, which they must needs do if they had true justifying faith. Compare Luke xiii. 24, and 1 John v. 19, with Mark xvi. 16; and Heb. iv. 3 with ver. 6 and 11: "They that believe shall be saved."

4. The fruits of it are, (1.) to purify the heart, Acts xv. 9, and 1 John iii. 3; and that, as I said before, by laying hold on what Jesus Christ had done and suffered for sinners. (Acts xiii. 38, 39.) (2.) It fills the soul with peace and joy, in that it lays hold on the things that are obtained for it. (Rom. v. 1. 2 Tim. i. 9, 10. 1 Pet. i. 8.) (3.) It makes the soul to wait patiently for the glory that is to be revealed at the second appearing of the man Christ Jesus, whom God hath raised from the dead, which hath also delivered it from the wrath to come; as in Tit. ii. 13, 14. 1 Pet. iv. 13; v. 1, 4. 1 Thess. i. 10.

But how, may some say, doth the devil make his delusions take place in the hearts of poor creatures?

Answer. Why, 1. He labours to render the doctrine of the Lord Jesus, and salvation by him alone, very odious and low; and also his ordinances, as hearing, reading, meditation, use of the Scriptures, &c.; telling poor sinners that these things are but poor, low, carnal, beggarly, empty notions, preached up by the clergymen, who are the Scribes and Pharisees of this generation; who have the letter, but not the Spirit of God in them; which lead men into the form, but not into the power of the Lord Jesus: and with this persuasion he also represents the ungodly and base carriage or behaviour of some, who have taken in hand to preach the doctrine of the Lord Jesus Christ, and thereby he doth render the gospel of our Lord Jesus the more contemptible and base. But woe, woe, woe, be to them by whom such offences come! (Matt. xviii. 7. Luke xvii. 1, 2.) 2. He pretends to lead them up into some higher light, mysteries, revelations of the Spirit, into which a very few have attained or can attain; also bewitching their affections, and taking them with an earnest pursuit after these his pretended truths; persuading them that they shall be as God himself, able to discern between good and evil. (Gen. iii. 5.) And in this he is exceeding subtle and expert, as having practised it ever since the days of Adam. These things being thus considered, and in some measure hungered after, and the rather because they are good, as they think, to make one wise, (Gen. iii. 6,) the poor soul is all on the sudden possessed with a desperate spirit of delusion, which carries it away headlong with some high, light, frothy notions, and spiritual wickedness, which drown it in perdition and destruction, that doth feed and tickle the heart awhile, to the end

it may make way for a farther manifestation of itself in the poor deluded soul; which when it hath attained to, it doth then begin to bring the soul into a clearer sight of those things which it was both it should know at the first; but having fitted the soul by degrees for a further possession of itself, at last it begins to hold forth its new gospel, showing the soul a new Christ and new Scriptures. The new and false Christ is a Christ crucified within, dead within, risen again within, and ascended within; in opposition to the Son of Mary, who was crucified without, dead without, risen again without, and ascended in a cloud away from his disciples into heaven (Acts i. 9—11) without them.

Now, this new and false Christ hath a new and false faith belonging to his gospel, which faith is this, to apprehend this Christ crucified within, dead within, risen again within, and ascended within: but ask them for a scripture that doth positively prove their doctrine, they also have a scripture, but it is within; it doth bear witness within, and if they had not that, though that be of the devil's making, I am sure they would have none out of God's holy Scriptures, for they will allow of no crucified Christ, but he that was crucified without the gates of Jerusalem, (Heb. xiii. 12. John xiv. 17, 18,) dead and buried in the sepulchre of Joseph of Arimathea, (John xix. 38—41;) was raised again out of that sepulchre into which Joseph had laid him, (John xx. 1—12;) who went before his disciples into Galilee, (Mark xvi. 7,) and to Emmaus, (Luke xxiv. 15;) showed them his hands and his feet, (Luke xxiv. 39, 40,) where the nails had gone through; did eat and drink with them after his resurrection; was seen of them on earth forty days after his resurrection, (Acts i. 3;) and after that ascended away in a cloud, out of the sight of his disciples into heaven, (Acts i. 9—11;) which Christ ever lives to make intercession for us, (Heb. vii. 24, 25;) who will come again also at the end of the world to judgment, (Acts x. 42; xvii. 31, 2 Pet. iii. 10, 11;) who also is the same that hath obtained eternal redemption for us, (Acts xiii. 37—39. Rom. iii. 25. Eph. i. 7. Rev. i. 5;)—this, I say, or rather the Scriptures say, is God's Christ, (Matt. xvi. 16,) in whom he is well pleased, (Matt. iii. 17.) Neither doth God own any other, or allow of any other; for "there is none other name under heaven given among men, whereby we must be saved, than the name of Jesus of Nazareth," (Acts iv. 10, compared with ver. 11, 12.) But, as I told you before, the way to be thus deluded, is first to render God's Christ odious and low, with a pretence of some further light and revelations; and thus, professing themselves to be wise, they became fools. (Rom. i. 22.)

But, you will say, doth not the Scripture make mention of a Christ within? (Col. i. 27. 2 Cor. xiii. 5. Rom. viii. 10.)

I answer, 1. God's Christ was, and is, true God and true man; he was born of the Virgin Mary.

(Matt. i. 23.) "And they shall call his name Emmanuel, which being interpreted, is, God with us," or God in our nature, according to 1 Tim. iii. 16, "God was manifested in the flesh;" and John i. 14, "The word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." And in Heb. ii. 14, "Forasmuch, then, as the children are partakers of flesh and blood, he," that is, God, (Heb. i. 8,) "also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil." Now, as he was thus true God and true man, so he became our Redeemer and Saviour. Compare the first and second chapters to the Hebrews together, and you may clearly see that this is a glorious truth, that he who is the first and the last, (Rev. i. 17, 18, and ii. 8,) humbled himself, and made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And was this all? No. He humbled himself unto death, even the death of the cross. (Phil. ii. 7, 8, compared with Rev. i. 17, 18; and Rev. ii. 8, with Gal. i. 4.) Now, after this Christ of God, true God and true man, had wrought out eternal redemption for us poor miserable sinners, (Heb. ix. 14 compared with 1 Tim. i. 15,) I say, after he had done this, he ascended up into heaven, and there ever lives to make intercession for us. Now, this Christ, having thus completely wrought out our salvation, sends his disciples abroad to preach the same to poor sinners, (Acts ii. and 2 Cor. v. 19, 20;) and so many as were ordained to eternal life, when they heard the word, or the gospel, preached by the Apostles, which gospel was this Christ, (1 Cor. i. 17 compared with ver. 23;) I say, so many as were ordained to eternal life, when they heard the word, the Holy Ghost or Spirit of Christ fell upon them, (Acts x. 44 compared with Acts xiii. 48,) which did lead them into the redemption and glorious things that the Lord Jesus had laid up and prepared for them. (John xvi. 13—15. 1 Cor. ii. 9.) Which Spirit was the earnest of their inheritance, until the redemption of the purchased possession, to the praise of his glory. (Eph. i. 13, 14.) The earnest of their inheritance was a glorious encouragement, to them that had it, to hope for the glory that was to be revealed at the appearing of Jesus Christ, which is the meaning of that place in Col. i. 27. And that will be seen clearly, if we compare it with Eph. i. 13, 14, before recited. Now this Spirit, which sometimes is called the Spirit of Christ, (2 Cor. xiii. 5;) this Spirit, I say, being given to all those that were ordained to eternal life, it must needs follow, that those that had not this Spirit, but did live and die without it, were not ordained to eternal life, and so were none of Christ's; but were reprobates, (Rom. viii. 9;) for the Spirit of Christ is the distinguishing character betwixt a believer and an unbeliever; he that hath

it, and is led by it, is a child of God, (Rom. vii. 1:) but he that hath it not, is none of Christ's.

So, then, the answer that I give to the question, is this. The Spirit of Christ that is given to believers, is the earnest or hope of that inheritance that Christ hath already purchased, and is now preparing for so many as he hath given, or shall give, this Holy Spirit unto. And for the proof hereof, read Eph. i. 13, 14. "In whom," saith the scripture, "ye also trusted, after that ye heard the word of truth, the gospel of your salvation." In whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, (which inheritance is the eternal redemption that was purchased by Christ for poor sinners, Heb. ix. 15:) until the redemption of the purchased possession, unto the praise of his glory. Again, (Gal. v. 5:) "For ye, through the Spirit, wait for the hope of righteousness by faith." And (Col. i. 27), the Apostle, speaking of this great mystery, saith, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory;" which glory was then revealed to the saints no otherwise than by faith, as the Apostle saith, "We rejoice in hope of the glory of God." (Rom. v. 2.) Which hope is begotten by the Spirit's shedding abroad the love of God in our hearts, (ver. 5,) which hope is not yet seen, that is, not yet actually enjoyed; "For we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Rom. viii. 24, 25.) And as I say, the cause of believers' hope is this, Christ, or the Spirit of Christ, in them, the hope of glory. And indeed he may well hope for glory to come, who hath already an earnest thereof given him of God, and that earnest no less than the Spirit of the Lord Jesus. (Rom. viii. 16, 17.)

But now, this Spirit, which is the cause of a believer's hope, all men have not. (Jude 19. Eph. ii. 12. Rom. viii. 9. John xiv. 16, 17.) Therefore what a sad doctrine is that which saith, Follow the light that Christ hath enlightened every man withal which cometh into the world; which light is the conscience, that convinceth of sins against the law. And that you may see clearly if you mind that scripture, (John viii. 9,) which saith, that the Pharisees, which had neither the love of God, nor his word, abiding in them, (John v. 38, 13,) when they had heard Christ speaking thus to them, "He that is without sin among you," &c., being convicted by their own consciences, went out one by one, beginning at the eldest, even to the least. But the devil, that he might be sure not to miss of his design, labours by all means to render the Scriptures also odious and low, telling them of the scriptures within; which Christ never taught, nor yet his disciples. But they, being given up of God to a reprobate mind, have given

themselves over, rather to follow the suggestions of the devil, than the holy Scriptures which God hath commanded us to betake ourselves to. (Isa. viii. 20, compared with John v. 39.) which scripture is called the sword of the Spirit, (Eph. vi. 17.) which weapon our Lord Jesus himself held up, to overcome the devil withal. (Matt. iv. 4, 7, 10. Luke iv. 4, 8, 12.) But this design, as I told you, the devil carries on, by pretending to show them a more excellent way which they may attain to, if they be but wise, and follow what is made known unto them from the light within them.

But, reader, that thou mayest be able to escape the snare of this cunning hunter, I shall lay thee down some few directions, which, if the Lord give thee grace to follow, thou shalt escape these wicked delusions.

1. And, first of all, I do admonish thee to be very serious touching thine estate and condition, and examine thine own heart by the rule of the word of God, whether or no thou hast as yet any beginnings of desiring after religion; and if thou findest that thou hast lived until now in ignorance, and hast not set thyself to remember thy Creator as thou art commanded, (Eccl. xii. 1.) then I beseech thee consider that thou art under the wrath of Almighty God, and hast been so ever since thou camest into the world, (Eph. ii. 1, 2;) being thou in thy first parents didst transgress against thy Maker. (Rom. v. 18.) "Therefore, as by the offence of one," that is, of Adam, (ver. 14.) "judgment came upon all men unto condemnation." Besides the many sins thou hast committed ever since thou wast born—sins against the law of God, and sins against the gospel of the grace of God; sins against the long-suffering and forbearance of God, and sins against his judgments; sins of omission, and sins of commission, in thoughts, words, and actions. Consider, I say, thy condition; yea, get a very great sense of thy sins that thou hast committed; and that thou mayest so do, beg of God to convince thee by his Holy Spirit, not only of sins against law, but also of that damning sin, the sin of unbelief.

2. If thou, by grace, art but brought into such an estate as to see thyself in a lost condition because of sin, without the Lord Jesus, then, in the next place, have a care of resting on any duty done, though it be never so specious; I say, have a care of making any stay anywhere on this side the Lord Jesus Christ: but, above all, strive to believe that that very man that was born of the Virgin Mary did come into the world on purpose to save thee, as well as other poor sinners: I say, thou must not be content till thou art enabled to say, "He loved me, and gave himself for me." (Gal. ii. 20.) And that thou mayest be sure to attain to this most precious faith, for so it is, be much in applying the freest promises to thy own soul; yea, those that have no conditions annexed to them, as these, or other like, Jer. xxxi. 3; iii. John vi. 37; xiv. 19. Hos. xiv. 3. I say, labour to apply to thy own soul in particular the most glorious

and freest promises in the book of God. And if at any time the devil besets thee by his temptations, (for so is his wonted manner to do, and so much the more as he sees thee labour to get out of his reach;) I say, when he assails thee with his fiery darts, be sure to act faith on the most free promises, and have a care that thou dost not enter into any dispute with him, but rather resist him by those blessed promises that are laid down in the word of God. And, withal, be sure to meditate upon the blood of the man Christ Jesus, who also is the true God, and read those scriptures that do most fully and clearly speak of it; as, 1 John i. 7. Eph. i. 7. Heb. ix. 14. Rom. iii. 25.

3. But if you say, (as it is often the speech of poor souls lying under a sense of sin, and the apprehensions of wrath due to it.) I cannot apply the promises to mine own soul; and the reason is, because my sins are so great, and so many: consider, and know it for a truth, that the more and greater thou seest thy sins to be, the more cause hast thou to believe; yea, thou must therefore believe because thy sins are great: David made it an encouragement to himself, or rather the Spirit of the Lord made it his encouragement, to crave, yea, to hope for pardon, because he had greatly transgressed. (Ps. xxv. 11.) "For thy name sake, O Lord," saith he, "pardon mine iniquity, for it is great." As if he had said, O Lord, thy name will be more glorified, the riches of thy grace will be more advanced, thy mercy and goodness will more shine, and be magnified in pardoning me who am guilty of great iniquity, than if thou pardonest many others who have not committed such heinous offences. And I dare say, the reason why thou believest not, is not because thy sins are great, but because thou dost reason too much with that wicked enemy of man's salvation, and givest way too much to the fleshly reasoning of thine own heart. For Christ hath said, "He that cometh unto me, I will in no wise cast out." (John vi. 37.) And again, "Though thy sins be as red as scarlet, they shall be as white as snow." (Isa. i. 18.) And Christ calleth those that labour and are heavy-laden to come to him, with promise to give them rest. (Matt. xi. 28.) Wherefore thou must not say, My sins are too big; but thou must say, Because I am a great sinner; yea, because I have sinned above many of my companions, and am nearer to hell and eternal damnation than they; because of my sins, therefore, will I cry unto the Lord, and say, O Lord, pardon my sins, for they are great!

Now, that thou mayest not be deceived in a matter of so great concernment, have a special care of these three things:—

1. First, have a care of putting off thy trouble of spirit the wrong way, which thou mayest do three ways.

(1.) When thy conscience flieth in thy face, and tells thee of thy sins, thou dost put off convictions the wrong way, if thou dost stop thy conscience,

by promising to reform thyself and lead a new life, and gettest off thy guilt by so doing; for though thou mayest by this means still and quiet thy conscience for a time, yet thou canst not hereby satisfy and appease the wrath of God: yea, saith God to such, "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me." (Jer. ii. 22.)

(2.) If when thou art under the guilt of thy sins, thou puttest off convictions by thy performances or duties, and so satisfiest thy conscience, then also thou dost put off thy convictions the wrong way: for God will not be satisfied with anything less than the blood, righteousness, resurrection, and intercession of his own Son, (Acts iv. 12;) and thou shouldst not satisfy thyself with any less than God would have thee to satisfy thyself withal, and that is the water of life, (Isa. lv. 1, 2,) which water of life thy duties, and all thy righteousness, is not; for they are as filthy rags. (Isa. lxiv. 6.)

(3.) Have a care that, when thou art under conviction, thou dost not satisfy thyself with a notion of the free grace of the gospel; my meaning is, do not content thyself with any measure of knowledge thou canst attain unto, or bottom thy peace upon it, thinking thou art now well enough, because thou canst speak much of the grace of God, and his love in Christ to poor sinners. For this thou mayest have and do, and yet be but a companion for Demas; yea, for Judas and the rest of the damned multitude: as the Apostle saith, for all this thou mayest be but "as sounding brass, and as a tinkling cymbal;" that is, nothing but a sound. (1 Cor. xiii. 1—3.)

2. But, secondly, if thou wouldest not be deceived, then have a care to avoid false doctrines, which are according to the spirit of the devil, and not after Christ. As,

(1.) If any doctrine doth come unto thee, that tells thee, except thou art circumcised after the manner of Moses thou canst not be saved; that is, if any man come unto thee and tell thee thou must do such and such works of the law, to the end thou mayest present thyself the better before God, do not receive him; for "to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness." (Rom. iv. 5.)

(2.) If any come unto thee, and bring such a doctrine as this; that thou mayest be saved by grace, though thou walk in the imaginations of thine own wicked heart; his doctrine also is devilish, do not receive him. (Deut. xxix. 19—23.)

(3.) But if any come unto thee, and doth in truth advance the blood, righteousness, resurrection, intercession, and second coming of that very Man in the clouds of heaven that was born of the Virgin Mary: and doth press thee to believe on what he hath done, showing thee thy lost condition without him, and to own it as done for thee in particular, and withal doth admonish thee not to trust in a bare notion of it, but to receive it into

thy heart, so really that thy very heart and soul may burn in love to the Lord Jesus Christ again; and doth also teach thee that the love of Christ should and must constrain thee, not to live to thyself, but to Him that loved thee, and gave himself for thee. (2 Cor. v. 14, 15. Eph. iv. 21—24. 1 Cor. vii. 23;) “Ye are bought with a price; be not ye the servants of men;”—if his conversation be also agreeable to his doctrine, a believing, honest, loving, self-denying, courteous conversation, he also is a true Christian. Receive that doctrine, and receive it really; for it is the doctrine of God and of Christ. (Gal. iv. 4; i. 4. Eph. i. 7. Rev. i. 5. Acts xiii. 38. John i. 29. Acts iv. 12; x. 40—42. 1 Thess. i. 10. Mark xiii. ult. 2 Pet. i. 5—10.) Considering the end of their conversation Jesus Christ, yesterday, and to-day, and the same for ever. (Heb. xiii. 7, 8.)

3. Again, if thou wouldest not be deceived, then beware of slighting any known truth that thou findest revealed, or made known to thee in the gospel; but honour and obey it in its place, be it, as thou thinkest, never so low. (John xiv. 15.)

(1.) Have a care that thou do not undervalue, or entertain low thoughts of God, Christ the Son of Mary, and the Holy Scriptures; but search them, (John v. 39.) and give attention to the reading of them. (1 Tim. iv. 13.) For, I will tell thee, he that slights the Scriptures doth also slight Him of whom they testify. And I will tell thee, also, that for this cause God hath given up many to strong delusions, that they might believe a lie: “that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” (2 Thess. ii. 11, 12.)

(2.) Therefore I say unto thee, in the name of the Lord Jesus, the Son of Mary, the Son of God, the very Creator of heaven and earth, and all things that are therein, have a care of thyself; for the devil doth watch for thee day and night. (1 Pet. v. 8.) Thine own heart also doth labour to deceive thee, if by any means it may. (Jer. xvii. 9.) Therefore do not thou trust it; for if thou do, thou wilt not do wisely. (Prov. xxviii. 26.) I say, therefore, have a care that thou labour in the strength of the Lord Jesus to escape all these things; for if thou fall into any one of them, it will make way for a further income of sin and the devil, through whose deceitfulness thy heart will be hardened, and thou wilt be more incapable of receiving instruction, or reaping advantage, by and from the ordinances of Jesus Christ; the rather, therefore, give all diligence to believe in the Christ of God, which is the Son of Mary, and be sure to apply all that he hath done, and is doing, unto thyself, as for thee in particular; which thing if thou dost, thou shalt never fall.

And now, reader, I shall also give thee some few considerations, and so I shall commit thee to the Lord.

1. Consider, That God doth hold out his grace and mercy freely, and that to every one. (Rev. xxii. 17. Isa. lv. 1—7.)

2. Consider, That there is no way to attain to this free mercy and grace, but by him that was born of the Virgin Mary; for he himself saith, “I am the way, and the truth, and the life; no man cometh unto the Father but by me.” (John xiv. 6, compared with Matt. i. 20, 21.)

3. Consider, If thou strivest to go over any other way, thou wilt be but a thief and a robber. (John x. 1, compared with ver. 9.) And know that none of those, so continuing, shall enter into the kingdom of heaven. (1 Cor. vi. 9, 10.)

4. Consider, That if the devil should be too hard for thee, and deceive thee, by persuading thee to embrace, or entertain a new gospel, which neither Christ nor his disciples did allow of, it would make thee gnash teeth when it is too late.

5. Consider, That though thou hast been deluded by Satan to this day, yet if now thine eyes be opened to see and acknowledge it, though as yet thou hast been either exceedingly wicked, (1 Tim. i. 13,) or an idle, (Matt. xx. 6, 7,) lukewarm, hypocritical professor, (Rev. iii. 17—19,) and hast stood it out to the last, (Ezek. xviii. 20—22;) for all this there is hope; and if now thou receive the truth in the love of the truth, being as willing to be rid of the filth of sin as the guilt of it, thou shalt be saved.

6. Consider, That the Lord will call thee to judgment for all thy sins past, present, and what else thou shalt practise hereafter, especially for thy rejecting and trampling on the blood of his Son, the man Christ Jesus. And if thou dost not agree with thine adversary now, while thou art in the way, he will deliver thee to the judge, and the judge will deliver thee to the officer, and if he cast thee into prison, I tell thee, thou shalt not come out thence till thou hast paid the very last mite. (Luke xii. 58, 59.)

And, therefore, I beseech thee to consider; here is at this time life and death, heaven and hell, everlasting joy and everlasting torment set before thee. Here is also the way to have the one, and the way to escape the other. Now if the Lord shall do thee any good by what I have spoken, I hope it will be a means to stir me up to thank the Lord that ever he did use such a sinner as I am in the work of his gospel. And here I shall close up what I have said, desiring thee, if thou be a Christian, to pray for him who desires to continue,

Thy servant in the Lord Jesus Christ, though less than the least of all saints,

JOHN BUNYAN.

THE EPISTLE WRIT BY MR. BURTON, MINISTER AT BEDFORD.

TO THE READER,

READER, thou hast in this small treatise set before thee the several pieces of that great and glorious mystery, Jesus Christ, God manifested in the flesh; and if thou art enlightened by the Spirit of Christ here, thou mayest see by that Spirit how Jesus Christ, the Son of God, the Son of Mary, is both true God and true man, both natures making but one Christ, one Jesus; as Phil. ii. 5—9, where, speaking first of his being God, and then of his taking upon him the nature of man; afterwards in the 8th and 9th verses, he saith, he (meaning this Jesus) humbled himself, &c., and God (meaning the Father) hath highly exalted him, &c., speaking of both natures, God and man, as together making but one Christ; who is the Saviour, and is to be believed and trusted in for salvation, not only as God, but as man also; and those who do not thus make him the object of their faith, will surely fall short of pardon of sin, and of salvation, (Acts xiii. 38, 39;) "Through this man," speaking of Christ crucified at Jerusalem, "is preached unto you forgiveness of sins." And, saith he, there is "one Mediator between God and man," (1 Tim. ii. 5.) "the man Christ Jesus;" and this discovers the damnable errors of those commonly called Socinians, who on the one hand deny him that was born of the Virgin Mary to be true God as well as true man. And this is also quite contrary to those commonly called Familists, Ranters, Quakers, or others, who on the other hand either deny Christ to be a real man without them, blasphemously fancying him to be only God manifest in their flesh; or else make his human nature, with the fulness of the Godhead in it, to be but a type of God, to be manifest in the saints; and so, according to their wicked imagination, his human nature was to be laid aside after he had offered it up on the cross without the gate at Jerusalem, contrary to Acts i. 1—3, 9—11, compared with the last chapter of Luke, ver. 39, 40, 50, 51, where it is clearly held forth, that the man Christ rose again out of the grave, with the same body which was crucified and laid in the grave, and was taken up above the clouds into heaven with the same real body, and that he shall again descend from heaven in that same glorious body of flesh, as Acts i. 9—11. And this sure truth of Christ being the Saviour and Mediator, as man, and not only as God, will also show serious believers what to think of some, who though they will not, it may be, deny that Christ is a real man without them in the heavens as well as God, yet do own him to be the Saviour only as God, first dwelling in that flesh that was born of the Virgin, and then dwelling in saints, and thus both beginning and perfecting their salvation within them; and so indeed do hold Christ as man, to be only, I say to be only, the saved or glorified

one of God, together with the saints his members, only something in another and more glorious manner and measure than the saints; and these high-flown people are in this very like to Familists and Quakers, undervaluing the Lord Jesus Christ, God-man, and though they may speak much of Christ, yet they do not rightly and savingly lay him for their foundation.

Now as a help against all these dangerous things, thou hast here the main things of Christ laid down before thee briefly, and fully proved by the Scriptures.

First. Of his being true God out of flesh from eternity, and then of his taking flesh, or the nature of man, upon him in the womb of the Virgin, and so his fulfilling the law, his dying for sins at Jerusalem, his rising again without, his ascending into heaven without, and not into a fancied heaven only within, as some say; his interceding in heaven for all his, and his coming again in his body of flesh to judge the world. And if thou art yet in a state of nature, though covered over with an outside profession, here thou mayest find something, if the Spirit of Christ meet thee in reading, to convince thee of the sad condition thou art in, and to show thee the righteousness thou art to fly to by faith, and to trust in for salvation, when convinced of sin; which is a righteousness wrought by that God-man Jesus Christ without thee, dying without thee at Jerusalem for sinners. Here also thou mayest see the difference between true and false faith. If thou art a true believer, as these things are the foundation of thy faith, so they may be of great use for thee to meditate upon, and to exercise thy faith in, particularly in meditation, and in this way to seek daily for a higher faith in these truths, to be given into thy heart from heaven; and there is a great need of this, for though these truths be commonly known amongst professors to the notion of them, yet very few know or believe them aright: nay, it may well be said in this age, that if the faith of the true saints was well sifted, and tradition, notion, and the apprehensions of their own reason and fancy were sifted out, most of them would be found to have very little knowledge of, and faith in these common truths.

Secondly. These truths being put thus together, and plainly proved by the Scriptures, may be a great help, through the Spirit concurring, to strengthen thee against all those damnable heresies which are spread abroad, which deny the Lord Jesus Christ, either plainly, or more cunningly and mysteriously. And

Thirdly. The more thou art rooted and set down from heaven in the faith of these truths of Christ, to believe fully the glorious reality of them, and their interest in them, the more heavenly peace and joy thou wilt have, (1 Pet. i. 7, 8;) and

also thou wilt hereby attain the more true holiness and purity of heart and life, purifying their hearts by faith. (Acts xv. 9.) And then the more thou hast of the right faith of Christ, and of his things in thy heart, the more strong and valiant wilt thou be in spirit, to do any work private or public for Jesus Christ; like Stephen, (Acts vi. 8,) who being full of faith and of the Holy Spirit, was also full of power.

In this book thou hast also laid down from the Scriptures, how Jesus Christ is without the saints as man, and yet dwelleth within them; that is, something of his divine nature or his blessed Spirit dwells within them, which Spirit is sometimes called the Spirit of Christ, (Rom. viii. 9.) "He that hath not the Spirit of Christ," &c.; and sometimes called Christ, "If Christ be in you," &c. (Rom. viii. 10.) And also how we may know whether it be Christ and the Spirit of Christ within, or a false spirit calling itself Christ; and that is thus. If it be indeed Christ within, that is, the Spirit of Christ God-man; why then it teaches that man or woman in whom it is, to apply, and trust in Christ without for salvation; Christ as born of the Virgin Mary, as fulfilling the law without them, as dying without the gate of Jerusalem as a sacrifice for sin; it teaches them to trust in the man Christ as rising again out of the grave without them, as ascending into, and interceding in heaven without for them; and as to come from that heaven again in his flesh to judge the world. Thus the man Christ himself saith, "When he, the Spirit of truth, is come, &c., he shall glorify me." (John xvi. 13, 14.) He shall make you more to prize, admire, and glorify me, who am both God and man, and who shall be absent from you touching my body. Then follows, For he shall take of mine (of my glorious things), and show them to you; he shall take my divine and human nature, my birth, my person and offices, my obedience, death, satisfaction, my resurrection, ascension and intercession, and of my second coming in the clouds with my mighty angels to judgment, and shall show them, or clear them up to you: He shall take of my salvation, which I have wrought for you in my own person without you; and he shall take of my glory and exaltation in the heavens, and show to you. Now to mind this one thing, and to be set down in a right understanding of it, by the Spirit, from the Scriptures, will be of great concernment to thee and me; for, for want of this, many professors have split themselves, some looking only on what Christ hath done and suffered without them, resting in an historical, traditional, and indeed a fancied faith of it, without looking for the Spirit of Jesus Christ to come with power into their hearts, without which they cannot rightly know, nor rightly believe in Christ the Son of God without them, so as to have any share or interest in him: "If any man have not the Spirit of Christ, he is none of his." (Rom. viii. 9.) Others have been depending

too much upon something they call Christ, and the righteousness of Christ within them, in opposition to Christ and his righteousness without them, from which all true saints have their justification and comfort, it being received through the operation of the Spirit which dwells in them; and however these may talk much of Christ within them, yet it is manifest, that it is not the Spirit of Christ, but the spirit of the devil; in that it doth not glorify, but slight and reject the man Christ and his righteousness which was wrought without them. Reader, in this book thou wilt not meet with high-flown airy notions, which some delight in, counting them high mysteries, but the sound, plain, common, and yet spiritual and mysterious truths of the gospel; and if thou art a believer, thou must needs reckon them so, and the more, if thou hast not only the faith of them in thy heart, but art daily living in the spiritual sense and feeling of them, and of thy interest in them. Neither doth this treatise offer to thee doubtful, controversial things, or matters of opinion, as some books chiefly do, which when insisted upon, the weightier things of the gospel have always done more hurt than good: but here thou hast things certain and necessary to be believed, which thou canst not too much study. Therefore pray that thou mayest receive this word, which is according to the Scriptures, in faith and love, not as the word of man, but as the word of God, without respect of persons; and be not offended because Christ holds forth the glorious treasure of the gospel to thee in a poor earthen vessel, by one who hath neither the greatness nor the wisdom of this world to commend him to thee; for as the scripture saith, Christ, who was low and contemptible in the world himself, ordinarily chooseth such for himself, and for the doing of his work. (1 Cor. i. 26—28.) "Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world," &c. This man is not chosen out of an earthly, but out of the heavenly university, the church of Christ, which church, as furnished with the Spirit, gifts, and graces of Christ, was in the beginning, and still is, and will be to the end of the world, that out of which the word of the Lord, and so all true gospel ministers, must proceed, (1 Cor. xii. 27, 28,) whether learned or unlearned as to human learning. And though this man hath not the learning or wisdom of man, yet through grace he hath received the teaching of God, and the learning of the Spirit of Christ, which is the thing that makes a man both a Christian and a minister of the gospel. "The Lord God hath given me the tongue of the learned," &c., (Isa. l. 4, compared with Luke iv. 18;) where Christ, as man, saith, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," &c. He hath, through grace, taken these three heavenly degrees, to wit, union with Christ, the anointing

of the Spirit, and experience of the temptations of Satan, which do more fit a man for that weighty work of preaching the gospel, than all university learning and degrees that can be had.

My end in writing these few lines is not to set up man, but having had experience with many other saints of this man's soundness in the faith, of his godly conversation, and his ability to preach the gospel, not by human art, but by the Spirit of Christ, and that with much success in the conversion of sinners, when there are so many carnal empty preachers, both learned and unlearned; I say, having had experience of this, and judging this book may be profitable to many others, as well as to myself: I thought it my duty upon this account, though I be very unfit for it, to bear

witness with my brother to the plain and simple and yet glorious truths of our Lord Jesus Christ. And now, reader, the Lord give thee and me a right understanding in these things, that we may live and die, not with a traditional, notional, dead faith, but with a right spiritual lively faith of Christ in our heart, wrought by the mighty power of God; such a faith as may make Jesus Christ more real and precious to us than any thing in the world, as may purify our hearts, and make us new creatures, that so we may be sure to escape the wrath to come, and after this life enjoy eternal life and glory through the Lord Jesus Christ, to whom be glory for ever and ever. Amen.

Farewell, thine to serve thee in the Lord
Jesus,
JOHN BURTON.

SOME GOSPEL TRUTHS OPENED, &c.

FORASMUCH as many have taken in hand to set forth their several judgments concerning the Son of the Virgin MARY, the Lord JESUS CHRIST; and some of those many having most grossly erred from the simplicity of the gospel, it seemed good to me, having had some knowledge of these things, to write a few words, to the end, if the Lord will, souls might not be so horribly deluded by those several corrupt principles that are gone into the world concerning him.

Now, that there is such a thing as a Christ, I shall not spend much time in proving of; only I shall show you, that he was first promised to the fathers, and afterwards expected by their children. But before I do that, I shall speak a few words concerning GOD'S FORE-ORDAINING AND PURPOSING, THAT A CHRIST, A SAVIOUR, SHOULD BE, AND THAT BEFORE THE WORLD BEGAN. Now God in his own wisdom and counsel, knowing what would come to pass, as if it were already done, (Rom. iv. 17;) He, knowing that man would break his commandments, and so throw himself under eternal destruction, did in his own purpose fore-ordain such a thing as the rise of him that should fall, and that by a Saviour. "According as he hath chosen us in him," meaning the Saviour, "before the foundation of the world." (Eph. i. 4.) That is, God seeing that we would transgress, and break his commandment, did before choose some of those that would fall, and give them to him that should afterward purchase them actually, though, in the account of God, his blood was shed before the world was. (Rev. xiii. 8.) I say, in the account of God his Son was slain; that is, according to God's purpose and conclusion, which he purposed in himself before the world was; as it is written, (2 Tim. i. 9:) "Who hath saved us, and called us with a holy calling, according to his own purpose and grace, which was given us in Christ before the world began." As also, in I Pet. i. 20, where the

Apostle speaking of Christ, and the redemption purchased by him for sinners, saith of him, "Who verily was fore-ordained before the foundation of the world, but was manifest in these last days for you who by him do believe in God that raised him from the dead." God having thus purposed in himself, that he would save some of them that by transgression had destroyed themselves, did with the everlasting Son of his love make an agreement, or bargain, that upon such and such terms he would give him a company of such poor souls as had by transgression fallen from their own innocency and uprightness, into those wicked inventions that they themselves had sought out. (Eccles. vii. 29.) The agreement also how this should be, was made before the foundation of the world was laid. (Tit. i. 2.) The Apostle, speaking of the promise, or covenant made between God and the Saviour, for that is his meaning, saith on this wise, "In hope of eternal life, which God, that cannot lie, promised before the world began." Now this promise, or covenant, was made with none but with the Son of God, the Saviour. And it must needs be so; for there was none with God before the world began, but he by whom he made the world, as in Prov. viii. from ver. 22 to ver. 31; which was and is the Son of his love.

This covenant, or bargain, had these conditions in it.

First. That the Saviour should take upon him flesh and blood, the same nature that the sons of men were partakers of, sin only excepted. (Heb. ii. 14; iv. 15.) And this was the will or agreement that God had made with him; and therefore when he speaks of doing the will of God, (Heb. x. 5.) he saith, "A body hast thou prepared me," (as according to thy promise, Gen. iii. 15.) which I was to take of a woman; and in it I am come to do thy will, O God, as it is written of me in the volume of thy book, (ver. 7.)

Second. The Saviour was to bring everlasting

righteousness to justify sinners withal. (Dan. ix. 24, 25.) The Messiah, or Saviour, shall bring in everlasting righteousness, and put an end to iniquity, as it is there written, "To make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." This, I say, was to be brought into the world by the Saviour, according to the covenant, or agreement, that was between God and Christ before the world began, which God, that cannot lie, promised at that time. (Tit. i. 2.)

Third. He was to accomplish this everlasting righteousness by spilling his most precious blood, according to the terms of the covenant, or bargain; and therefore, when God would show his people what the agreement was that he and the Saviour had made, even before the covenant was accomplished and sealed actually; see for this, Zech. ix. where he is speaking of him that should be the Saviour, (ver. 11.) "And as for thee also," meaning the Saviour, "by the blood of thy covenant," or, as some render it, whose covenant is by blood, which is all to one purpose, "I," meaning God, "have sent forth thy prisoners out of the pit wherein there was no water." The meaning is this: As for thee also, seeing the covenant or bargain that was made between me and thee before the world was, is accomplished in my account, as if it were actually and really done, with all the conditions that were agreed upon by me and thee; I have, therefore, according to that agreement that was on my part, sent forth the prisoners, and those that were under the curse of my law, out of the pit wherein there is no water; seeing thou also hast completely fulfilled in my account whatsoever was on thy part to be done, according to our agreement. And thus is that place to be understood in John xvii. 9: "I pray for them; I pray not for the world, but for those that thou hast given me," which I covenanted with thee for; "thine they were, and thou gavest them me," but on such and such conditions as are before mentioned, Zech. ix. And again, "According as he hath chosen us in him, that is, in Christ, before the foundation of the world, that we should be holy and without blame before him in love." Now, seeing this was thus concluded upon by those that did wish well to the souls and bodies of poor sinners, after the world was made by them, and after they had said, "Let us make man after our own image, after our likeness," (Gen. i. 26:) and after man, whom God had made upright, had by transgression fallen from that state into which God at first placed him, and thrown himself into a miserable condition by his transgression, then God brings out of his love that which he and his Son concluded upon, and begins now to make forth that to the world which he had purposed in himself before the world began. (Eph. i. 4, 9. 2 Tim. i. 9.)

1. Now, the first discovery that was made to a lost creature of the love of God was made to fallen Adam, (Gen. iii. 15:) where it is said, "I will put

enmity between thee and the woman, and between thy seed and her seed," which is the Saviour. (Gal. iv. 4.) "It shall break thy head, and thou shalt bruise his heel." This was the first discovery of the love of God to lost man; this was the gospel which was preached to Adam in his generation; in these words was held forth to them in that generation, that which should be further accomplished in after generations.

2. Another discovery of the love of God in the gospel was held forth to Noah, in that he would have him to prepare an ark to save himself withal; which ark did type out the Lord that was to come, and be the Saviour of those whom he before had covenanted for with God the Father. "And God said unto Noah, The end of all flesh is come before me; make thee an ark of gopher-wood," (Gen. vi. 13, 14; vii. 1.) "The Lord said unto Noah, Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation."

3. God breaks out with a further discovery of himself in love to that generation in which Abraham lived, (Gen. xii. 3:) where he saith, "And in thee," (that is, from thee shall Christ come through, in whom) "shall all families of the earth be blessed." This was also a further manifestation of the good-will of God to poor lost sinners; and through this discovery of the gospel did Abraham see that which made him rejoice. (John viii. 56.)

4. When the time was come that Moses was to be a prophet to the people of his generation, then God did more gloriously yet break forth with one type after another, as the blood of bulls, and lambs, and goats: also sacrifices of divers manners, and of several things, which held forth that Saviour more clearly which God had in his own purpose and decree determined to be sent; for these things (the types) were a shadow of that which was to come, which was the substance. (Heb. ix. 9, 10; x. 1, 5-7.) Now, when these things were thus done, when God had thus signified to the world what he intended to do in after times, presently all that had faith to believe that God would be as good as his word, began to look for, and to expect that the Lord should accomplish and bring to pass what he had promised, what his hand and counsel had before determined to be done.

(1.) Now Abraham begins to look for what God had promised and signified; namely, that he would send a Saviour into the world in his appointed time, which thing being promised, Abraham embraces, being persuaded of the certainty of it; as in Heb. xi. 13. And this did fill his heart with joy and gladness, as I said before; for "he saw it, and was glad." (John viii. 56.)

(2.) Jacob also, while he was blessing his sons, concerning things to come breaks forth with these words, "I have waited for thy salvation." He was also put in expectation of salvation to come by this Saviour.

(3.) David was in earnest expectation of this,

which was held forth by types and shadows in the law; for as yet the Saviour was not come, which made him cry out with a longing after it, "Oh, that the salvation of Israel were come out of Zion!" (Ps. liii. 6.) And again, "Oh, that the salvation of Israel were come out of Zion." (Ps. xiv. 7.) The thing that David waited for was not in his time come, though before his time it was promised, which makes him cry out, "Oh, that it were come, that it were come out of Zion!" Where, by the way, take notice, that the true salvation and Saviour of Israel was to come out of Zion, that is, out of the church of God touching the flesh; as it is written, "A prophet shall the Lord your God raise up unto you of your brethren like unto me." (Deut. xviii. 15, 18.) And again, "I have laid help upon one that is mighty; I have exalted one chosen out of the people," (Ps. lxxxix. 19;) and, Rom. ix. 5, "Whose are the fathers, of whom as concerning the flesh Christ came, who is over all, God blessed for ever." Christ, as concerning the flesh, did come of the fathers.

(4.) Isaiah did prophecy of this, that God would thus save his people; yea, he breaks forth with these words, "But Israel shall be saved with an everlasting salvation." (Isa. xlv. 17.) He also tells them how it shall be accomplished in that 53d chapter. Yea, he had such a glorious taste of the reality of it, that he speaks as though it had been actually done.

(5.) In the days of Jeremiah, this that God had promised to the fathers was not yet accomplished. In chap. xxiii. 5 he saith, "Behold, the days come, saith the Lord, that I will"—mark, it was not yet done—"but I will, saith God, raise unto David a righteous branch, and a king shall reign and prosper. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name wherewith he shall be called, THE LORD OUR RIGHTEOUSNESS."

(6.) He was also to come in Zechariah's time, (Zech. iii. 8;) where he saith, "For behold, I will bring forth my servant the BRANCH."

(7.) He was not come in the time of Malachi neither, though he was indeed at that time near his coming. For he saith himself, "Behold, I will send my messenger," meaning John the Baptist, (Isa. xl. 3. Luke i. 76,) "and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. Behold he shall come, saith the Lord of hosts."

(8.) Old Simeon did also wait for the consolation of Israel a long time, (Luke ii. 25;) where it is said, "And behold there was a man in Jerusalem whose name was Simeon; the same was a just man and devout, waiting for the consolation of Israel." That is, waiting for him that was to be the Saviour; as is clear, if you read with understanding a little further: "And it was revealed unto him by the Spirit, that he should not see death before he had seen the Lord Christ." (ver. 26.)

And thus have I in brief showed you, 1. That there is such a thing as Christ. 2. That this

Christ was promised and signified out by many things before he did come. 3. How he was waited for, and expected before the time that God had appointed in the which he should come.

The Second Thing that I will, through the strength of Christ, prove, is that, **HE THAT WAS OF THE VIRGIN, IS HE THAT IS THE SAVIOUR.**

First. And, first, I shall lay down this for a truth; that it is not any Spirit only by and of itself, without it do take the nature of man, that can be a Saviour of man from eternal vengeance.

Or thus: That that which will be a Saviour of man, must in the nature of man satisfy and appease the justice and wrath of God. And the arguments that I do bring to prove it by, are these.

I. Because it was man that had offended; and justice required that man must give the satisfaction; and therefore, when he that should be the Saviour was come, he "took upon him the form of a servant, and was made in the likeness of men." (Phil. ii. 7.) And in Heb. ii. 14: "Because the children were partakers of flesh and blood, he also himself likewise took part of the same." To what end? "That through death he might destroy him that had the power of death, that is, the devil." And is that all? No; but also that he might "deliver them who through fear of death were all their lifetime subject to bondage."

II. The second argument is this: because, if a spirit only could have made satisfaction for the sin of mankind, and have subdued Satan for man, without the nature of man, either there had been weakness in God when he made that promise to fallen Adam, that the seed of the woman should break the serpent's head; for there hath been no need of, and so no room for, that promise; or else God, having made it, would have appeared unfaithful in not fulfilling his promise, by redeeming the world without it.

III. If a spirit only could have made satisfaction, and so have saved man; then Christ needed not to have come into the world, and to have been born of a woman, (Gal. iv. 4;) but in that he must come into the world, and must be born of a woman, it is clear, that without this he could not have been a Saviour; for he was made of a woman, made under the law, to this end, that he might redeem them that were under the law; implying, no subjection to this, (viz. the taking of the nature of man,) no redemption from the curse of the law. But Christ hath delivered from the curse of the law all that believe in his name, being in their nature made a curse for them.

And this is the reason why the fallen angels are not recovered from their damnable estate, because he did not take hold of their nature; "For he took not on him the nature of angels, but he took on him the seed of Abraham." (Heb. ii. 16.)

Second. Now then, seeing this is the very truth of God, I shall next prove that Jesus that was born of the Virgin to be the Saviour. And,

1. I shall prove it by comparing some places of the Old and New Testament together, and by some arguments drawn from the Scriptures.

1. And, first, see Gen. iii. 15, where he is called the seed of the woman, saying, "I will put enmity between thee and the woman, and between thy seed and her seed;" and so was Jesus, (Gal. iv. 4.) where it is said, "God sent forth his Son, made of a woman," or born of a woman.

2. This woman must be a virgin, (Isa. vii. 14.) where it is said, "A virgin shall conceive and bear a Son, and shall call his name Emmanuel." And Jesus is he that was the fulfilling of this scripture. (Matt. i. 22, 23.) "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall conceive, and bring forth a Son, and they shall call his name Emmanuel."

3. The Saviour must be of the tribe of Judah. And this Jacob prophesied of on his death-bed, saying, "Judah, thou art he whom thy brethren shall praise," or honour; "thine hand shall be on the neck of thine enemies, thy father's children shall bow down before thee."

And again, (Micah v. 2,) "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come, that is to be ruler in Israel." Jesus also came of the tribe of Judah; and that will clearly appear if you read Matt. i. Matthew, he begins first with Abraham, ver. 2, and thence to Judah, ver. 3; from Judah to David, ver. 6; from David to Zerubabel, ver. 13; then to Jacob, the father of Joseph, the husband of Mary, of whom was born Jesus, ver. 16.

Now Mary was one of the same house also, and for this consider, Jesus came from the loins of David (see Matt. i.); but that he could not do if Mary had not been of the seed of David; for Christ came from her, not from him, for Joseph "knew her not till she had brought forth her first-born." (Matt. i. 25.) Again, the angel told her that he was the Son of David, saying, "And the Lord God will give unto him the throne of his father David." (Luke i. 32.)

And, again, the Jews knew this very well, or else they would have been sure to have laid it open before all the world; for they sought by all means to disown him. And though they did, through the devilishness of their unbelief, disown him, yet could they find no such thing as to question the right of his birth from Mary. If it had been to be done, they would no doubt have done it; they did not want malice to whet them on; neither did they want means, so far as might help forward their malice, without manifest and apparent injury; for they had exact registers, or records of their genealogies, so that, if they had had any colour for it, they would sure have denied him to have been the Son of David. There was reasoning concerning him when he was with them, (John vii. 27, 43:) and I do believe part of it was about the

generation of which he came. And this was so commonly known, that the blind man that sat by the wayside could cry out, "Jesus, thou Son of David, have mercy on me; thou Son of David, have mercy on me!" (Luke xviii. 38, 39.) It was so common that he came from the loins of his father David according to the flesh, that it was not so much as once questioned. "And when" Herod "demanded" (Matt. i. 4—6) "of the chief priests and scribes of the people where Christ should be born, they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou, Bethlehem, in the land of Judæa, art not the least among the princes of Judah, for out of thee shall come a Governor that shall rule my people Israel." "For out of thee"—mark that; if Mary had not been of Judah, Christ had not come out of Judah: but Christ came out of Judah; therefore Mary is also a daughter of Judah. And this is evident, as saith the scripture, "for our Lord sprang out of Judah." (Heb. vii. 14.)

Again, when Christ the Saviour was to come into the world, at that time the sceptre was to depart from Judah, according to the prophecy of Jacob: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come." (Gen. xlix. 10.)

Now the sceptre was then departed from those that were Jews by nature, and also the lawgiver; and Herod, who was a stranger, and not of Judea, was king over them, as Cæsar's deputy; and Cæsar Augustus imposed laws on them.

The stubborn Jews also confessed the sceptre to be departed, when before Pontius Pilate, a Roman governor of Judea, they cried out against Christ: "We have no king but Cæsar." (John xix. 15.)

Now, further, the Jews from that day to this have been without a king of their own nation to govern them: they never had the sceptre swayed since by any of themselves, but have been a scattered despised people, and have been, as it were, liable to all dangers, and for a long time driven out from their country, and scattered over all the nations of the earth, as was prophesied concerning them. (Jer. xiv. 10. Zech. vi. 14, 15.) And yet these poor souls are so horribly deluded by the devil, that though they see these things come to pass, yet they will not believe. And one reason among many of their being thus deluded is this: they say that the word sceptre in Gen. xlix. is not meant of a kingly government; but the meaning is, say they, a rod, or persecutions shall not depart from Judah till Shiloh come. Now, they do most grossly mistake that place; for though I am not skilled in the Hebrew tongue, yet through grace I am enlightened into the Scriptures, whereby I find that the meaning is not persecutions, nor the rod of afflictions, but a governor or sceptre of the kingdom shall not depart from Judah till Shiloh come. And that this is the meaning of the place, weigh but the very next words of the same verse, and you will find it to be the sceptre of a king

that is meant; for he addeth, "Nor a lawgiver from between his feet." Mark it, the sceptre, nor a lawgiver; the legislative power, depending on the sceptre of the kingdom, shall not depart from Judah till Shiloh come. According to that scripture written in Isa. vii. 16: "For before the child shall know to refuse the evil, and choose the good, the land which thou abhorrest shall be forsaken of both her kings?" which scripture hath been fulfilled from that same time.

But a word to the Jews' exposition of the sceptre to be a rod, or persecutions; saying, that persecutions shall not depart from Judah till Shiloh come. This cannot be the meaning of the place; for the Jews have had rest oftentimes, and that before Shiloh did come; at one time they had rest fourscore years. (Judges iii. 30.) Again, "And the land had rest from war." (Josh. xiv. 15.) And again, "And the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them." (Josh. xxi. 44.) "And the land had rest forty years." (Judges iii. 11.) There was rest many a time from persecution and from the rod, though it were but for a season; but the sceptre or kingdom did not depart from Judah, and a lawgiver from between his feet, till Shiloh came.

II. Again, to prove that Jesus is the Christ, it is clear from the hand of God against the Jews, for putting him to death. What was the reason why they did put him to death, but this, he did say that he was the Christ, the Son of God? (Luke xxii. 70.) "Then said they all, Art thou the Son of God? And he said, Ye say that I am?" that is, I am he, as you say; I am the Son of God; yea, the only-begotten Son of the Father, and I was with him before the world was.

Now the Jews did put him to death for his thus owning his own; that is, for not denying of his Sonship, but making himself equal with God, therefore did they put him to death. (John xix. 7.)

Now God did and doth most miserably plague them to this very day for their crucifying of him. But, I say, had he not been the Christ of God, God's Son, he would not have laid sin to their charge for crucifying him; but rather have praised them for their zeal, and for taking him out of the way, who did rob God of his honour, in that he made himself equal with God, and was not. He would have praised them for doing the thing that was right, as he did Phineas the son of Eleazar, for executing judgment in his time on the adulterer and adulteress. (Numb. xxv. 8)

But in that he said he was the Son of God, and accounted it no robbery so to call himself, (Phil. ii. 6;) and seeing that they did put him to death, because he said he was the Son of God; and in that God doth so severely charge them with, and punish them for their sin in putting him to death for saying that he was the Son of God, it is evident

that he was and is the Son of God, and that Saviour that should come into the world. For his blood hath been upon them to this very day for their hurt, according to their desire. (Matt. xxvii. 25.)

Again, Jesus himself doth in this day hold forth that he is the Christ, where he saith, "The time is fulfilled, and the kingdom of heaven is at hand." (Mark i. 15.) What time is this that Jesus speaks of? Surely, it is that of Daniel's seventy weeks, spoken of in chap. ix. 24, where he saith, "Seventy weeks are determined upon thy people, to finish transgression, and to make an end of sin, and to make reconciliation" or satisfaction for iniquity, and to bring in everlasting righteousness, and to anoint the Most Holy. This time, that here Daniel speaks of, is it that Christ saith hath an end; and the argument that he brings to persuade them to believe the gospel, is this: "The kingdom of God is at hand," (according as was prophesied of it by Daniel;) "repent, and believe the gospel." Repent, and believe that this is the gospel, and that this is the truth of God; consider that Daniel had a revelation of these days from the angel of God, and also the time in which it should be accomplished; namely, seventy weeks was the determined time of the Messiah's coming, from the time when the angel spake these words to Daniel: seventy weeks, that is, about four hundred and ninety years, if you reckon every day in the said seventy weeks for a year: a day for a year, a day for a year; for so is the Holy Spirit's way sometimes to reckon days. (Ezek. iv. 6.) And this the Jews were convinced of, when Christ saith to them, "Ye hypocrites, ye can discern the face of the sky, but can you not discern the signs of the times?" (Matt. xvi. 3.) Do you not see that those things that are spoken of as forerunners of my coming are accomplished? Do you not see that the sceptre is departed from Judah? Do you not see the time that Daniel spake of is accomplished also? There shall no sign be given you but the sign of the prophet Jonah: O ye hypocritical generation! (ver. 4.)

III. Another argument to prove that Jesus is the Christ is this: By his power the blind see, the lame walk, the deaf hear, the dumb speak, the dead are raised up, the devils are dispossessed. In Isa. xxxv. 4, it is thus prophesied of him: "Behold, your God will come with a vengeance; even God with a recompense; he will come and save you." But how shall we know when he is come? Why, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break forth, and streams in the desert." (ver. 5, 6.) Now when John would know whether he were the Christ or no, Jesus sends him this very answer: "Go and tell John," saith he, "what you hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear,

the dead are raised, and the poor have the gospel preached unto them." (Matt. xi. 3—5.)

IV. Another argument that doth prove this Jesus to be the Christ, is this, namely, he to whom it was revealed that he should see him, though he waited long for him, so soon as ever he did but see that sweet babe that was born of the Virgin Mary, he cried out, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before all people," as it is in Luke ii. 26—31. The prophetess Anna also, so soon as she had seen him, "gave thanks to the Lord, and spake of him to all those that waited for redemption in Israel." (ver. 36—38.)

V. Another argument is the sign of the prophet Jonah; he, even Jonah, was three days and three nights in the whale's belly, (Jonah i. 17;) and Jesus makes this very thing an argument to the Jews that he was the true Messiah, where he saith, "A wicked and an adulterous generation seeketh after a sign;" that is, they would have me to show them a sign to prove that I am the Saviour. "And there shall no sign be given to them but the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." (Matt. xii. 39, 40.) And this the Apostle makes mention of to be accomplished, where he says, "The Jews slew Jesus, and hanged him on a tree," (Acts x. 39;) and laid him in a sepulchre, (Matt. xxvii. 52;) but God raised him up the third day, and showed him openly. (Acts x. 40.)

VI. Another Scripture argument to prove that Jesus is the Christ, is this, that there was not one of his bones broken; which thing was foretold and typed out by the Paschal Lamb, where he saith, "Thou shalt not leave any of it until the morning, nor break a bone of it," (Exod. xii. 46. Numb. ix. 12;) which thing was fulfilled in the Son of the Virgin, (though contrary to the customs of this nation,) as it is written, "Then came the soldiers, and brake the legs of the first, and of the other that was crucified with him; but when they came to Jesus and saw that he was dead already, they brake not his legs," (John xix. 32, 33;) "that the Scripture should be fulfilled, A bone of him shall not be broken." (ver. 36.)

VII. Another Scripture demonstration is, in that they did fulfil the saying that was written, "They parted my raiment among them, and for my vesture they did cast lots." (Ps. xxii. 18.) But this was also fulfilled in Jesus, as it is written, "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat. Now the coat was without seam. They said therefore among themselves, Let us not rent it, but let us cast lots whose it shall be; that the scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots." (John xix. 23, 24.)

VIII. Again, the scripture saith, "They shall look on me whom they have pierced." (Zech. xii. 10.) But the soldier thrust a spear into his side, that it might be fulfilled which was written, "They shall look on him whom they have pierced." (John xix. 34—37.)

1. Now, then, seeing this is the truth of God, that Jesus that was born of the Virgin is the Christ of God, how horribly are those deceived who look on Jesus the Son of Mary to be but a shadow or type of something that was afterward to be revealed; whereas the Scriptures most lively hold him forth to be the Christ of God, and not a shadow of a spirit, or of a body afterwards to be revealed, but himself was the very substance of all things that did any way type out Christ to come; and when he was indeed come, then was an end put to the law for righteousness, or justification to every one that believeth; "Christ is the end of the law for righteousness to every one that believeth," as it is written, Rom. x. 4. That is, he was the end of the ceremonial law, and of that commonly called the moral law, the substance of which is laid down, (Exod. xx. 1—17;) though that law, as handed down by Christ, still remains of great use to all believers, which they are bound to keep for sanctification, as Christ saith, Matt. v. 19th verse, to the end of the chapter. But Christ Jesus hath obtained everlasting righteousness, having fulfilled all the law of God in the body of his flesh, wherein he also suffered on the cross without the gates, and doth impute this righteousness to poor man, having accomplished it for him in the body of his flesh, which he took of the Virgin, (Gal. iv. 4.) "God sent forth his Son, made of a woman, made under the law," that is, to obey it, and to bear the curse of it, "being made a curse for us," (Gal. iii. 13.) to redeem them that were under the law; that is, to redeem such as were ordained to life eternal from the curse of the law. And this he did by his birth, being made or born of a woman; by his obedience, yea, by his perfect obedience, "he became the author of eternal salvation to all them that obey him," (Heb. v. 8, 9;) and by his doing and suffering, did completely satisfy the law and the justice of God, and bring in that glorious and everlasting salvation, without which we had all eternally been undone, and that without remedy; for without shedding of his blood there was no remission.

2. Seeing Jesus Christ, the Son of the Virgin Mary, was and is the Christ of God; and that salvation came in alone by him, for there is salvation in no other, (Acts iv. 12.) then how are they deceived that think to obtain salvation by following the convictions of the law, which they call Christ, though falsely, when, alas! let them follow those convictions that do come from the law, and conscience set on work by it; I say, let them follow all the convictions that may be hinted in upon their spirits from that law, they shall never be able to obtain salvation by their obedience to

it, "for by the law is the knowledge of sin." (Rom. iii. 20.) And, "It is not of works, lest any man should boast," as those fond hypocrites called Quakers would do. And again, "If righteousness comes by the law, then Christ is dead in vain." (Gal. ii. 21.) But that no man is justified by the works of the law, it is evident, for "the just shall live by faith." (Gal. iii. 11.) Which living by faith, is to apply the Lord Jesus Christ, his benefits, as birth, righteousness, death, blood, resurrection, ascension, and intercession, with the glorious benefits of his second coming, to me, as mine, being given to me, and for me; and thus much doth the Apostle signify, saying: "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. ii. 20.)

3. Again, seeing God's Christ, which was with him before the world was, (John xvii. 5,) took upon him flesh and blood from the Virgin Mary, who was espoused to Joseph the carpenter, and in that human nature yielded himself an offering for sin, (for it was the body of his flesh by which sin was purged, Col. i. 22;) I say, seeing the Son of God, as he was in a body of flesh, did bring in salvation for sinners, and by this means, as I said before, we are saved, even by faith in his blood, righteousness, resurrection, &c., how are they then deceived who own Christ no otherwise than as he was before the world began, who was then without flesh and blood (for he took that in time of the Virgin, Gal. iv. 4. Heb. ii. 14.) I say, they are wickedly deluded, who own him no otherwise but as he was before the world was. For in their owning of him thus and no otherwise, they do directly deny him to be come in the flesh, and are of that antichristian party which John speaks of, (John iv. 3;) "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist, whereof you have heard that it should come, and even now already it is in the world." Now because the enemy doth most notably wrest this scripture, as they do others, to their own damnation, I shall speak something to it; and therefore, when he saith, Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, his meaning is, every spirit that doth not confess that that Christ that was with the Father before the world was, did in the appointed time of the Father come into the world, took on him a body from the Virgin, and was very man as well as very God, and in that body of flesh did do and suffer whatsoever belonged to the sons of men for the breach of the holy law of God, and impute his glorious righteousness, which he fulfilled in that body of his flesh, to the souls that shall believe on what he hath done, and is doing, in the same body.

(1.) And that this is the mind of the Spirit of God, consider, first, he himself saith, Handle me and see, for a spirit hath not flesh and bones, as ye see me have; when his disciples had thought he had been but a spirit. (Luke xxiv. 39, 40.)

(2.) Now that in this flesh he died for sins: consider, secondly, that scripture which saith, "Who his own self" (that is, the Christ that was born of the Virgin) "did bear our sins in his own body on the tree." (See Col. i. 22.) "In the body of his flesh," saith he, "to present you holy, and unblamable, and unreprouvable in his sight." Now that he arose again from the dead, with the body of flesh wherewith he was crucified, consider that forenamed scripture, Luke xxiv. 39, 40, spoken after his resurrection.

(3.) Now that he went away with the same body from them into heaven, consider that it is said, "And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was carried from them, and carried into heaven." (Luke xxiv. 50, 51.) This is the meaning of those words therefore; Jesus Christ is come into the flesh, that is, Jesus Christ hath come in the flesh that he took of the Virgin; hath brought us who were enthralled to the law, the devil, and sin, to liberty; and that by his obedience and death. "Forasmuch, then, as the children were partakers of flesh and blood," saith the scripture, "he," Christ, "also himself took part of the same." Wherefore? "That through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their time subject to bondage." (Heb. ii. 14, 15.) For he "was delivered for our offences, and was raised again for our justification." (Rom. iv. 25.) For he, even that man, through the power of the eternal Spirit, did offer up himself without spot to God, and thereby, or by that offering, "obtained eternal redemption for us." (Heb. ix. 12, 14.) And therefore I say again and again, look to yourselves, that you receive no Christ except God's Christ: for he is like to be deceived that will believe every thing that calls itself a Christ. "For many," saith he, "shall come in my name, and shall deceive many." (Matt. xxiv. 5.)

Now having spoken thus much touching the Saviour, the Lord Jesus Christ, I shall, according to the assistance of the Lord Jesus, proceed, and shall speak something of HIS GODHEAD, BIRTH, DEATH, RESURRECTION, ASCENSION, AND INTERCESSION; together with his most glorious and personal appearing the second time, which will be to raise the dead, and bring every work to judgment. (Eccles. xii. 14.)

First. And, first, I shall show you that he, Christ, is very God, co-eternal, and also co-equal with his Father.

Second. That by this Son of Mary, which is equal with his Father, the world was made.

Third. That he, in the fulness of time, was made of a woman, made under the law, to redeem them that were, or are, under the law; that is, was born of a woman: and in our nature (for he made himself of no reputation, and took on him the form of

a servant, and was made in the likeness of men) and in our stead he did fulfil the law in point of justification, (Rom. x. 4,) and was crucified for our transgressions. (1 Cor. i. 23—25.)

Fourth. That very body of the Son of Mary which was crucified, did rise again from the dead, after he had been buried in Joseph's sepulchre; that he in that very body ascended up into heaven, and in that very body shall come again to these ends: 1. To judge the quick and the dead. 2. To receive his saints to himself. 3. To pass eternal condemnation on his enemies. These things in brief I shall touch upon, according to the wisdom given me.

First. And therefore that Christ is very God, I shall first prove, 1. By plain texts of Scripture. 2. From the testimony of God, angels, and men, witnessed by the Scriptures. 3. By several arguments drawn from Scripture, which will prove the same clearly.

1. Then to prove it by the Scriptures. Though indeed the whole book of God's holy Scripture testify these things plainly to be most true, yet there be some places more pregnant and pertinent to the thing than others; and therefore I shall mention some of them: as, first, mind that in Prov. viii. 22, &c., and there you shall find him spoken of under the name of Wisdom, the same name that is given him in 1 Cor. i. 24. I say, in that place of the Proverbs above mentioned you shall find these expressions from his own mouth. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there was no depths, I was brought forth; while there was no fountain abounding with water. Before the mountains were settled, before the hills, was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest places of the dust of the world; when he prepared the heavens, I was there; when he set a compass upon the face of the deep; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then was I by him, as one brought up with him; and I was daily his delight, rejoicing in the habitable parts of the earth, and my delight was with the sons of men." Also John i. 1, 2, you have these words spoken of Christ: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." As also in Heb. i. 2, the Apostle being about to prove the Son of Mary to be very God, saith: He "hath in these latter days spoken to us by his Son;" which Son is the Son of Mary, as in Matt. iii. "But," saith the Apostle, Heb. i. 8, "to the Son he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom." Again, in John xvii. 5, you have the words of the Son of Mary for it, saying, "And now, Father, glorify thou me with thine own self, with the glory

that I had with thee before the world was." Again, he himself saith, "Before Abraham was, I am." And again, "I and my Father are one." And in Phil. ii. 5, the Apostle saith, "Let the same mind be in you which was also in Christ Jesus: who being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men." Also, Rev. ii. 8, Christ himself saith, "I am the first and the last, which was dead, but am alive." And thus have I quoted some few scriptures to prove that the Son of Mary is the true God.

2. I shall give you the testimony of God himself touching the truth of this, viz. that Christ the Son of the Virgin is the true God. And (1.) see Zech. xiii. 7, and there you shall find these words, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts." In this place the Lord doth call that man his fellow, which he doth not do to any mere creature. Again, in Matt. iii. 17, he calls him his beloved Son, saying, "This is my beloved Son, in whom I am well pleased." And in the aforesaid place of the Hebrews, (chap. i.) the Apostle advancing the Lord Jesus, brings in this question: "To which of the angels said he at any time, Thou art my Son?" (ver. 5.) "But to the Son he saith," (ver. 8.) "Thy throne, O God, is for ever and ever." And thus far of the testimony that God himself hath given of the Son of Mary, Jesus Christ. (2.) The angels do show that he is God: First, In that they do obey him. Secondly, In that they worship him.

First. That they obey him, is clear, if we compare Rev. xxi. 9 with xxii. 6. In the first of these places we find, that there came one of the angels of the seven vials, which had the seven last plagues, and talked with John. He came not of himself; for in that 22nd chap. ver. 6. he saith, "The Lord sent his angel, to show unto his servants the things that must be done." Now, in the 16th verse, you may see who this Lord God is. He saith there, "I Jesus have sent mine angel, to testify these things in the churches. I am the root (as well as) the offspring of David, and the bright and morning star." I say, this obedience of the angels doth testify that Jesus, which is the Son of Mary, is the true and very God; for they do obey God only.

Secondly. The angels do show that the Son of Mary is the true God, in that they do not only obey him, but worship him also; yea, they are commanded so to do, Heb. i. 6, where it is written, "When he bringeth his first-begotten into the world, he, (*i.e.* God) saith, And let all the angels of God worship him," viz. the Son of Mary. Now, the angels themselves command that we worship none but God. (Rev. xxii. 8, 9.) When John fell down to worship the angel, the angel said, "See thou do it not, for I am thy fellow-servant; worship God." Now if the angels should com-

mand to worship God, and they themselves should worship him that by nature is no God, they should overthrow themselves, in commanding one thing, and doing another, and so lose their own habitations, and be shut up in chains of darkness, to be punished with everlasting destruction from God himself at the great day. And thus much concerning the testimony of angels touching Jesus the Son of Mary, the Son of God, yea, very and true God. (Isa. ix. 6.)

(3.) Now followeth David his testimony among other of the saints, who witness Jesus the Son of Mary to be true God; and that you may find in Ps. cx. 1, where he saith, "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." Also Isaiah, in the 9th chap. ver. 6, saith, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David," which is not, nor never was the heart of any believer, "and upon his kingdom, to order it and to establish it with judgment and justice from henceforth even for ever. The zeal of the Lord of hosts will do this." Again, see Peter's testimony of the Son of Mary; when Jesus asked his disciples, "Whom say ye that I am?" Peter, as the mouth of the rest, said, "Thou art Christ, the Son of the living God." (Matt. xvi. 16.) Also when Thomas, one of Christ's disciples, would not be persuaded by the others that they had seen the Lord, except he did also see in his hands the print of the nails, and put his fingers into the print of the nails, and thrust his hand into his side, he would not believe. Saith the Son of Mary, "Reach hither thy fingers, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless but believing;" and then Thomas breaks out with a mighty faith, and a glorious testimony for his master, and saith, "My Lord, and my God!" (John xx. 27, 28.)

Again, see Paul's testimony of him, (Rom ix. 5,) where speaking of the Son of Mary, he saith, that Christ came of the Father, "who is over all, God blessed for ever, Amen." And the apostle John doth also witness as much, (1 John v. 20,) where, speaking of Jesus Christ, he saith on this wise: "And we know that the Son of God is come, and hath given us an understanding, that we might know him that is true, and we are in him that is true," Who is that? why, saith John, "even in his Son Jesus Christ." Who is he? why, "This is the true God, and eternal life."

I could here also bring in the testimony of the very devils themselves, as Luke iv. 41; viii. 28; where he is by them acknowledged to be the Son of the living God: but it is needless so to do; for we have plainly proved it already.

3. Now followeth the several Scripture argu-

ments, which will prove that Jesus the Son of Mary is very God.

(1.) There is none but he that is the true God can satisfy the justice of the true God for the breach of his holy law: but if you compare Isa. liii. 6 with Matt. iii. 17, you shall find that Jesus the Son of Mary did give God a full and complete satisfaction for the breach of his holy law; therefore Jesus the Son of Mary must needs be the great and the true God.

(2.) He that hath power of his own to lay down his life, and hath power of his own to take it up again, must needs be the true God: but this did Jesus the Son of Mary the Virgin; therefore he must needs be the true God. (John x. 17. Rom. i. 4.)

(3.) There was never any able to bear the sin of all the believers in the world, that ever were, now are, or hereafter shall be, but the true God: but Jesus the Son of the Virgin Mary did bear them all in his own body on the tree, (1 Pet. ii. 24. Isa. liii. 6;) therefore Jesus the Son of Mary must needs be the true God as well as man.

(4.) There was never any mere man able, by his own power, to overcome the devil in all his temptations, but he that is also the true God, (for Adam in his state of innocency was overcome by them, and fell under them:) but Jesus the Son of the Virgin did overcome them all by his own power; therefore (see Gen. iii. 15. Isa. v. 9; lxiii. 5. Matt. iv. 24. Luke iv. 12,) he is very God, as well as very man.

(5.) There was never any that did call himself the true God, and was not, which did please God in so doing: but Jesus the Son of Mary did call himself the true God, or account himself equal with God, which is all one, yet God was well-pleased with him, (Phil. ii. 6, 7. John viii. 29;) and therefore Jesus the Son of Mary must needs be true God as well as man.

(6.) There was never any that had all power in heaven, and in earth, but the true God: Jesus the Son of the Virgin Mary, who was espoused to Joseph, hath all power in heaven and in earth in his own hand; therefore, (Matt. xxviii. 18,) he is the true and great God.

(7.) There was never any able to keep poor souls from falling from God, saving he that is the true God: Jesus the Son of Mary did, and doth this, (John x. 27—30; xvii. 12;) therefore, &c.

(8.) Never could any justly call himself the first and the last, except the true God, nor truly (as the Lord did) say, "I am:" but these did Jesus the Son of Mary, (Rev. i. 1, comp. with ver. 17, 18, Rev. ii. 8, and John viii. 58;) therefore Jesus must needs be true God as well as man.

(9.) Never was there any that could absolutely forgive sins but God, (Mark ii. 7. Luke v. 21;) but Jesus the Son of the Virgin Mary can forgive sins, (Luke v. 20. Mark ii. 5;) therefore Jesus the Son of Mary must needs be true God as well as man.

(10.) The Scriptures never call any the true and living God but he that is the true God: the Scriptures call Jesus the Son of the Virgin the true God, (Isa. ix. 6. 1 John v. 20;) therefore he is the true and great God.

(11.) He that made all things, whether they be visible or invisible, whether they be thrones or dominions, or principalities or powers, must needs be the true God: but Jesus the Son of the Virgin Mary did make all these, (Col. i. 14—18. John i. 16. Heb. i. 2, 3;) and therefore he is the true God, as well as man.

(12.) The blood of a mere finite creature could never obtain eternal redemption for sinners: but the blood of Jesus the Son of the Virgin Mary hath obtained eternal redemption for sinners, (Eph. i. 7. Heb. ix. 12—14; x. 19, 20;) therefore the blood of the Son of the Virgin must needs be the blood of God. And so the Apostle calleth it, saying to the pastors of the churches, "Feed the church of God, which he hath purchased with his own blood." (Acts xx. 28. 1 John iii. 16.)

(13.) Never was there any that could overcome death in his own power, but the true God, (Hos. xiii. 14;) Jesus the Son of the Virgin Mary did overcome death by himself, (Heb. iii. 14;) therefore, &c.

(14.) He that searcheth the hearts, and knoweth the thoughts of men, must needs be the true God, (Jer. xvii. 10;) but Jesus the Son of the Virgin doth, (Luke v. 22; ix. 47. John ii. 24, 25;) therefore, &c.

(15.) He that by his own power commandeth the raging sea, must needs be the true God, (Job xxxviii. 10, 11. Prov. viii. 29;) but this did Jesus the Son of Mary, (Mark iv. 39—41. Luke viii. 24;) therefore, &c.

(16.) He that is the wisdom, power, and glory of God, must needs be the true God: but Jesus the Son of the Virgin is all these, (as 1 Cor. i. 24. Heb. i. 3;) therefore Jesus the Son of the Virgin must needs be true God as well as man.

Secondly. The next thing that I am to prove, is this; namely, that by this Jesus Christ, the Son of the Virgin, the world was made. And here I shall be brief, having touched on it already. Only I shall lay down some of the scriptures that hold forth this to be a truth, and so pass to the next things that I intend to speak of.

1. And therefore, in the first place, see Heb. i. 2, where the Apostle is speaking of the Son of God, which Son was born of the Virgin Mary, according to these scriptures mentioned before, Matt. i. 18—23. Luke ii. Matt. iii. 17, where God himself saith, "This is my beloved Son," &c. This Son of God, saith the Apostle, by whom God hath spoken to us, by him also he made the worlds. And, Col. i., the Apostle, speaking of the deliverance of the saints, saith, "Who hath delivered you from the power of darkness, and translated you into the kingdom of his dear Son, in whom we have redemption through his blood,

even the forgiveness of sins." And is that all? No, but he is, also, "the image of the invisible God," (ver. 15.) "the first-born of every creature." And in ver. 16, 17, "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. All things were created by him and for him. And he is before all things, and by him all things consist." Also Heb. i. 10, it is thus written of this Son of God, Christ Jesus the Son of Mary: "And thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of thy hands." And again, John i. and the first nine verses, the Evangelist, or Apostle, speaking of the Son, saith, "In the beginning was the Word," which Word was the Son. (Rev. xix. 13.) This Word, or Son, was with God, and the Word was God. All things were made by him, and without him was not anything made that was made. "In him was life, and the life was the light of men. And the light shined in the darkness, and the darkness comprehended it not." But in the ninth verse of this first chapter of John it is written, "That was the true light, which lighteth every one that cometh into the world." Now seeing the Lord hath brought me thus far; and because the Quakers, by wresting this scripture, do not only split themselves upon it, but endeavour also to split others, I shall therefore, before I proceed any further, speak a few words to it, and they are these that follow.

The Apostle in these nine first verses, or most of them, is speaking of the divinity or godhead of the Son of Mary, and showing that he made the world. Now in this ninth verse he speaketh of man as he is in his coming into the world, and not as he is a regenerate person. Now every man as he comes into the world receives a light from Christ, as he is God, which light is the conscience, that some call Christ, though falsely. This light, or conscience, will show a man that there is a God, and that this God is eternal. (Rom. i. 20.) This light doth discover this eternal God by his works in the world; for, saith the scripture before named, "The invisible things of him" (meaning God) "from the creation of the world are clearly seen, being understood by the things that are made: even his eternal power and godhead." This light also will reprove of sin, or convince of, and make manifest sins against the law of this eternal God: so that man, before he is regenerate, is able by that light to know that sins against the law are sins against God, as is manifested in the unconverted Pharisees, who, as Christ told them, had neither the love of God, nor the word of God abiding in them, (John v. 38, 42,) yet knew sins against the law to be sins; for they were offended at a woman for committing adultery, which act was forbidden, (Matt. v. 27, 28,) by the law; and it is said also, they were convicted of sin by their own consciences. (John viii. 7—10.)

Again, The Apostle writing to the Corinthians, and admonishing them to walk orderly, (1 Cor. xi. 14.) turns them to nature itself, saying, "Doth not even nature itself teach you?" &c. This light surely is that wherewith Christ, as he is God, hath enlightened every man that cometh into the world, which doth convince of sins against the law of God. Therefore, as the Apostle saith, (Rom. i. 20,) they are left without excuse; that is, they have their own conscience, that doth show them there is a God, and that this God is to be served and obeyed: and the neglect of this will be sure to damn them, though the obedience to the law will not save them, because they are not able to make a full recompence to God for their sins that are past; neither are they able, for the time to come, to yield a full, continual, and complete obedience to the law of this almighty, infinite, and eternal God. For as many as are of the works of the law, are under the curse; for it is written: "Cursed is every one that continueth not in all things that are written in the book of the law to do them. But that no man is justified by the works of the law, it is evident: for, The just shall live by faith." (Gal. iii. 10, 11.)

But now, though Christ, as he is God, doth give a light to every one that cometh into the world, which light is the conscience, as they themselves confess: yet it doth not therefore follow that this conscience is the Spirit of Christ, or the work of grace wrought in the heart of any man whatsoever; for every one hath conscience, yet every one hath not the Spirit of Christ: for Jude speaks of a company of men in his days, who had not the Spirit of Christ. (Jude 19.) "These be they who separate themselves," saith he, "sensual, having not the Spirit." Yea, heathens, Turks, Jews, pagans, atheists, have that also that doth convince of sin, and yet are so far from having the Spirit of Christ in them, that it is their great delight to serve their lusts, this world, their sins; whereas the Apostle saith plainly, "If Christ be in you, the body is dead because of sin; but the Spirit is life for righteousness sake." So that those who are alive to their sins, have not the Spirit of Christ. Nay, let me tell you, the very devils themselves, who were thrown from their first state by sin, (2 Pet. ii. 4,) have such a taste of their horrible sins, that when they did but suppose that Jesus was come to put an end to their tyrannical dealing with the world, and to bring them to judgment for their sins, (to which they know they shall be brought,) it made them cry out, "Art thou come to torment us before the time?" James doth also signify thus much unto us, where he saith, "The devils also believe and tremble." (Jam. ii. 19.) Which belief of theirs is not a believing in Christ to save them; for they know he did not take hold on their nature, (Heb. ii. 16;) but they do believe that Christ will come to their everlasting torment; and the belief of this doth make those proud spirits to tremble.

Again, Man at his coming into the world hath his conscience given him, which doth convince of sin, (John ii. 9; viii. 9;) yet man, as he cometh into the world, hath not the Spirit of Christ in him; for that must be received afterward, by the preaching of the word, which is preached by the ministers and servants of Jesus Christ. This is God's usual way to communicate of his Spirit into the hearts of his elect; and this is clear in so many words, where Peter, preaching to a certain number, the scripture saith, "While Peter yet spake these words, the Holy Ghost, or Holy Spirit, fell on all those that heard the word." And again, (Gal. iii. ver. 2 and 5 compared together,) "Received ye the Spirit by the works of the law," saith the Apostle, "or by the hearing of faith?" or the Gospel, which is the word of faith preached by us? Which Spirit, as Christ saith, the world cannot receive, because it seeth him not, neither knoweth him, though his children shall have fellowship with him to the great comfort of their own souls. (John xiv. 16, 17.)

But now, this merciless butcherer of men, the devil, that he might be sure to make the soul fall short of glory if possible, endeavours to persuade the soul that its state is good; that it hath the Spirit of Christ in it; and for a proof of the same, saith he, turn thy mind inward, and listen within, and see if there be not that within thee that doth convince of sin. Now the poor soul, finding this to be so, all on haste, if it be willing to profess, through ignorance of the gospel, claps in with these notions of his own conscience, which doth command to abstain from this evil, and to practise that good; which, if neglected, will accuse and torment for the same neglect of others, (Rom. ii. 15,) both now and hereafter.

Now the soul, seeing that there is something within that convinceth of sin, doth all on a sudden close with that, supposing it is the Spirit of Christ; and so through this mistake, is carried away with the teachings and convictions of its own conscience, being misinformed by the devil, unto the works of the law; under which, though it work all its days, and labour with its might and main, yet it never will be able to appease the wrath of God, nor get from under the curse of the law, nor get from under the guilt of one sinful thought the right way, which is to be done by believing what another man hath done by himself, (Heb. i. 2, 3; Rom. v. 15,) without us, on the cross, without the gates of Jerusalem. See for this, 1 Pet. ii. 24; Heb. xiii. 12. The one saith, "He bare our sins in his own body on the tree;" the other saith, it was done "without the gate."

And thus the poor soul is most horribly carried away headlong, and thrown down violently under the curse of the law, under which it is held all its days, if God of his mere mercy prevent not; and at the end of its life doth fall into the very belly of hell.

Again, That the devil might be sure to carry on his design, he now begins to counterfeit the

work of grace. Here he is very subtle, and doth transform himself into an angel of light. (2 Cor. xi. 14.) Now he makes the soul believe that he is its friend, and that he is a gospel minister; and if the soul will be led by what shall be made known unto it by the light, or conscience, within, it shall not need to fear but it shall do well.

Now he counterfeits the new birth, persuading them, that it is wrought by following the light that they brought into the world with them. Now he begins also to make them run through difficulties: and now, like Baal's priests, they must lance themselves with knives, &c. Now, 1656. But now (1691) Quakers are changed to the laws of the world. Now they must wear no hatbands; now they must live with bread and water; now they must give heed to seducing spirits, and doctrines of devils, which bid them abstain from marriage, and command them to abstain from meats, which God hath created to be received with thanksgiving of them which love and know the truth, as in 1 Tim. iv. 1—3. Now they must not speak, except their spirit moves them, (I do not say the Spirit of Christ,) though when it moves, they will speak such sad blasphemies, and vent such horrible doctrines, that it makes me wonder to see the patience of God, in that he doth not command, either the ground to open her mouth and swallow them up, or else suffer the devil to fetch them away alive, to the astonishment of the whole world.

Object. But you will say, Doth not the scripture say, that it is the Spirit of Christ that doth make manifest or convince of sin? (John xvi. 8.)

Answer. Yes, it doth so. But for the better understanding of this place, I shall lay down this; namely, that there are two things spoken of in the Scriptures, which do manifest sin, or convince of sin. First, The law, as saith the Apostle, Rom. iii. 20: "Therefore by the deeds of the law shall no flesh be justified in his sight," viz. God's sight: "For by the law is the knowledge of sin." Secondly, The Spirit of Christ doth make manifest, or reprove of sin, as it is written, John xvi. 8, 9: "And when he, the Spirit, is come, he will reprove the world of sin, of righteousness, and of judgment: of sin, because they believe not on me," saith the Son of Mary, which is Christ.

Now the law doth sometimes, by its own power, manifest sin without the Spirit of Christ; as in the case of Judas, who was convinced of the sin of murder, which made him cry out, "I have sinned;" yet at that time he was so far from having the Spirit of Christ in him, that he was most violently possessed of the devil. (Luke xxii. 3, 4.)

Again, Sometimes the Spirit of Christ takes the law, and doth effectually convince of sin, of righteousness, and judgment to come.

Quest. But you will say, How should I know whether I am convinced by the law alone, or that the law is set home effectually by the Spirit of the Lord Jesus upon my conscience?

Ans. Unto this I answer. First, When the law doth convince by its own power, without the help of the Spirit of Christ, it doth only convince of sins against the law, as of swearing, lying, stealing, murdering, adultery, covetousness, and the like. I say, it doth only make manifest sins against the law, pronouncing a horrible curse, (Gal. iii. 10.) against thee, if thou fulfil it not, and so leaves thee; but it gives thee no strength to fulfil it completely and continually, (which thou must do, if thou wilt be saved thereby.) Now thy own strength being insufficient for these things, having lost it in Adam, thou art a breaker of the law. Here the law finds thee in thy sins, and condemns thee for thy sins: but gives thee no power to come wholly out of them; neither doth it show thee thy right Saviour, to save thee from them (which is the Son of the Virgin Mary, the man Christ Jesus), but commands thee, upon pain of eternal damnation, to continue in all things that are written in the book of the law to do them. (Gal. iii. 10.) And therefore if thou hast been convinced of no other sins but what are against the law, for all thy convictions and horror of conscience, thou mayest be but a natural man, at the best, and so under the curse. (Gal. iii. 10.)

Obj. But, perhaps thou wilt say, I am not only convinced of my sins against the law, but I have also some power against my sins, so that I do in some considerable measure abstain from those things that are forbidden in the law.

Ans. This thou mayest have, and do, as thou thinkest, perfectly, as those blind Pharisees called Quakers do think that they also do, and yet be but a natural man; and therefore I pray consider that place, in Rom. ii. 14, 15: the Apostle there speaks on this wise, concerning the Gentiles' obedience to the law. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which shew the work of the law written in their hearts." Which work of the law, Christ, as he is God, hath enlightened every one withal, that cometh into the world, (John i. 9;) which, as the Quakers say, doth convince of sin, yet of no other than of sins against the law. And therefore must needs be all one light or law, for "the law is light," (Prov. vi. 23,) and gives "the knowledge of sin." (Rom. iii. 20.) And therefore, as I said before, so say I now again, if thy convictions are no other than for the sins against the law, though thy obedience be the strictest that ever was wrought by any man, except the Lord Jesus, the Son of Mary, thou art at the best but under the law, and so consequently under the curse, and under the wrath of God, (Gal. iii. 10; John iii. 36,) whether thou believest it or not.

But now the second thing, how thou shouldst know whether the Spirit of Christ doth effectually set home the law upon thy conscience or not; and therefore, to speak directly to it, if the Spirit of the Lord Jesus, the Son of God, doth set home the law

effectually, then the same Spirit of Christ shows thee more sin than the sins against the law. For,

(1.) It shows thee, that all thy "righteousness is but as filthy rags." (Isa. lxiv. 6.) Thou seest all thy praying, meditation, hearing, reading, alms-deeds, fasting, reformation, and whatsoever else thou hast done, doest, or can do, being an unbeliever, deserves at the hands of God his curse and condemnation, and that for ever. And therefore thou art so far from trusting to it, that in some measure thou even loatest it, and art ashamed of it, as being a thing abominable, both in God's sight and thine own. (Phil. iii. 8.) Thou countest thine own performances, when at best, and thine own righteousness, a bed too short to stretch thyself upon, and a covering too narrow to wrap thyself in. (Isa. xxviii. 20.) And these things thou seest not overly or slightly, and as at a great distance, but really and seriously, and the sense of them sticks close unto thee.

(2.) It shows thee that thou hast no faith in the man Christ Jesus by nature, and that though thou hadst no other sins, yet thou art in a perishing state because of unbelief, according to that sixteenth of John, ver. 9: "Of sin, because they believe not in me." If therefore thou hast been convinced aright by the Spirit, thou hast seen that thou hadst no faith in Christ the Son of Mary, the Son of God, before conversion. It shows thee also, that thou canst not believe in thine own strength, though thou wouldst never so willingly; yea, though thou wouldst give all the world, if thou hadst it, to believe, thou couldst not.

(3.) In the next place, it will show thee, that if thou dost not believe in the man Christ Jesus, and that with "the faith of the operation of God," (Col. ii. 12,) thou wilt surely perish, and that without remedy. Also, it shows thee, that if thou hast not that righteousness which the man Christ Jesus accomplished in his own person for sinners, I say, if thou be not clothed with that instead of thine own, thou art gone for ever; and therefore, saith Christ, speaking of the Spirit, "When he is come he shall reprove the world of sin and of righteousness" too. (John xvi. 8.) That is, the Spirit shall convince men and women of the sufficiency of that righteousness that Christ, in his human nature, hath fulfilled; so that they need not run to the law for righteousness; "for Christ is the end of the law for righteousness to every one that believeth." (Rom. x. 4.) Again, if the Spirit of Jesus setteth home the law upon thy conscience, thou wilt freely confess, that although the law curseth and condemneth thee for thy sins, and gives thee no power either to fulfil or come out of thy sins; yet God is just in giving that law, and "the law is holy, and the commandment holy, and just, and good." (Rom. vii. 12.)

(4.) Lastly, it also convinceth of judgment to come: He (viz. the Spirit) shall reprove the world of sin, of righteousness, yea, and of judgment too. (Acts xxiv. 25.) Then doth the soul see, that that

very man that was born of the Virgin Mary, crucified upon the cross without the gates of Jerusalem, shall so come again: even that same Jesus, in like manner as he was seen to go up from his disciples. (Acts i. 11.) Yea, they that are thus convinced by the Spirit of Christ, know that God hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained, (Acts xvii. 31.) which is the man Christ Jesus; for "it is he that is ordained of God to be the judge of quick and dead." (Acts x. 42.)

And now, O man or woman, whoever thou art, that art savingly convinced by the Spirit of Christ, thou hast such an endless desire after the Lord Jesus Christ, that thou canst not be satisfied or content with anything below the blood of the Son of God to purge thy conscience withal; even that blood that was shed without the gates. (Heb. xiii. 12; ix. 14.) Also thou canst not be at quiet, till thou dost see by true faith, that the righteousness of the Son of Mary is imputed unto thee, and put upon thee. (Rom. iii. 21—23.) Then also thou canst not be at quiet, till thou hast power over thy lusts and corruptions, till thou hast brought them into subjection to the Lord Jesus Christ. Then thou wilt never think that thou hast enough faith: No, thou wilt be often crying out, Lord, give me more precious faith; Lord, more faith in thy righteousness; more faith in thy blood and death; more faith in thy resurrection; and, Lord, more faith in this, that thou art now at the right hand of thy Father in thy human nature, making intercession for me, a miserable sinner. And then, O poor soul, if thou comest but hither, thou wilt never have an itching ear after another gospel. Nay, thou wilt say, if a presbyter, or anabaptist, or independent, or ranter, or quaker, or papist, or pope, or an angel from heaven, preach any other doctrine, let him be accursed, again and again. (Gal. i. 8.) And thus have I briefly showed you—

First. How Christ, as he is God, doth enlighten every man that comes into the world. (Rom. i. 20.)

Secondly. What this light will do, viz. show them that there is a God, by the things that are made; and that this God must be worshipped.

Thirdly. I have showed you the difference between that light and the Spirit of Christ the Saviour.

Fourthly. I have also showed you how you should know the one from the other, by their several effects.

As, first, the light convinces us of sins, but of none other than sins against the law; neither doth it show the soul a Saviour, or deliver (for that is the work of the Spirit) from the curse wherewith it doth curse it. (John vi. 44; xvi. 24.) But I showed you, that when the Spirit of Christ comes and works effectually, it doth not only show men their sins against the law, but also shows them their lost condition, if they believe not in the righteousness, blood, death, resurrection, and inter-

cession of Jesus Christ the Son of Mary, the Son of God. And thus much I thought necessary to be spoken at this time, touching the nature of conviction.

Thirdly. Now, in the third place, though I have spoken something to this thing already, namely, concerning our Lord the Saviour, yet again, in few words, through grace, I shall show, that he was made, that is, born of a woman, and made under the law, to redeem them that are under the law. My meaning is, That God is our Saviour.

First. And for this, see Isa. xlv. 15, where you have these words, "Verily, thou art a God that hidest thyself, O God of Israel, the Saviour." And ver. 21, 22, you have these words: "Who hath told it from ancient times? Have not I, the Lord? And there is no God besides me; a just God and a Saviour, and there is none besides me. Look unto me, and be ye saved, all the ends of the earth." Why, who art thou? "For I am God, and there is none else." Also in Isa. liv. 5: "For thy Maker is thine husband, the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called." Read also ver. 6—8 of that chapter. I could abundantly multiply scriptures to prove this to be truth, but I shall only mind you of two or three, and so pass on; the first is in Jude, ver. 25, "To the only-wise God our Saviour be glory." And Acts xx. 23. John iii. 16. 1 John v. 20.

Object. But you will say, How is God a Saviour of sinners, seeing his eyes are so pure that he cannot behold iniquity? (Hab. i. 13.)

For answer hereunto. 1. When the fulness of time was come wherein the salvation of sinners should be actually wrought out, "God sent forth his Son," which Son is equal with the Father, (John i. 1; xvii. 5; x. 30,) "made of a woman, made under the law;" that is, he was subject to the power and curse of the law, to this end, "to redeem them that are," or were, "under the law," (Gal. iv. 4, 5;) that is, to deliver us "from the curse of the law, being made a curse for us." (Gal. iii. 13.)

From whence take notice, that when the salvation of sinners was to be actually wrought out, then God sent forth the everlasting Son of his love into the world, clothed with the human nature, according to that in John i. 14, Heb. ii. 14, and 1 Tim. iii. 16, which saith, "God was manifested in the flesh," that is, took flesh upon him.

Second. This Son of God, which is equal with the Father, did in that flesh which he took upon him, completely fulfil the whole law. So that the Apostle saith, "Christ is the very end of the law for righteousness to every one that believes." (Rom. x. 4.) This righteousness which this Christ did accomplish is called, "the righteousness of God," (Rom. iii. 22.) This righteousness of God is, by the faith of Jesus Christ, unto all, and upon all them that believe. My meaning is, it is imputed to so many as shall by faith lay hold on it. This is also part of the meaning of that speech of the

Apostle: "As many as were baptized in Christ, have put on Christ;" that is, by faith have put on the righteousness of Christ, with the rest of that which Christ hath bestowed upon you, having accomplished it for you. This is also the meaning of the Apostle, (Col. ii. 9, 10,) where he saith, "For in him," that is, the Son of Mary, chap. i. 13, 14, "dwelleth all the fulness of the godhead bodily. And ye are complete in him;" that is, in his obedience and righteousness, which also the Apostle himself doth so hard press after, (Phil. iii. 8, 9,) saying, "Doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord," which Lord was crucified by the Jews, as it is in 1 Cor. ii. 8; "for whom, that is, for Christ, I have suffered the loss of all things," as well the righteousness of the law, in which I was blameless, as all other things, "and do count them but dung, that I may win Christ, and be found in him, not having on mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; which is unto all, and upon all them that believe." That place also in the ninth of Daniel, (ver. 24, 25,) holdeth forth as much, where, prophesying of the Messiah, he saith, that it is he that came "to finish transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Now that the righteousness of the Son of Mary is it, mind the twenty-sixth verse, where he saith thus: "And after threescore and two weeks shall Messias be cut off," that is, Christ shall be crucified. "But not for himself," that is, not for any sin that he hath committed; for he committed none. Then, surely, it must be for the sins of the people, (John xi. 50;) as the high priest said, "It is expedient that one man should die for the people," which man was the true Messiah, (Dan. ix. 24,) which also is the Son of Mary, (Matt. i. 18—23,) and the Son of God, (Matt. iii. 17;) and also the true God. (1 John v. 20.) And this Messiah, this Son of the Virgin, this Son of God, this true God, did not die for himself, for he had not offended; neither did he fulfil the law, or finish transgression, and bring in everlasting righteousness for himself, for he had not sinned, (1 Pet. ii. 22;) therefore it must of necessity follow, that this righteousness of God, this everlasting righteousness, is imputed to all, and upon all them that believe. (Rom. iii. 22; 2 Cor. v. 19—21.)

But, Thirdly, this Messiah, this Son of Mary, this Son of God, this true God, he was put to death for the sins that his children had committed, according to that saying: "Herein perceive we the love of God, in that he laid down his life for us." Also in Acts xx. 28, the Apostle, speaking to the pastors of the churches, saith, "Feed the church of God, which he hath purchased with his own blood."

Now, I would not be mistaken. I do not think, or say, that he died in his divine nature; but, as

it is written, he in his own body on the tree did bear our sins; which tree was the cross. (Col. ii. 14.) And as the Apostle saith again, who, "when he had by himself purged our sins, sat down on the right hand of the Majesty on high." And again the Apostle, speaking of his glorious God, saith on this wise, Col. i. (being before speaking of his godhead) in the 19th verse: "For it pleased the Father that in him should all fulness dwell; and, having made peace by the blood of his cross, by him to reconcile all things to himself. By him, I say, whether they be things in earth or things in heaven. And you who were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled." But how? Why, in ver. 22 he tells you, that it is "in the body of his flesh, through death, to present you holy, and unblamable, and unprovable in his sight." That is, Christ, who is the true God, after that he had finished all actual obedience on earth, did in the power and strength of his godhead yield up himself to the wrath of his Father, which was due to poor sinners, and that willingly, according to that saying in 1 Pet. iii. 18: "For Christ also hath once suffered for sinners, the just for the unjust;" that is, the Son of God for poor sinners: "that he might bring us to God, being put to death in the flesh, but quickened in the Spirit." Again, 1 Pet. iv. 1; "For as much then as Christ hath suffered for us," not for himself, "in the flesh, in his own body," which he took of the Virgin, 1 Pet. ii. 24, "let us arm ourselves with the same mind;" that is, let us die to sin as he did, that we might live to God as he did, and doth. And thus have I briefly showed you,

I. That the Son of Mary is very God.

II. That he made the world.

III. That he is our Saviour, and how.

IV. That he died for sinners, and how, namely, not in his divine nature, but in his human, in his own body, and in his own flesh, redeeming his church with his own blood, Acts xx. 28; and with his own life. (1 John iii. 16. John x. 18.)

Fourth. We shall now pass on to some other things, the Lord willing, touching his burial, resurrection, ascension, intercession, second coming, resurrection of the body, and eternal judgment.

HIS BURIAL PROVED.—And, first, I shall prove by several scriptures that he was buried, and so pass on. First, therefore, see that place, Matt. xxvii. ver. 57, and so forward. After that Jesus the Son of God had been crucified awhile, he gave up the ghost; that is, he died; and after he had been awhile dead, Joseph of Arimathea went in to Pilate, and begged the body of Jesus, and Pilate gave consent thereto. And Joseph took the body of Jesus and wrapped it in clean linen, and laid it, viz. the body of Jesus, in his own tomb, and rolled a stone upon the mouth of the sepulchre, and departed. (Matt. xxvii. 57—61. Also in Luke xxiii. 51—53.) The Apostle Paul also teacheth so much, (1 Cor. xv. 3, 4.) where he saith, "For I delivered

unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried." Again, in Acts xiii. 29, the Apostle, speaking there of Jesus Christ, saith, "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre." And so much touching the burial of Jesus Christ the Son of God.

In the next place, I am to prove, That that very man, whom the Jews did crucify between two thieves, called **JESUS CHRIST, DID RISE AGAIN.** That very man, with that very body wherewith he was crucified upon the cross, did rise again out of the grave, in which he was laid. And this I shall prove by scriptures, by the testimony of angels, by Christ's own words after he was risen, and by the testimony of the apostles in the Scripture.

First, therefore, consider Ps. xvi. 10, where the prophet speaks on this wise of Christ's resurrection: "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption;" which words the Apostle Peter cites in Acts ii. from ver. 22—32; also Isa. xxvi. 19, in the person of Christ, saith, "Thy dead men shall live, together with my dead body shall they rise." See also John xx. 15, 16, where mention is made of his appearing unto Mary Magdalen, and he called her Mary, and she called him Master; which signifies that he was risen, and that she knew him after his resurrection; for he was come out of the grave. (See ver. 6—8.) Again, another scripture is that in Luke xxiv. 1—3. The disciples of Jesus coming to the sepulchre, thinking to anoint the body of Jesus, found the stone that was on the mouth of the sepulchre rolled away; and when they went in, they found not the body of the Lord Jesus; and at this they were troubled and perplexed. (ver. 4.) But as two of them went up to Emmaus, and were talking of what had befallen to Jesus, Jesus himself drew near, and went with them. (ver. 15.) Another scripture is that in Mark xvi. 9, which saith on this wise: "Now, when Jesus was risen early the first day of the week, he appeared first to Mary Magdalen, out of whom he had cast seven devils." Where, take notice how the Holy Ghost lays it down in these words, "out of whom he had cast seven devils." To intimate to us the certainty, that it was the same Jesus that was born of the Virgin Mary, who did many miracles, and cured many diseases, who did also cast seven devils out of Mary Magdalen, that did rise again. Yea, saith the Holy Ghost, it was the same Jesus that did work such a wonderful miracle on Mary; he appeared to her first, out of whom he had cast seven devils. And let these scriptures suffice to prove the resurrection of the Son of God.

Secondly, you shall have the testimony of the holy angels also by the Scriptures. And first look into Mark xvi. 3—7; the words are these: "And

they," viz. the disciples, "said among themselves, Who shall roll away the stone?" They had a good mind to see their Lord, but they could not, as they thought, get away the stone which covered the mouth of the sepulchre. "And when they looked," that is, towards the sepulchre, "they saw the stone rolled away, for it was great; and entering into the sepulchre, they saw a young man," that is, an angel, "sitting on the right side, clothed with a long white garment. And they," the disciples, "were affrighted. And he said unto them, Be not afraid," you have no cause for it, "you seek Jesus of Nazareth, which was crucified. He is not here, he is risen; behold the place where they laid him." What scripture can be plainer spoken than this? Here is an angel of the Lord ready to satisfy the disciples of Jesus, that he was risen from the dead. And lest they should think it was not the right Jesus he spoke of, Yes, saith he, it is the same Jesus that you mean; you seek Jesus of Nazareth, do you not? Why, he is risen, he is not here. But do you speak seriously, and in good earnest? Yea, surely; if you will not believe me, behold the place where they laid him. This scripture or testimony is very clear to our purpose. But again, the next place is in Matt. xxviii. 3—7. In the third verse there is an angel, as before, bearing witness of the resurrection of Jesus. "His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto them," viz. to the women who came to seek Jesus, "Fear you not:" but let them that seek to keep the Lord in his grave fear, if they will; for you have no ground of fear, who seek Jesus who was crucified. He is not here, for he is risen; he cannot be in body here and risen too. If you will not believe me, come, see where the Lord lay, and go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee, there shall you see him. But shall we be sure of it? Yea, saith the angel, lo, it is I that have told you. See how plainly this scripture also doth testify of Christ his resurrection. Here, saith the angel, you seek a Saviour, and none will content you but he, even the same that was crucified. Well, you shall have him, but he is not here. Why, where is he then? He is risen from the dead. But are you sure it is the same that we look for? Yea, it is the same that was crucified. (ver. 5.) But where should we find him? Why, he goeth before you into Galilee, where he used to be in his lifetime, before he was crucified. And that you might be sure of it there to find him, know that he is an angel of God that hath told you. (ver. 7.) And thus have you in brief the testimony of the angels of God, to witness that Jesus the Son of the Virgin, the Son of God, is risen from the dead.

Object. But you will say, might they not be deceived? Might not their eyes dazzle, and they

might think they did see such a thing when indeed there was no such matter?

Ans. Well, because it is so difficult a matter to be persuaded of the truth of this thing, that Christ is raised again out of the grave, that very man, with that very body; though these things that have been already spoken might be enough, through grace, to satisfy, yet because of the unbelief of some, we shall turn to some more of those infallible proofs that are spoken of in Acts i. 3, to prove the point yet more clear.

Thirdly. And, therefore, first of all, do but see how the Lord doth deal with an unbelieving disciple. (John xx. 23—29.) You shall see, in ver. 23, Christ after his resurrection is talking with his disciples, but Thomas was not with them. But when the disciples saw him again, they said unto him, "We have seen the Lord," (ver. 25;) but Thomas would not believe them. Another time Jesus comes to his disciples again, and then Thomas was with them; then so soon as the Lord had said, "Peace be unto you," he turned himself to Thomas, and said to him, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing." (ver. 27.) As much as if the Lord should have said, Come, Thomas, thou hast doubted of the truth of my resurrection very much; thou sayest that thou wilt not believe, except thou do feel with thy fingers the print of the nails, and do thrust thy hand into my side; come, Thomas, reach hither thy finger, and behold my hands, and see if there was not the nails driven through them: and reach hither thy hands, and thrust them into my side, and feel if I have not the very hole in it still that was made with the spear that the soldier did thrust into it; and be not so full of unbelief, but believe that my resurrection is a glorious truth.

Another infallible proof, is that in Luke xxiv., from the 36th to the end of the 44th verse. In ver. 30 it is said that the Lord, even while they were talking, "stood in the midst of them, and said, Peace be unto you." But they were so far from being at peace, that they were terrified, and supposed that they had seen a spirit. And Jesus said to them, "Why are ye troubled, and why do thoughts arise in your hearts?" What, do you think that I am a spirit? Do you think your eyes dazzle? "Behold my hands and my feet." Look well upon me, and see my hands, and the holes in them, and likewise my feet and the holes in them, and know that it is I myself, and not a spirit, as you suppose. Know, that it is I myself, and not another. Doth your hearts fail you? Then take hold of me with your hands, yea, "handle me and see, for a spirit hath not flesh and bones, as ye see me have. And when he had spoken these things, he showed them his hands and his feet." As if he had said, Come, do not be daunted nor affrighted, but consider that it is I myself. Well, they could not believe as yet, but wondered that such a thing

as this should be. And while they were thus wondering he will give them another infallible proof: And "he said unto them, Have you here any meat?" (ver. 41.) As if the Lord had said, Come, my disciples, I see that you are very full of unbelief, if you have here any meat, you shall see me eat before you all. And they gave him a piece of a broiled fish, and of an honeycomb, "and he took it, and did eat before them." Again, (ver. 42,) the Lord strives with another infallible proof against their doubting, saying, My disciples, do you not remember what discourse you and I had before I was crucified; how that I told you, that all things must be fulfilled which were written in the law of Moses, and in the prophets concerning me? Another infallible proof was, that appearance of his at the sea of Tiberias, where he came to them on the shore, and called them, and provided for them a dinner, and wrought a notable miracle while he was there with them at that time, namely, the catching of one hundred and fifty-three great fishes, and yet their net brake not; which as it was a great miracle, so it did also show his power and authority over his creatures. Besides his eating and drinking with his disciples after his resurrection, and also his preaching to them, (Acts i. 3,) this is not the least, viz., that he was with his disciples on earth forty days, which was almost six weeks, speaking to them the things concerning his kingdom; which was a mighty confirmation of their faith in his resurrection.

Fourthly, I shall now briefly touch two or three scriptures, the which hold forth his disciples' testimony of his resurrection. And the first is in Acts x. 40, 41; in which place the Apostle, speaking of the Lord Jesus, saith, "Him God raised up the third day, and sheweth him openly," yet "not to all the people, but unto witnesses chosen before of God, even to us," saith the Apostle, "who did eat and drink with him after he was risen from the dead." Again, Acts iv. 10, and xiii. 29—31: The words run thus; the Apostle, speaking of Jesus, saith: "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead, and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people." And thus far touching his resurrection from the dead.

In the next place, I am to prove that this very man, Christ Jesus, the Son of the Virgin, in his very body, the same body that was crucified, *is above the clouds and the heavens*. And though this is made light of by those men called Quakers, and other infidels of this generation, yet I am sure that it will prove true to their cost, who reject it as erroneous and vain. But to prove it, first, I shall prove that he is ascended. Secondly, that he is ascended above the clouds, and the heaven.

For the first, that he is ascended, see Eph. iv. 8—10. "Wherefore," saith the Apostle, "when

he ascended up on high, he led captivity captive, and gave gifts unto men." Now that he ascended, what is it but that he descended first into the lower parts of the earth; he that descended is the same that also ascended (again) up far above all heavens.

Again, read John xx. 17, where Christ after his resurrection from the dead saith to Mary Magdalen, "Touch me not, for I am not yet ascended to my Father;" that is, I have not yet ascended with this my body wherewith I was crucified on the cross. "But go to my brethren, and tell them," meaning his disciples, "that I do ascend to my Father and your Father, to my God and your God."

Object. But in that place, may some say, (Eph. iv. 10,) he that descended is said to be the same that ascended. Now there was no human nature with God in heaven before the world was; therefore if he be but the same that was with the Father from all eternity, then the humanity of the Son of Mary is not ascended into heaven.

Ans. First, for answer, It is clear from John ii. that the Word, or Son of God, as he was a Spirit, was with the Father before the world was. But now in the fulness of time, that is, when that time that the Father and he had concluded on was come, "God sent forth his Son," which was with him before the world was, (John xvii. 5) "made of a woman," that is, born of a woman. "And he took on him the form of a servant, and was made in the likeness of men." (Phil. ii. 6, 7.) Now as he was born of a woman, as he was in the likeness of men, so he ascended to the right hand of his Father, in our nature. And for this, I pray turn to Acts i. 9—11, and there you shall find, that he is the same that was born of the Virgin, that very man that was crucified; if you compare ver. 3 with ver. 9—11, you will find it so to be. Now in ver. 9, after he had spoken many things, while they beheld, that is, while his disciples looked on him, he was taken up, that is, he was taken up from them into heaven, (as in ver. 11,) and a cloud received him out of their sight. And while they looked up stedfastly towards heaven, as he went up—(which heaven was not within them; if it had, they needed not to have looked toward the clouds and the heaven without them)—behold two men stood by them, not in them, in white apparel, which also said—(that is, the two men, or angels which stood by them said)—"Ye men of Galilee, why stand ye gazing up into heaven?" Here, again, they did not look within them, but stood gazing or looking after the Lord Jesus, the Son of Mary, who was carried away from them in a cloud. (ver. 9.) But why, say the angels, do you stand gazing so much into heaven? your Master will come again after a certain time. For, this same Jesus, namely, which was crucified, which rose again, and hath been with you these forty days, which also you see go into heaven, shall so come, (namely, in a cloud,) as ye have seen him go into heaven. But shall he not lose his body before he

come again? No, say the angels, he shall so come, that is, as ye have seen him go; in like manner, that is, with the same body. Or else I am sure he cannot come in the same manner, if he lose his body before he comes again; for he went thither with that body. But that same Jesus that was crucified, is he that went, or ascended up into heaven. If you compare Luke xxiv. 39—44 with the 50th and 51st verses of the same chapter, you may clearly find it so to be. And therefore if he come again in like manner, he must come again with the same body wherewith he was crucified.

Object. But you will say, The scripture saith, he that descended is the same that ascended, which to me, say you, implies, none but the Spirit's ascending.

Ans. For answer, we do not say, as I said before, that it is another that ascended, but the very same; that is, the very same Christ that was with the Father from everlasting did come down from heaven. That same Christ also that came down from heaven did ascend up thither again; only, he descended without a body from heaven, and took flesh and blood upon him from the Virgin. And though he descended without a body, yet he, the very same Christ that descended without a body, the same did ascend again with a body, even that very body that he took of the Virgin Mary. (See Luke xxiv. 39—51. Acts ii. 30, 31.) Now let me give you a similitude, for it is warrantable, for both Christ and his apostles did sometimes use them, to the end, souls might be better informed. (John xv. 1. 1 Cor. ix. 24, 25.) The similitude is this: Suppose there come into thine house a man that is naked, and without clothing, though he go out of thy house again well clothed, yet the same man that came in without clothing is the same man also that goes out of thy house, though very well clothed. Even so it is in this case; the Lord Jesus came into the womb of the Virgin, Spirit, (Matt. i. 18;) but he came out of the womb clothed with a body, and went up into heaven again clothed with a body. Compare Luke xxiv. 39, with Acts i. 11, and ii. 30, 31.

Now also I shall lay down some few things to be considered, for the better clearing of it.

1. Consider that he did say to his disciples that he would go away from them. (John xiv. 3; xvi. 7. Matt. xxv. 19.) Yea, saith he, I go and prepare a place for you, and then I will, after a long time, come again, and take you to myself, that where I am, that is, whither I am going, there ye may be also. Now, I say, if Christ had not gone from his disciples, (for that was his meaning,) touching his bodily presence; I say, if he had not gone away from them, in respect of his bodily presence, he had said more than he had performed; which is horrible blasphemy once to assert; which going of his is his going into heaven. (See 1 Pet. iii. 22.)

2. Consider that there it was that he was to receive the promise of the Father, (Luke xxiv. 49

—51,) which promise was the shedding forth in an abundant manner the blessed Holy Ghost. And for this see Acts ii. 36. "Therefore being by the right hand of God," which is in heaven, "exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens, but he saith himself: The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool. Therefore let all the house of Israel know assuredly, for it is very true that God hath made that same Jesus whom ye have crucified both Lord and Christ."

3. Consider that if he were on earth, he could not be a priest. (Heb. viii. 4.) Now the man Christ Jesus is a glorious priest, (Heb. vii. 24,) in the heavens, (Heb. ix. 24;) and therefore he is able to save to the uttermost all that come to God by him, seeing he ever liveth to make intercession for them. (That man, ver. 25.)

4. If he be not gone into heaven, both his own and his Apostles' doctrine is false; yea, the witness of the angels also, (1 Pet. iii. 22. Acts i. 9—11,) which to think were damnable infidelity in any man.

5. Know that he is gone into heaven, because the Scriptures say he is, (Eph. vi. 9. 1 Pet. iii. 22. Heb. ix. 24,) which is the very truth of God, spoken by his holy apostles and prophets: yea, holy men of God spake them as they were moved by the Holy Ghost.

6. Consider, if thou sayest that that man is not gone into heaven, then thou must also conclude that he is still in the grave: and if so, then thou sayest that the prophets, apostles, angels, Christ, God, and all are liars, who have testified these things in the Scriptures for glorious truths. (Isa. xxvi. 19. Acts x. 40—43; xiii. 30—39; i. 9—11. Rev. i. 17, 18; ii. 8.) And as the Apostle saith of himself, and the rest of the Apostles and ministers of Jesus Christ, "And we are found false witnesses of God; because we have testified of God, that he raised up Christ, whom he raised not up, if so be the dead rise not. But now is Christ risen, and become the first-fruits of them that sleep. For as by man came death, by MAN came also the resurrection from the dead." (1 Cor. xv. 15, 20—22.)

Secondly. Now I am to prove that he is above the clouds and the heavens. My meaning is, he is above the lowest heavens. For there are three, as appears in 2 Cor. xii. 1—5: "I know a man in Christ," saith Paul there, "caught up into the third heaven." Now,

Heaven in Scripture is taken sometimes metaphorically and sometimes properly. 1. Metaphorically it is taken for the church and people of God, as in Rev. xii. 12. 2. Properly it is taken for the material heaven, where the sun, moon, and stars are placed, as in Gen. i. 8, 14—16, compared together: above which heaven Jesus the Son of Mary is ascended. Therefore I pray you consider with me a little.

1. That when he went into this heaven into which he is gone, he went AWAY from his disciples, as it is written, "If I go not away, the Comforter will not come," (John xiv. 2, 3; xvi. 7. Acts i. 9—11;) so that he did not go into a heaven within them in his person and human nature. If so, he must needs go into that heaven without, above the clouds and the stars. (Gen. i. 8, 5, 16.)

2. Consider, he was caught away in a cloud; yea, he was caught upwards from them, as it is Acts i. 9—11, and carried away into heaven; yea, and his disciples stood gazing or looking up after him into heaven, which heaven must needs be that above the clouds.

(1.) If you consider the posture of the disciples; they looked upwards after the cloud that did take him away.

(2.) Consider the manner of his going; it was in a cloud.

(3.) He was received out of their sight.

(4.) And so received up into heaven; which heaven must needs be above the clouds, where God is in his special presence. (Job xxii. 12—14.) But further,

3. Consider that those believers that are alive at this day in the body, "are absent from the Lord," (2 Cor. v. 6;) but now, if the man Christ were ascended into that heaven within them, he would neither be absent from them, nor they from him; but in that he is absent from them touching his bodily presence, and they from him touching the same, it is evident that that heaven into which he is ascended, must needs be without, above the clouds.

4. Consider, that that heaven into which the man Christ is ascended must contain him till the time of the restitution of all things, as in Acts iii. 21; into which heaven he hath been ascended above sixteen hundred years by computation. And I am sure there is not a saint that doth live in the world half so long, before he fall asleep, and be gathered to his fathers; so that that heaven into which he is ascended is not within, but must needs be that above the clouds.

5. Consider, that he that ascended from his disciples was a man with flesh and bones, not a spirit only; for, "handle me, and see," saith he, "for a spirit hath not flesh and bones as ye see me have." (Luke xxiv. 39, 50, 51.) Now, let the adversaries show by the Scriptures that there is any place in them called heaven, that is able to contain a man of some four or five feet long, the space of fifteen or sixteen hundred years; besides that, therefore, it must needs be that heaven without, which is above the clouds and stars.

6. Consider, that heaven into which the Lord Jesus, that man, is ascended must not contain him always; for, saith the Apostle, (1 Thess. iv. 16,) "The Lord himself shall descend from heaven with a shout, with the voice of an archangel." So that there is another descending from that heaven into which he is ascended; and his descending from

that heaven is to this end, namely, to take his people to himself, as it is, ver. 17; so that it is clear that it is not any heaven within thee, into which the man Christ that was born of the Virgin Mary is ascended, but it must needs be that heaven without, which is above the clouds. (Heb. xii. 22.) If thou consider that the place into which he ascended, even the heaven into which he is entered, is the same place where all the deceased saints are in their spirits: "Therefore," saith Paul, "I desire to depart, and to be with Christ, which is far better." Now Paul did not in this place, (Phil. i. 23,) mean the enjoying of Christ only in the Spirit; for that he enjoyed in great measure when he spake these words; but he spake of a dying, and being with Christ after this life is ended; as is clear if you compare verses 20—26 together, being absent from him while he was here in the body. (2 Cor. v. 6.) For, "whilst at home in the body we are absent from the Lord."

7. So that that heaven into which the man Christ is ascended, is not into his church on earth, but into heaven without, above the clouds and the stars. (John xvi. 6, 7; xiv. 1—3. 1 Tim. ii. 5.) And this David doth prophecy of, (Ps. xlvii. 5,) where he saith, "God is gone up with a shout, the Lord with the sound of a trumpet." Now, Christ as God merely could not go up, being no less in one place than another; but as God-man, or in his human nature, he went up; as will clearly appear, Eph. iv. 8—10, where he speaketh of his triumph over all the enemies of his people at his resurrection and ascension into heaven above the clouds.

8. When Christ doth descend from that heaven into which he is now ascended, his saints and he will meet one another, just in the air, according to the Scripture. (1 Thess. iv. 16, 17.) "For," saith he, "the Lord will descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first," (that is, they shall come out of their graves,) "and then we which shall be saved alive (at that day) and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

Pray mark here a little, and see what heaven the man Christ is ascended into, and see if it be not the heaven without, above the sun, moon, and stars.

When Christ and his saints do meet a second time together, the one ascends and the other descends; the one is caught up in the clouds towards the heaven, the other descends from heaven towards the earth, and they must needs meet one another just in the air, that is, between the heaven and the earth. So then, the one coming from heaven and the other from the earth, and their meeting being in the air, which is between heaven and earth, (Phil. iii. 20. 1 Thess. i. 10,) is an undeniable demonstration, that that heaven into which the man Christ is ascended, must needs be

that heaven without, above the sun, moon, and stars. And thus much touching the Son of Mary, his ascending up into the heaven without, above the clouds. (Acts i. 9—11; iii. 21. 1 Pet. iii. 22.)

In the next place, now, I shall prove the *intercession* of the man Christ Jesus to be in the heaven that I have been speaking of; though some have mocked at it, and others have called it juggling, which names here I shall not mention, only I shall admonish them, that they do not blaspheme the truth of the Son of God in his intercession.

I shall quote some of the scriptures that hold out this truth, and so pass on.

I. And first of all, see Ps. xvi. 4, where David, prophesying of the intercession of Christ, saith, "Their sorrows shall be multiplied that hasten after another God, (speaking of the wicked;) their drink-offerings of blood will I not offer, nor take up their names into my lips." Now, compare this with Heb. viii. 4, where he saith, "If he were on earth, he should not be a priest." And Heb. ix. 24: "For Christ is not entered into the holy places made with hands," (meaning the temple which Solomon built,) "which are figures of the true: but into heaven itself, now to appear in the presence of God for us;" "wherefore he is able to save to the uttermost them that come to God by him, seeing he ever lives to make intercession for them." (Heb. vii. 25.)

II. But you will say, Is there a man made mention of here? Yes, for the Scripture saith, "There is one God, and one Mediator between God and men, the man Christ Jesus." And in that 8th to the Hebrews made mention of before, where the Apostle speaking of Christ's priestly office, as he is in the heavens, compared with other priests that are on earth; he saith, ver. 3, "For every high priest is ordained to offer gifts and sacrifices: wherefore," speaking of Christ, "it is of necessity that this man have somewhat also to offer: for if he were on earth, he should not be a priest, seeing there are priests that offer according to the law," which law was the law of Moses, (chap. ix. 19—23;) where also he is speaking of the priesthood of the priests under the law, and their offering of the blood of bulls and goats. (ver. 12, comp. with ver. 19—21.) And of the Lord Jesus the high priest of saints, and of his blood. (ver. 14, comp. with ver. 24.) Now as men under the law did offer up the blood of bulls and goats, so the man Christ Jesus did offer up his own blood to his Father; and this you may clearly see, if you comp. Heb. ix. 14, where he saith, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God?" (Heb. x. 12:) where he saith, "But this man," (meaning the Son of the Virgin, chap. ii. 14, compared with Matt. i. 21,) "after he had offered one sacrifice for sins for ever, sat down at the right hand of God." Again, Heb. vii. the chap. I mentioned before, you shall find his intercession

plainly held forth, if you read ver. 22, and so on, where the scripture saith, "By so much was Jesus made the surety of a better testament. And truly there were many priests," (meaning the priests under the law,) "because they were not suffered to continue by reason of death," (that is, the high-priest under the law could not live ever in this world, because it was appointed to all men once to die.) But when he speaks of Christ Jesus, he saith on this wise, "But this man, because he continueth ever, hath an unchangeable priesthood; wherefore he" (this man) "is able to save to the uttermost them that come to God by him, seeing he" (this man) "ever liveth to make intercession for them." And thus in brief have I proved, through the assistance of the Lord, the intercession of the Son of Mary, which is also the Son of God. And this concerning Christ's priestly office, might serve also for a proof of his being in the heaven without, above the stars. But all men may see, unless they be blind, that these are the truths of our Lord Jesus Christ, and of God his Father; and that those men that oppose them, as the Quakers do, are very violently possessed of the devil, and besides themselves; and have neither the truth of God, nor his Spirit in them. (2 John ix. 10; v. 38, 42.)

And now, through the assistance of the Lord, I shall come to the last that I promised, and that is to prove, that this very man Christ, *will come to judge the quick and the dead.*

And, I. I shall prove the truth itself, viz., That that man shall come again to judge the world, quick and dead. II. I shall show you that this coming will be very shortly. III. What shall be done at his coming? IV. Who shall stand when he shall come, and who not?

For the first, That that man that was born of the Virgin Mary shall come again to judge the quick and the dead, read 2 Tim. iv. 1. "I" (saith Paul) "charge thee therefore before God," (speaking to him, even to Timothy, and so to all believers,) "and the Lord Jesus Christ, who will judge the quick and the dead at his appearing and kingdom." Now, if you would know who this Lord Jesus is, look into Acts x. 28, and you will see it was Jesus of Nazareth; would you know who that was? read Matt. ii. towards the end, and you shall see it was the Son of Mary the Virgin, who was espoused to Joseph the carpenter. But read Acts x. 38—42, you shall find these words, "God anointed Jesus of Nazareth with the Holy Ghost, and with the power, who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things that he did, both in Jerusalem and in the land of the Jews; whom they slew, and hanged on a tree, even Jesus of Nazareth; him God raised up the third day, and showed him openly, not to all the people, but unto witnesses, chosen before of God; even to us who did eat and drink with him, after he rose from the dead. And he commanded

us to preach unto the people," (that is, God commanded us,) "and to testify" (that is, to be bold in our preaching) "that it is he" (namely, Jesus of Nazareth, whom the Jews did thus crucify) "which was ordained of God to be judge of quick and dead." This is he also that is spoken of in Acts xvii. 30, 31: "The times of this ignorance God winked at," (meaning men's being without the gospel,) "but now commandeth all men everywhere to repent, because he hath appointed a day," (which day is the day of judgment, Matt. xii. 36,) "in the which he will judge the world in righteousness, by that man" (namely, Jesus of Nazareth) "whom he hath ordained," (comp. this with that in Acts x. 38—42, whereof he hath given assurance to all men,) "that is, hath given a sure sign unto all men in that he hath raised him," (that is, in that he hath raised Jesus of Nazareth,) "from the dead." This also is Christ's own meaning, Matt. xxiv., where, speaking of his second coming, he styleth himself the Son of man, saying, "And then shall appear the sign of the Son of man, and so shall the coming of the Son of man be." (ver. 27.) "So shall the coming of the Son of man be." (ver. 37.) "So shall also the coming of the Son of man be." (ver. 39.) Where, by the way, it is observable to see how the Lord of life and glory doth in this chapter, where he speaketh of his second coming, for the most part style himself the Son of man. Sure he doth it to this end, because he will not have his humanity and the doctrine thereof to be razed out from under heaven: for he knew that in the last days there would come mockers, "walking after their own lusts, saying, Where is the promise of his coming?" (2 Pet. iii. 3.) I could multiply scriptures to prove this doctrine of his second coming, as Heb. ix. ver. last. 2 Pet. iii. 2 Thess. i. 6—8. Luke xxi. Matt. xxiv. and xxv. Rev. xxii. 7, 12, and the last. 2 Cor. v. 10. Rom. xiv. 10. Acts xxiv. 25. But,

II. I will show you that his coming will be shortly. It is true, no man can tell neither the day nor the hour, yet so far as the Scriptures will give us light into the nearness of his coming, so far we may go. And if you read Matt. xxiv., you shall see many signs of his coming spoken of.

1. There is falling away from the faith spoken of. And that hath been fulfilled and is fulfilling every day.

2. Wars and rumours of wars is another sign that his coming doth draw nigh, even at the doors.

3. The love of many waxing cold, is another sign that it is nigh, even the coming of Christ. And how cold is the love of many at this day! They that were hot two or three years ago, are now grown lukewarm and cold. They are cold in the Lord's appearing. They are cold in the profession of the gospel. They are cold in love to the saints; they are cold in the worship of God; yea, very cold, which is a notable demonstration that the coming of the Lord draweth nigh.

4. The stars falling from heaven; (that is, pro-

fessors falling from the faith which once they professed,) is another sign that the coming of the Lord is at hand. And how many professors do you see now-a-days fall from the doctrine of God and his Son Jesus Christ, as though there were no such thing as a world to come, and no such thing as a Lord Jesus Christ, and his second coming.

5. Many poor souls will go on in their profession with lamps without oil, just before his second coming. And the Lord knows that most of the professors of this generation are such kind of professors, yea, very foolish professors, which is another sure sign that the coming of the Lord draws nigh.

6. When the time of Christ's second coming is at hand, there will be but a very little faith in the world. And the Lord knows that there be many, who are now as high as Lucifer, that at that day, for want of faith, will be thrown down to the sides of the pit; even in the very belly of hell.

7. Another sign of Christ's second coming, is the carnal-mindedness of the most of the world; and the very carriages of almost all men now living do discover this truth to be at this day fulfilled, and know that when they shall say peace and safety, then sudden destruction comes, and they shall not escape. (1 Thess. v. 1—4.)

8. Before Christ's second coming, there shall come many false Christs, and false prophets, and shall show great signs and wonders, to seduce if it were possible the elect. And is not this more clearly fulfilled in our days than ever it was, especially among those men called Quakers, who being as persons whose consciences are seared with a hot iron, and they being sealed up unto destruction, do some of them call themselves Christ, and show great signs, (as their quaking,) and such a legal holiness as makes the simple admire them, and wonder after them, which shows the coming of Christ to be very nigh.

9. Before Christ's second coming there shall come scoffers in the world, walking after their own lusts; and if ever this scripture was fulfilled, it is fulfilled on these men called Quakers: for they are the men that at this day make a mock at Christ's second coming, which shall be from heaven without; and therefore, saith the Holy Ghost, these mockers shall be such as shall say, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were. (See 2 Pet. iii. 3—7.) And there you shall see their mocking, and the reason of it. Read, and the Lord will give thee understanding. But I would not have thee think that I speak at random in this thing: know for certain, that I myself have heard them blaspheme; yea, with a grinning countenance, at the doctrine of that Man's second coming from heaven above the stars, who was born of the Virgin Mary. Yea, they have told me to my face, that I have used conjuration and witchcraft, because what I preached was according to the Scriptures. I

was also told to my face, that I preached up an idol, because I said, that the Son of Mary was in heaven, with the same body that was crucified on the cross. And many other things have they blasphemously vented against the Lord of life and glory, and his precious gospel. The Lord reward them according as their work shall be.

I could have hinted in many other things which Christ and his Apostles have showed to be signs of his coming. But I shall commend the holy Scriptures unto thee, which are able to make the man of God perfect in all things, through faith in the Lord Jesus.

Now you have also the manner of his coming, how it shall be, most notably laid down in the Scriptures. I shall hint in a few things touching it.

As, 1. He will come when there is but very few looking for his coming. "When they shall say Peace and safety, then sudden destruction cometh," (1 Thess. v. 1—3;) which sudden destruction will be at his second coming, for that is it which the Apostle spake of in those three verses. Then will all the world be caught at such an unexpected time, that it will come upon them, even as a snare cometh upon those creatures that are caught in it. As it is written, (Luke xxi. 35:) "For as a snare shall it come on all them that dwell on the face of the whole earth." Which is, all on a sudden, before they are aware.

2. He cometh with all his saints and angels. Then will the Lord descend from that heaven, into which he is now ascended; as it is written in 1 Thess. iv. 16. Then will he come, and all his saints with him, as Jude saith in his Epistle. (ver. 15.) Then shall Abel and Enoch, Noah and Abraham, David and Job, Peter and Paul, together with all the saints which have been, now are, or hereafter shall be, and they shall sit on the throne with the Lord Jesus Christ, as in Matt. xix. 28. Before whom shall all the nations of the world be gathered, as it is written, Joel iii. 12: "Let the heathen be wakened, (or raised out of their graves, Dan. xii. 2,) and come down to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about." Which never was yet accomplished, though it shall certainly be, in God's time, to the astonishment and everlasting damnation of all those that shall continue mocking, or sinning against God and his Christ.

3. He shall come in a flaming fire when he doth come again: he will come in such a manner as will make all that shall be found in their sins rather seek to creep under a mountain, than to meet the Lord of glory. (Rev. vi. 15.) As Isaiah saith, "For behold the Lord will come with fire, and with his chariots like a whirlwind; to render his anger with fury, and his rebukes with flames of fire." (Isa. lxvi. 15.) "To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have committed, and of all their hard speeches,

which ungodly sinners have spoken against him," (Jude 15,) as I shall show further by and by.

III. And therefore, in the next place, I shall show you what shall be done when he is come.

1. When Christ is come the second time, they that are in their graves shall arise, and come forth of their graves, as I said before, in which they have lain according to that in John v. 28, 29; where Christ saith, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." You will say, Are these graves spoken of here, the graves that are made in the earth? Yea, that they are, and for a further proof of the same, look into Dan. xii. 2. Daniel there, speaking of the same thing, saith, "And many of them that sleep in the dust of the earth shall arise, or awake, some to everlasting life, and some to everlasting contempt," or damnation.

I shall not stand here to dispute any distinctions of the resurrections, only prove that the dead shall arise; and that is a clear truth from the Scriptures, Acts x. 42. Rev. xx. 11—14; and 1 Thess. iv. 16. 1 Cor. xv. 52: "The dead shall be raised."

2. He shall call all men and women to an account for all their close sinful thoughts, words and actions; then will the secrets of all hearts be made manifest. Then shall all thy adulterous, and thievish, and covetous, idolatrous, and blasphemous thoughts be laid open, according to that saying, "Their consciences also bearing them witness, and their thoughts the mean time, or while, accusing, or else excusing, one another." (Rom. ii. 15.) But when? Why, "in the day when God shall judge the secrets of men by Jesus Christ," (ver. 16. See also 1 Cor. iv. 5.) "Therefore judge nothing before the time." What time is that? Why, when the Lord comes. What will he do? He "will bring to light the hidden things of darkness," that is, all those cunning, close, hidden wickednesses that thou in thy life-time hast committed; yea, he will "make manifest the counsels of the heart;" that is, the most hidden and secret things that are contrived and plotted by the sons of men; then shall all the midnight whoremongers be laid open with all their sins; then thou, it may be, who hast committed such sins as thou wouldest not have thy neighbour, thy father, thy wife, thy husband, or any one else know of for thousands, then thou shalt have them all laid open, even upon the housetops. (Luke xii. 1—3.) Then thou that hatest God's children, his ways, his word, his Spirit; then thou that makest a mock at Jesus of Nazareth's second coming; then thou that livest in open profaneness, or secret hypocrisy; then, I say, will be such a time of reckoning for you, as never was since the world began; then you that shall die in your sins will "cry to the mountains, Fall on us, and cover us

from the face of Him that sits on the throne, and from the wrath of the Lamb," (which Lamb is the man Christ Jesus, John i. 29.) And ah, my friends! if the very looks of God be so terrible, what will his blows be, think you? Then if all thy idle words shall be accounted for, as it is written, "But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment," (Matt. xii. 36;) and also all thy filthy actions shall be then regarded in such sort, as thou shalt receive a just recompence for them. "And know," saith the scripture, "that for all these things God will bring thee into judgment." (Eccles. xi. 9.) Then—

Thou that art an unbeliever shalt be sure to fall under the judgment for all thy sins. (1.) Thou must give an account. (2.) Thou must fall in the judgment. Oh, my friends, there are hot days coming for all those that are found out of the Lord Jesus! "Behold," saith Malachi, "the days come that shall burn as an oven, and all the proud, yea, all that do wickedly shall be as stubble; and the day that cometh shall burn them up, saith the Lord of Hosts; and it shall leave them neither root nor branch." The day of judgment will burn like an oven, and all that have not the righteousness of Christ upon them shall be as stubble. Ah, friends, put a red hot oven and stubble together, and what work will there be! even the one will burn and destroy the other.

3. When Christ doth come the second time, another end of his coming will be to purge out all things that offended in this kingdom. (Matt. xiii. 41, 42.) Then shall "the Son of Man send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth." There are many things that do offend in his kingdom now: namely,—

(1.) The lukewarm professor; he doth offend, first, the Lord, secondly, his people. But then thou lukewarm offending professor shalt offend the church of God no more.

(2.) The loose professors do also offend God, Christ, and his church. First, He scandals the gospel by his loose walking, and naughty carriages. Secondly, He doth make the world blaspheme the name of God by the same. Thirdly, He grieves the hearts of God's people. (Phil. iii. 18.) But know that thou also shalt be taken away from offending any more God, Christ, and his saints, and thou shalt have weeping and gnashing of teeth for thy thus offending." (Matt. xviii. 6, 7.)

4. Another end of Christ's second coming, is to cut off all the ignorant persons that are in the world. There is a generation of poor souls that do think to be excused for their ignorance. Alas! saith one, I am a poor ignorant man, or woman; and therefore I hope that the Lord will have mercy upon me. We cannot, say others, do as such and

such, and will the Lord condemn us? And thus poor souls, as they are in the broad way to destruction, lest they should miss of the way to hell, do swallow down by clusters that which will poison them, body and soul, for ever and ever.

But you will say, What, will not the Lord have mercy on ignorant souls?

Ans. Not on those who live and die in their ignorance. He himself hath said, (Isa. xxvii. 11): "Because it is a people of no understanding, therefore he that made them will not have mercy on them, and he that formed them will show them no favour." Again, Paul also, in that 2 Thess. i. 8, saith, that when Jesus Christ shall come to judge the world, he doth come to take vengeance on all "them that know not God, and that obey not the gospel of our Lord Jesus Christ."

But ye will say, who are those ignorant persons that shall find no favour at that day? or, how doth the ignorance discover itself? I shall only mention three or four sorts of men; and leave thee to the Scriptures, which if thou read them diligently, will further lay them open before thee.

And (1.) the profane scoffer, who makes a mock at the truths of God, and so goes on in his sins; for this see in 2 Pet. iii. 3, which the Apostle attributes to their ignorance. (ver. 5.) And therefore he likens them to brute beasts, (chap. ii. 10, 12,) who "walk after the flesh in the lusts of uncleanness," and "speak evil of the things they understand not, and shall utterly perish in their corruption;" who because they understand not the Scriptures, nor the power of God in them, speak evil of the truths therein contained, and think the Lord like unto themselves. (Ps. l.)

(2.) The formal professor, who hath only a notion of the gospel, and some seeming holiness, but wants gospel faith: such are called foolish virgins, (Matt. xxv. 2, 3,) to whom Christ will say in that day, "Verily, I know you not." Add hereto, those that think it enough to confess Christ with their mouths, and profess that they know God, but deny him in their works; such, notwithstanding all their profession, shall, if they so continue, perish eternally, being abominable, disobedient, and to every good work reprobate, or void of judgment, that is, ignorant. (Tit. i. 16.)

(3.) The legal righteous man or woman, though they walk blameless, as touching the righteousness that is in the law: for they being ignorant of God's righteousness, go about to establish their own righteousness, as reading, hearing sermons, prayers, public or private, peaceableness with their neighbours, fasting, alms, good works, as they count them, just dealings, abstinence from the grosser pollutions of the world, stricter obedience to the commandments of the first and second table; all which, with many other things, may be comprehended in their own righteousness, and it is grounded on their ignorance, and goes on in rebellion; and such ignorant persons shall in that day perish, not submitting through ignorance to

the righteousness of God, (Rom. x. 3, compared with Luke xix. 27;) where Christ saith, that when he shall come the second time, he will command those his enemies, who submitted not themselves to him, who is called the righteousness of God, (Isa. xlv. 13,) or would not have him to reign over them, to be slain before his face.

(4.) Those whose hearts are set upon the world, and follow the alluring persuasions of it; the Lord calls such fools, (Luke xii. 20, and Prov. vii. 7,) who go after it (viz. the world, held forth by a similitude of a woman with the attire of a harlot) as an ox to the slaughter, or a fool to the correction of the stocks, till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life: and knows not, mark, it is through ignorance. (ver. 23.)

5. A fit end of Christ's coming, is that his righteous ones might shine as the sun in the glory, or kingdom of their Father. (Matt. xiii. 43.) There are many things that do hinder the people of God from shining forth as the sun now.

As, first, they have a body of death, which makes them fetch many a groan in their journey to Canaan. (Rom. vii. 24. 2 Cor. v. 2.) They meet with many a sad temptation, which also makes them in heaviness many a time. (1 Pet. i. 6.) They have also many other things that do hinder their shining now; but then the body of death shall be left off. My meaning is, that sin shall be no more in the natures of God's people then: their bodies, that are now so vile, shall then be made like unto the glorious body of the Son of God, "who shall change our vile body, that it may be like unto his glorious body, according to the working, whereby he is able to subdue all things unto himself." (Phil. iii. 21.)

6. Another end of Christ's coming shall be to take an account of his children, how they have laid out their talents that he hath committed to their trust. (Matt. xxv. 19. Rom. xiv. 12. 2 Cor. v. 10.)

7. Another end of his coming is, to set up his kingdom, which will be glorious indeed at his appearing. (2 Tim. iv. 1. Rom. viii. 19—21.) I do but touch these things, because I would hasten towards a conclusion: many other things might have been spoken to, but at this time I shall forbear.

But you will say, Who shall stand when he appears? Why, I told you before, that "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." (Ps. i. 5.) Let him be close or profane, as I told you even now, all shall be laid open, all shall be made manifest, all shall come into judgment.

Ah, poor soul! It is not then thy brave words will save thee; it is not thine eloquent tongue that will then do thee any good; if thou be without the wedding garment thou wilt be speechless, as in Matt. xxii. 12. But thou that art a converted person, shalt stand in the judgment; thou that art born

again shalt enter into the kingdom, and none else. (John iii. 5. Rev. xxi. 27.)

But how shall I know that I am born again?

Ans. (1.) Why, if thou art born again, then thou knowest that thou wast not born a Christian at first. (Eph. ii. 1—3.) "You hath he quickened, who were dead in trespasses and sins."

(2.) Thou knowest that once thou hadst no faith in the Lord Jesus; and wert convinced of sin because thou didst not believe in the Son of Mary. (John xvi. 9.)

(3.) Thou seest all true joy through the blood and righteousness of the Son of Mary. (1 Cor. xv. 57. Rom. vii. 25.)

(4.) Art thou born again? Then thou canst not be quiet till thou seest God smile, and lift up the light of his countenance upon thee, (2 Cor. iv. 6. Ps. iv. 6.) and that through the face of the Son of Mary, the Son of God.

(5.) Thou knowest that God hath given thee thy faith. (Phil. i. 29. Eph. ii. 8.)

(6.) Art thou born again? Then thou knowest that the doctrine of the Son of Mary the Virgin is a right doctrine. (2 John 9.)

(7.) Then also thou lookest for the personal appearing of the Son of Mary from heaven in the clouds, (Rev. i. 7,) the second time. (Heb. ix. 28.)

These things, though plain, yet if the Lord set them home upon thy conscience, may be profitable both to thee and me. Therefore let us examine the matter a little. And,

1. Thou thinkest that thou art a Christian; thou shouldest be sorry else. Well, but when did God show thee that thou wert no Christian? When didst thou see that? and in the light of the Spirit of Christ, see that thou wert under the wrath of God because of original sin? (Rom. v. 12.) Nay, dost thou know what original sin means? Is it not the least in thy thoughts? And dost thou not rejoice in secret, that thou art the same that thou ever wert? If so, then know for certain that the wrath of God to this very day abideth on thee. (John iii. 36.) And if so, then thou art one of these that will fall in the judgment, except thou art born again, and made a new creature. (2 Cor. v. 17.)

2. But, thou thinkest that thou hast been born again; 'tis well if thou hast; but lest thou shouldest deceive thy poor soul, I pray thee consider, when did the Spirit of the Lord Jesus show thee that thou hadst no faith in thee by nature? And when did the Spirit of Christ convince thee of sin, because thou didst not believe in him? It may be thou hast been convinced of sins against the law, by the law and thine own conscience, as the Pharisees were. (John viii. 9, and Rom. iii. 20.) Ay, but when didst thou see thyself a lost creature for want of faith in the Son of Mary? If not, thou hast not been savingly convinced by the Spirit of Christ; for that when it convinceth effectually of sin, it convinceth of unbelief; though thou hast been never so much convinced of sins

against the law, if thou hast not seen thyself under the power and dominion, guilt and punishment of sin, because thou didst not believe in Christ, thou hast not yet been savingly convinced; for that's one work of the Spirit to convince of sin. "Because they believe not on me," saith Jesus the Son of Mary, who was espoused to Joseph the carpenter. But, on the contrary, dost thou not say in thy heart, thou never hadst thy faith to seek, but hast always believed with as good a faith as any one alive? If so, then know for certain that thou hast no faith of the operation of God in thee, according to God's ordinary working; and if so, then know that if the Son of Man should come to judge the world at this moment of time, that thou with all thy faith (thou thinkest thou hast) wouldest fall in the judgment. (2 Thess. ii. 12.)

3. Art thou born again? Then thou seest that thy great sin was want of faith in the Son of Mary. Then thou seest that it is he that was sent of God to die for the sins of the world, (John i. 29; iii. 16—19. Acts xiii. 38, 39;) and that thou art complete in him, without any works of the law. (Rom. iv. 5.) Then thou rejoicest in Christ Jesus, and puttest no confidence in the flesh, (Phil. iii. 3;) yet thou rejoicest in knowing that his flesh is meat indeed, and his blood is drink indeed, (John vi. 55,) out of which thou wouldest very willingly make thy life all thy days; out of his birth, obedience, death, resurrection, ascension, and glorious intercession, now at the right hand of his Father, (Heb. vii. 24, 25;) but if thou art wavering in these things, know that thou art but a babe at the best, and, for ought thou knowest, God may cut thee off in thy unbelief, and cast thee into utter darkness, where there shall be weeping and wailing and gnashing of teeth.

4. Art thou born again? Then thou seest, all true peace and joy comes through the blood of the Son of Mary, and his righteousness, as in Rom. vii. 25, and 1 Cor. xv. 57. There are many poor souls that are taken up with raptures of joy, and false conceited consolation, (John xvi. 20,) which doth come from the devil, and their own deceitful hearts; but their joy shall be turned into mourning and sorrow of heart, (Luke vi. 24, 25;) but thou that art a Christian indeed, and not in word only, rejoicest in Christ Jesus the Son of Mary; yea, though now you see him not, yet believing, you rejoice with joy unspeakable and full of glory. (1 Pet. i. 8.) And these two things are the fruits of thy faith and of thy joy.

(1.) The Lord Jesus Christ is very precious unto thee. (1 Pet. ii. 7.)

(2.) Thou dost purify thine heart by this faith, and the power of the Spirit of Christ, which thou hast received into thy soul. (Rom. viii. 13. Acts xv. 9. 1 John iii. 3.) But if thy guilt of sin goes off, and convictions go off any other way than by the blood and righteousness of the man Christ Jesus, thy guilt goes off not right, but wrong, and thy latter end will be a very bitter end without

faith and repentance; for it is his blood through which all true peace comes, (Col. i. 20;) and there is no other name under heaven given among men, whereby we should be saved, but by the Lord Jesus of Nazareth. (Acts iv. 10—12 compared together.)

5. Art thou born again? Then thou canst not be quiet till thou dost see God lift up the light of his countenance upon thee; yea, thou hast such a desire after the light of God's countenance, that all the glory, riches, honour, pleasure, profits, &c., of this world will not satisfy, till thou dost see God to be a reconciled Father to thee in the Lord Jesus Christ, as it is Ps. iv. 6. John xiv. 8. Ps. xxxv. 3. Then thou wilt not be quiet till thou dost hear from the Son of Mary, which is the Lord of glory, (2 Cor. xii. 9. 1 Cor. ii. 8,) such a voice as this, "Son, be of good cheer, thy sins are forgiven thee;" and "My grace is sufficient for thee." But if thou canst content thyself with any thing below this, thou wilt, when all comes to all, be found but a rotten-hearted professor, who will have thy portion among the slothful ones, who will fall in the judgment of the Son of man, when he comes in flaming fire with his mighty angels. (2 Thess. i. 8.)

6. Art thou born again? Then thou knowest that God hath given thee thy faith that thou hast in his Son. Then thou art to say through grace, There was a time in which I had no faith; there was a time in which I could not believe in the Son of God for eternal life. But "God, who is rich in mercy, for his great love wherewith he loved me, even when I was dead in sins," and unbelief, which is the greatest, "hath quickened me together with Christ. By grace I am saved," (Eph. ii. 4, 5) "through faith." (ver. 8.)

7. Art thou born again? Then thou knowest that the doctrine of the Son of God, the Son of Mary, is a right doctrine, which is this:

First, that the Son of God, which was with his Father before the world was, (John i. 1; xvii. 5,) came into the world in the fulness of time, and was made in the likeness of man, (Phil. ii. 7,) being made of a woman or virgin, made under the law, to redeem them that were under the law. (Gal. iv. 4.) And that was done in this wise. What the law could not do, in that it was weak through the flesh, that is, through our flesh, God sending his own Son in likeness of sinful flesh, and for sin, condemned sin in the flesh, that is, condemned him in the flesh for the sins of poor sinners. For this, compare Rom. viii. 3, and 2 Cor. v. 21, with Gal. iii. 13, and it will appear clearly to be the truth of God. Also, that this Son of God, which is the true God, as well as the Son of Mary, did bear our sins in his own body on the tree, (1 Pet. ii. 24,) and did spill his own blood, which is also the blood of God, (Acts xx. 28;) that he died, and was laid in Joseph's sepulchre, (John xix. 38—42,) and rose again the third day, (Acts x. 40;) that very man, (Luke xxiv. 39—45;) and ascended up

into heaven in a cloud, (Acts i. 9—11,) and there ever lives to make intercession for us; that very man, (Heb. vii. 24, 25; viii. 3; x. 12.)

8. And, in the last place, if thou art a Christian, then thou lookest for that very Jesus again whom the Jews did crucify, (John xix.) whom God raised again, as it is 1 Thess. i. 10. I say, thou lookest, thou waitest, thou hastenest after the coming of this Lord Jesus, which doth deliver thee from the wrath to come. (2 Pet. iii. 10—12. Heb. ix. 26—28. 1 Thess. i. 10.) Yea, thou knowest, that this very man shall so come in like manner, as his disciples did see him go into heaven, which was a very man. (Luke xxiv. 39, compared with ver. 50, 51 of the same chapter.) Yea, in a cloud he went away from his disciples, and in the clouds he shall come again, (Rev. i. 7,) to judge all that are in their graves, (John v. 28, 29. Dan. xii. 2,) and shall receive all that look for, and love his second coming, to himself. (Heb. ix. 27, 28.) And they shall be for ever with him. (1 Thess. iv. 16, 17.) But the wicked shall be cast into eternal damnation. (Matt. xxv. 46.) These things, I say, if thou be a Christian indeed, thou believest, and ownest, and the faith of them doth purify thy heart, (1 John iii. 3,) and wean thee from this world, and the things thereof; and if it is not from this principle, that is, if thy obedience do not flow from this faith, which is the faith of God's elect, as I have proved at large, thy obedience, thy zeal, thy self-denial, thy holiness, righteousness, yea, all that thou canst do, is but sin in the sight of the great God of heaven and earth. (Heb. xi. 6. Rom. xiv. 23.) For all true sanctification comes through the name of the Lord Jesus Christ, by the operation of the Spirit of God. (1 Cor. vi. 11.) "But ye are washed; but ye are sanctified; but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God." And in Cant. i. 3, "Thy name is as an ointment poured forth, therefore do the virgins love thee."

Well, then, seeing this is a truth of so great concernment, I beseech you seek to be thoroughly rooted into it by faith. And that thou mayest so be, examine thy heart; yea, beg of God to help thee to examine it, and to throw out all that fancy that thou takest instead of faith; also throw away all thine own wisdom; yea, thy own righteousness also, and come to God in the name of the Son of Mary, which is the Son of God, and beg faith of him, true faith, the faith of the operation of God; such a faith as he gives to his own elect, which will show thee clearly of these things; so that thou shalt not deceive thyself with a fancy of them; and the advantages will be many.

1. It will comfort thy heart against persecutions, temptations, and cross providences, as also James saith to his persecuted brethren: "Be patient, my brethren," saith he, "establish your hearts, for the coming of the Lord draws nigh." (Jam. v. 8.)

2. It will, through grace, wean thy heart and affections abundantly from this world, and the

things therein. "Who is he that overcometh the world," saith John, "but he that believes that Jesus is the Son of God?" (1 John v. 5.) Who is he also that purifies his heart, but he that looketh for the second coming of Christ from heaven (as in 1 John iii. 3, compared with 2 Pet. iii. 10, 11,) to judge the world?

3. Hereby thou wilt be able to judge of all doctrines whatsoever; though they come never so nigh the truth, yet if they be not indeed the very truth, thou wilt find them and their doctrine liars. (Rev. ii. 2. 1 Cor. ii. 15.)

4. If thou beest thoroughly set down in this doctrine, even in the faith of this doctrine which I have held forth unto thee, thou wilt not be taken with any other doctrine whatsoever. What is the reason, I pray you, that there are so many giddy-headed professors in these days, that do stagger to and fro like a company of drunkards, but this, they were never sealed in the doctrine of the Father and the Son? They were never enabled to believe that that child that was born of the Virgin Mary was the Mighty God. (Isa. ix. 6.) No, saith Christ, he that is built upon this rock, (meaning the faith of himself, which is to believe that the Son of Mary is the Christ of God, Matt. xvi. 16,) the gates of hell shall not prevail against him. (ver. 18.)

5. The faith of this doctrine will make thee labour in the work of God in the world. Oh, it will live thy heart in the work of the Lord, especially if thou livest in the faith of thy interest in Christ; it will make thee labour to be found watching when thy Lord shall return from the wedding; that when he doth come, thou mayest open to him immediately. (Luke xii. 35, 36.)

Now seeing the coming of the Lord Jesus Christ is so nigh, even at the doors, what doth this speak to all sorts of people under heaven but this?

1. To see whether they have oil in their lamps or not; that is, to search and see, whether the Spirit of the man Christ Jesus be in them or no; for he that hath not the Spirit of Christ in him, is none of Christ's. (Rom. viii. 9.) Thou that hast not the Spirit of Christ in thee, why, at that day, let thy profession be what it will, he will say to thee, "Depart, I know you not." (Matt. xxv.) And if so, then thy latter end will be worse than thy beginning, as in 2 Pet. ii. 20.

2. Then what will become of all the profane, ignorant, scoffers, self-righteous, proud, bastard-professors in the world? If the children of God shall "scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. iv. 18.)

3. Then what will become of all those that creep into the society of God's people without a wedding garment on? Why, it will be said unto them, Friends, how came you hither? Take them, and bind them hand and foot, and cast them into utter darkness; "there shall be weeping and gnashing of teeth." (Matt. xxii. 11—13.)

4. Then what will become of all those that mock at the second coming of the man Christ, as do the Ranters, Quakers, drunkards, and the like? Why, read their doom in Matt. xxiv. 50, 51: "The Lord of that or these servants shall come in a day when they look not for him, and in an hour that they are not aware of, and shall cut them asunder, and appoint them their portion with hypocrites;" and "there shall be weeping and gnashing of teeth."

5. Then what doth this speak to the Lord's own people? Surely this, that they should be in a watchful posture. (Mark xiii. 37.)

(1.) Watch therefore over your own hearts, lest they should be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares; for as a snare shall it come upon all the dwellers upon the face of the earth, as it is in Luke xxi. 34—36.

(2.) Watch over the devil's temptations. Oh, have a care, in the first place, lest by any means, as the serpent beguiled Eve, so your minds should be corrupted from the simplicity that is in Christ: and the rather, because at this day he is very busy with his doctrines and his ministers; trying all ways, if by any means he might deceive you with fair speeches, and enticing carriages; with a fair show in the flesh, yet denying the Lord, and refusing to be justified by the blood of Jesus, the Son of Mary, the Son of God. Watch, I say, over the devil touching doctrines, for he labours as much this way as any way; for he knows if he can but get you to lay a rotten foundation, he is sure of you, live as godly in your conceit as you will, and therefore it is worth your observation, in that 24th of Matthew, when Christ is speaking of the signs of his coming, he breaks forth with a warning word to his disciples, to beware of false teachers, (ver. 4:) the very first word that he answers to a question that his disciples put to him is this, "Take heed that no man deceive you." Again, (ver. 11,) "And many false prophets shall arise, and shall deceive many." And in ver. 24, he saith again, "For there shall come, or arise, false Christs and false prophets, and shall show signs and wonders, insomuch that, if it were possible, they should deceive the very elect."

(3.) Take heed that he doth not deceive you in point of worship, that he make you not slight any of the ordinances of God; for if he do, he will quickly make way for another temptation.

(4.) Take heed that you also have not your lamps to trim when the bridegroom comes; if you have, you may peradventure be ashamed and blush before him at his coming. (1 John ii. last ver.) Therefore content not yourselves with a profession of Christ, and no more, for the devil may deceive, yea, doth deceive a professing people many times. And if he will deceive a professing generation, he must come in this manner: first, under the name of Christ; secondly, with a fair show in the flesh of outward holiness, (Gal. vi. 12); thirdly, he

must come "with good words" and speeches. (Rom. xvi. 18.) Now though he come to drunkards, swearers, whoremongers, thieves, liars, murderers, and covetous persons, in his black colours; yet if he will come to deceive a professing party, he must appear like an angel of light. And the reason why souls are deceived by him in these his appearances, is because they are not able to distinguish betwixt the law and the gospel, the convictions of conscience by the law only, and convictions by the Spirit, but do, though they profess the Lord Jesus, give ear to every wind of doctrine, and being unstable, as Peter saith, do fall into the temptations of the devil, in wresting the Scriptures to their own destruction. (2 Pet. iii. 16.)

6. In a word, you that have not yet laid hold on the Lord Jesus Christ for eternal life, lay hold upon him, upon his righteousness, blood, resurrection, ascension, intercession, and wait for his second coming to "judge the world in righteousness." (Acts xvii. 31.) And you that have laid hold, I say to you, lay faster hold on your Lord Jesus; "Whoso hath ears to hear, let him hear." (Matt. xiii. 43.)

Now, that thou mayest the more clearly understand my faith in the doctrine of God's dear Son, I have thought good to hold forth again the doctrine of the former treatise by way of question and answer, as followeth.

Quest. Seeing there are many false Christs gone out into the world, according as was prophesied of in former times, (Matt. xxiv. 5, 23,) by the Lord himself; and seeing, if we be saved, we must be saved by a Christ; for he that misses of him, saith the Scriptures, cannot be saved, because there is no way to come to the Father but by him, as it is written, John xiv. 6. Acts iv. 12; how, therefore, is the knowledge of the true Christ to be attained unto, that we may be saved by him?

Ans. Indeed, to know Christ, God's Christ, is, as the Scripture saith, the one thing necessary, (Luke x. 42,) without which all other things will avail nothing: and therefore I shall, according to the Scriptures, (1.) Tell you what God's Christ is. And, (2.) How the knowledge of him is attained unto.

And therefore, first, God's Christ is true God, and true man. That he is true God, is manifest by that scripture in Isa. ix. 6, where it is said, "To us a child is born, to us a Son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Also, 1 John v. 20: "And we are in him that is true," saith the Apostle, "even in his Son Jesus Christ." "This is the true God, and eternal life." (See Heb. i. 8. John i. 12. Rom. ix. 5. John xx. 28.)

But, secondly, That he is true man, see again Isa. ix. 6; where it is said, "Unto us a child is born, unto us a Son is given;" and compare it

with Matt. i. 21, where it is said, "And she shall bring forth a Son, and thou shalt call his name Jesus, for he shall save his people from their sins." (See John i. 14.) "And the word was made flesh." (1 Tim. iii. 16.) "God was manifest in the flesh." These two scriptures are expounded by Heb. ii. 14, where it is said, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same," that is, of flesh and blood; see Rom. viii. 3, and compare it with Luke xxiv. 39, where Christ saith, "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have." And he doth often call himself by the name of the Son of man, (Matt. xxiv. ; xvi. 13,) to signify that he is very man, as well as very God.

Quest. But why was he true God and true man?

Ans. He was true man, because man had offended, and justice required that man should suffer and make satisfaction; and so it is written, 1 Cor. xv. 21: "For since by man came death, by man came also the resurrection of the dead." And again, "All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all." And in 1 Pet. ii. 24, where that 53rd of Isaiah is mentioned, he saith, "Who his own self bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness, by whose stripes ye were healed." And again, God did prepare this body, the human nature of Christ, that it should be a sacrifice for sins, "wherefore he saith, Sacrifices and offerings," that is, such as were offered by the law of Moses, "thou wouldest not have; but a body hast thou prepared me." (Heb. x. 5.) In this body which God had prepared for him, which he took of the Virgin, (Gal. iv. 4,) in this he did bear all the sins of all his elect. (1 Pet. ii. 24.)

And he must needs be true God, because it was an infinite God that was transgressed against, and justice required an infinite satisfaction, and therefore he must be infinite that must give this satisfaction, or else justice could not be satisfied; and so it was written, where the Apostle is telling the pastors of the church of Ephesus by what they were redeemed, he tells them, that God did purchase them "with his own blood." (Acts xx. 28.) See 1 John iii. 16, where he saith, "Herein perceive we the love of God, in that he laid down his life for us." Not in his divine, but in his human nature; for, as I said before, God's Christ was of both natures. (Isa. ix. 6. Rom. ix. 5. 1 John v. 20. John i. 1—14.) True God and true man, and the divine nature did enable him to undergo in his human nature all that sin, curse, and wrath that was laid upon him for us; and to overcome, and obtain eternal redemption for us. (Heb. ix. 24.)

Quest. How did this Christ bring in redemption for man?

Ans. Why, 1. Man broke the law of God; but this man did fulfil it again, and became the end of

it "for righteousness to every one that believeth." (Rom. x. 4.)

2. Man was foiled and overcome by the devil; but this Man Christ did overcome him again, (Luke iv. Heb. ii. 14, 15,) and that for us.

3. Man did lose the glory of God, but this Man hath obtained it again.

4. Man by sin lost eternal salvation; but this Man by his own blood hath obtained it again for him. (Heb. ix. 12.)

5. Man by sin brought death into the world; but Jesus Christ that Man hath destroyed it again, (Heb. ii. 14, compared with Hosea xiii. 14,) and brought in life and immortality. (2 Tim. i. 10. Rom. v. 15.)

Quest. But how are we justified by this Man's obedience?

Ans. All our iniquities were laid upon him. (Isa. liii. 6, 8, 11, 12.) And his righteousness is bestowed on us, if we believe; as it is written, "Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe." And this is it which Paul so much sought after, when he saith, "Yea, doubtless, and I count all things loss, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness of God by faith." (Phil. iii. 8, 9.)

Quest. How do men come by this righteousness and everlasting life?

Ans. By faith men lay hold upon it, and apply it to their own souls in particular. (Gal. ii. 20.) For it is by faith they are justified, as also saith the Scripture. (Rom. v. 1.) That his faith lays hold on and applies that which this Christ of God hath done, and is a doing, and owns it as his own.

Quest. What is this faith that doth justify the sinner?

Ans. It is a gift, (Eph. ii. 8,) fruit, (Gal. v. 22,) or work, (1 Thess. ii. 7,) of the Spirit of God, whereby a soul is enabled, under a sight of his sins and wretched estate, to lay hold on the birth, righteousness, blood, death, resurrection, ascension and intercession of the Lord Jesus Christ, and, by the assistance of the Spirit, whereby it is wrought, to apply all the virtue, life, and merit of what hath been done and suffered, or is a doing by the same Lord Jesus Christ, to its own self in particular, (Gal. ii. 20. Rom. vii. 24, 25,) as if itself had really done all that the Lord Jesus hath done. I do not say that the soul doth anything for justification, but it doth know, that whatsoever Jesus Christ hath done in point of justification, is given to, and bestowed upon it, (Rom. iii. 22;) and God finding the soul in him, that is, in Christ, doth "justify it from all things from which it could not be justified by the law of Moses." (Acts xiii. 39.)

Quest. Well, but is there no way to come to the Father of mercies but by this Man that was born of the Virgin? Is there no way to come to God but by the faith of him?

Ans. No, "there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.) And Jesus himself, that was born of the Virgin Mary, said, "I am the way, the truth, and the life: no man cometh to the Father but by me." (John xiv. 6.)

Quest. And where is this Man that was born of the Virgin, that we may come to the Father by him?

Ans. He ascended away from his disciples in a cloud into heaven, as we may read, Acts i. 9—11.

Quest. What doth he there?

Ans. He ever lives to make intercession for all that come unto God by him. (Heb. vii. 25.) That is, they shall come out of themselves to him, and venture their souls on what he did and suffered when he was on earth, and is doing now in heaven; shall certainly be saved: for he ever lives to save them that do thus come to the Father by him. And it is because he spilt his blood for all that shall by the faith of God's elect lay hold upon him. And thus it is written, where he said, "We are justified freely by his grace, through the redemption that is in Christ Jesus;" (mark it,) "whom God hath set forth to be a propitiation, through faith in his blood; to declare his righteousness, that is, to declare God's righteousness, for the remission of sins that are past, through the forbearance of God;" to declare, I say, at this time, his righteousness, that he might be just, and the justifier of him that believeth (or layeth hold) on Jesus. (Rom. iii. 24—26.)

Quest. But did this Man rise again from the dead, that very man, with that very body wherewith he was crucified? for you do seem, as I conceive, to hold forth so much by these your expressions.

Ans. Why do you doubt of it?

Quest. Do you believe it?

Ans. Yes, by the grace of the Lord Jesus Christ, for he hath enabled me so to do.

Quest. And can you prove it by the Scripture?

Ans. Yes.

Quest. How?

Ans. First, from that scripture in Luke xxiv. 37—41, where Christ himself, after he was crucified, appeared to his disciples, who having seen him, supposed they had seen a spirit. But he said, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself, and do not think you see a spirit; handle me, and see; for a spirit hath not flesh and bones as you see me have. This he spake after he was crucified, (Luke xxiii. 33,) and buried, (ver. 53,) and rose again from the dead, (chap. xxiv. 6, 7.) Many other scriptures could I give for the proof hereof, as Acts x. 40, 41; xiii. 30, 31. 1 Thess. i. 10; only read Acts ii. 29—32, where the Apostle proveth the same, bringing in the words of the prophet David for a testimony thereof, saying, He, "being a prophet, and knowing that God had sworn with an oath to

him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, (saith,) he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Mark it, his flesh did see no corruption. (ver. 31.) But if he had not risen again, his flesh had seen corruption. But he rose again from the dead, that very man, that very body; for his flesh did see no corruption.

Quest. Why did he rise again from the dead with that very body?

Ans. 1. Because it was not possible he should be holden of death.

2. Because in his human nature he suffered for sin, (Acts ii. 24;) and if he had not recovered himself from that very curse, even from under death, and all other things that lay on him, which he had through the sins of his children subjected himself unto, he had not overcome sin, hell, death, the law, and the devil; but had been overcome by them; and if so, then had not redemption been obtained for sinners; for it was at his resurrection from the dead that God said unto him, "Thou art my Son, this day have I begotten thee." As saith the Apostle, "And we declare unto you glad tidings, how that the promise made unto the fathers, God had fulfilled the same unto us their children, in that he hath raised up Jesus again." As it is written in the second Psalm, "Thou art my Son, this day have I begotten thee." (Acts xiii. 30—36.) And it is this, namely, the resurrection of that Man from the dead, that doth give us ground of hope; as in 1 Pet. i. 3, where he saith, He "hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead."

3. Because God intends to redeem the bodies of his saints out of their graves in which they have lain many a year, (John v. 28, 29. Rom. viii. 23. 1 Cor. xv. 52,) and to possess them with his own glory; and when this comes to pass, then shall that scripture be fulfilled, that saith, He "shall change our vile body, that it may be fashioned like to his glorious body, according to the working (of his mighty power) whereby he is able to subdue all things to himself." (Phil. ii. 21.) And he hath given us assurance thereof, in that he hath raised up Jesus our Lord again from the dead. (Acts xvii. 31.)

Quest. But do you think that these our bodies that we do carry about with us in this world, after that they are dead and buried, and rotten, shall rise again out of those graves into which they are laid; when the scripture saith, Flesh and blood shall not inherit the kingdom of God? (1 Cor. xv. 50.)

Ans. Flesh in Scripture is taken more ways than one: as,

First, it is taken for the works of the law; where the Apostle saith, "Received ye the Spirit by the works of the law, or by the hearing of

faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" By flesh here he means the law; as is clear, if you compare Gal. iii. 2, 3, with ver. 10—12. Again, sometimes flesh is taken for sins, Rom. viii. 1, 5. And sometimes it is taken for the bodies of the saints, as subject to distempers, to pain, sickness, corruptions, to death, by reason of sin, (2 Cor. iv. 11; vii. 5.) Now the Apostle, in that place where he saith, "Flesh and blood shall not inherit the kingdom of heaven, or of God," his meaning is, sinful flesh and blood, or the sin, with any imperfection that is in the bodies of the saints, shall not inherit the kingdom; and that you shall find to be the mind of the Holy Ghost, if you read with understanding the latter end of the same verse, where he saith, "Neither doth corruption inherit incorruption." That is, sin, or any imperfection of the body, shall not inherit eternal life; for, saith he, in ver. 53: "This corruptible must put on incorruption, and this mortal must put on immortality." Mark here, I pray you, though he saith, "Flesh and blood shall not inherit the kingdom of God;" yet he saith, "This corruptible must put on incorruption." For the trump shall blow, and the dead shall be raised, as Christ saith, "They that are in the graves shall hear his voice," (John v. 28,) and shall come forth of their graves incorruptible, (1 Cor. xv. 52,) and shall "all appear before the judgment-seat of Christ." (2 Cor. v. 10. Rev. xii. 12, 13.) See also that scripture, Phil. iii. 20, 21, where the Apostle saith, He waited for Christ the Saviour from heaven. And what shall he do when he comes? why, He "shall change our vile body." Mark it, it must be our vile body that must be changed. But if it be changed, then how can it be the same? not the same in respect of sin, or bodily infirmities, but the very same in respect of substance: for, saith he, it is our vile body that must be changed; and it is the very same, it shall be "fashioned like to his glorious body." And if you ask, How is it possible that this should be done? he answers, "According to the working whereby he is able to subdue all things unto himself." (Phil. iii. 21.)

Quest. But do you think this is certain? Methinks the Scriptures seemingly hold forth so much, yet I cannot believe it, for it is contrary to all reason.

Ans. Truly the Scriptures do not only hold forth so much seemingly, but they do most really and plainly hold out these things to all those that have received the Spirit of the Lord Jesus Christ. For it is it, and it alone, that can reveal these things. "For no man knows the things of God, but the Spirit of God." (1 Cor. ii. 11.) Now if thou wouldest know these things, thou must first receive the Spirit of the Son of God, without which thou canst not know so much as one of the fundamental truths of the gospel of our Lord Jesus Christ.

Quest. But there are those in our days, who

reject this doctrine that you lay down, concerning the Lord Jesus Christ, as you lay it down, and they are for a Christ within, for a cross within, for a resurrection and intercession within; and they do not hold, as you do, a Christ without, and a resurrection of Christ without, and intercession of Christ without; ay, and they have very much Scripture for that which they say too. And therefore what shall such as we do, that stand tottering and shaking in these distracted and dangerous times? For our poor souls are in very much doubt what way to take.

Ans. Therefore, I will speak a few words to you by way of discovery of the falsity of such opinions; and a word of direction, how you should understand the truth.

First. Therefore, he that cries up a Christ within, in opposition to a Christ without, that man, instead of having the Spirit of Christ in him, is possessed with a spirit of delusion; for where the Spirit of Christ is in truth, that Spirit causeth the soul to look to the Christ that was born of the Virgin for all justification; as it is written, "Howbeit, when he the Spirit of truth is come, he shall lead you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak; and he will shew you things to come." Mark the next verse; "He," saith the Son of the Virgin, "shall take of mine, and shall shew it unto you." (John xvi. 13, 14.) "He shall take of mine." What is that? Why, surely it is, he shall take of my godhead, my humanity, my birth, my righteousness, my blood, my death, my resurrection, my ascension and intercession, my kingly, priestly, and prophetic offices, and shall show you the life, merit, and value of them. And this was it which was revealed to Paul by the Holy Spirit, here spoken of, 1 Cor. xv. 1—8: "Moreover, brethren," saith he, "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." But what is this doctrine? Why, "I delivered to you first of all that which I also received." What was that? Why, "How that Christ died for our sins according to the Scriptures. And that he was buried, and that he rose again the third day according to the Scriptures," (there is his death and resurrection preached;) "and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once, of whom the greatest part remain unto this present, but some are fallen asleep. After that he was seen of James, then of all the Apostles. And last of all he was seen of me," saith Paul, "as of one born out of due time." This is it, I say, that the Spirit of truth doth hold forth to poor sinners, a Christ crucified without the gates of Jerusalem, (Luke xxiii. 33.) buried in Joseph's sepulchre, (ver. 53.) risen again the third day, (Luke xxiv. 6.) ascended away from his disciples in a cloud

into heaven, (as in Acts i. 9—11;) and there ever liveth, that very man, with that very body, to make intercession for all that receive him. (Heb. vii. 24, 25.) This is, I say, the doctrine of the Spirit of truth, whatsoever is the spirit of error.

Quest. But do not the Scriptures make mention of a Christ within? (2 Cor. xiii. 5. Col. i. 27.)

Ans. Yes. And he that hath not the Spirit of Christ is none of his. (Rom. viii. 9.) But he that hath it, is led out of himself by it; and, as I said before, it shows the soul what the blessed Son of the Virgin Mary hath done and suffered, and is a doing for it. Therefore hereby know we the Spirit of truth from the spirit of error. Every spirit that doth confess that Jesus Christ is come in the flesh is of God; that is, that spirit that doth confess, that Jesus Christ took flesh upon him, and in that flesh did bear our sins, (1 Pet. ii. 24. Col. i. 20—22. 1 Pet. iii. 18; iv. 1,) and after he was taken down from the cross and laid in a sepulchre, rose again from the dead; that very man, with that very body wherewith he was crucified: that spirit that doth believe and confess this, is of God, and is the blessed Spirit of Christ, whereof he spake when he was yet with his disciples touching his bodily presence: for "he," saith the Son of Mary, "shall glorify me, for he shall take of mine and show it to you." (John xvi. 13, 14.)

I have answered this already in my epistle to the first treatise. Therefore believe not every spirit, but try the spirits whether they be of God, for many false spirits and prophets are gone out into the world; therefore have a care how thou receivest the voice that speaks to thee, but try whether they are according to the truth of God's word, as it is written, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. viii. 20.)

1. Therefore try a little. Do they slight God's Christ, which is the Son of the Virgin? that spirit is of the devil. (1 Cor. xii. 3.)

2. Do they say that that blood of his which was shed without the gates of Jerusalem doth not wash away sin, yea, all sin from him that believes? That is a spirit of antichrist. (1 John i. 7.)

3. Do they say, that that man that was crucified without the gates of Jerusalem is not risen again, with that very body wherewith he was crucified, out of the sepulchre? (Luke xxiv. 38, 39.) That is a spirit of antichrist.

4. Do they say that that very man that was crucified with that very body, is not now in the presence of his Father, absent from his people touching his bodily presence, though present in Spirit? I say, whoever they be that say he is not there, they are of the devil: for the proof of this see Acts v. 30, 31, and compare it with Heb. vii. 24, 25. "The God of our fathers," saith the Apostle, "raised up Jesus." But what Jesus? "He whom ye slew," saith he to the Jews. "Him," the very same whom ye slew, "hath God exalted with his right hand to be a Prince and a

Saviour, to give repentance unto Israel, and forgiveness of sins."

And, indeed, here is my life, namely, the birth of this man, the righteousness of this man, the blood of this man, the death and resurrection of this man, the ascension and intercession of this man for me; and the second coming of this man to judge the world in righteousness. (Acts xvii 31.) I say, here is my life, if I see this by faith without me, through the operation of the Spirit within me: I am safe, I am at peace, I am comforted, I am encouraged, and I know that my comfort, peace, and encouragement is true, and given me from heaven, by the Father of mercies, through the Son of the Virgin Mary, (Matt. i. 21,) who is the way to the Father of mercies, (John xiv. 6,) who is able to save to the uttermost all that come to the Father by him, (Heb. vii. 25;) because he, that very man, with that very body wherewith he was crucified, is ascended into heaven, (Acts i. 9—11,) and there ever lives to make intercession for them that come to God by him. This is the rock, sinner, upon which, if thou be built, the gates of hell, nor Ranter, Quaker, sin, law, death, no, nor the devil himself, shall ever be able to prevail against thee. (Matt. xvi. 16—18.) And here I leave thee to the wisdom of the great God, who, if he hath chosen thee in his Son, and brought thee to him, and hath made thee by faith to lay hold on him, thou needest not fear the devil with his siftings, snares, wiles, and fiery darts, wherewith he doth destroy thousands; but mayest with the Apostle, if thou live in the power and life of the love of God towards thee, cry out, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord." (Rom. viii. 38, 39.)

And now, reader, if thou be a true Christian, I am sure that these be the things that appear to be the glorious substantial truths to thy soul, and thou dost not care for that comfort that doth not make this man, the Son of the Virgin, precious to thy soul, (1 Pet. ii. 7;) for thou knowest, that he that hath delivered thee from the wrath to come. (1 Thess. i. 10.) But as for you that are disobedient, except you mend your manners, you will stumble and fall backwards, and be broken, and snared, and taken, (Isa. xxviii. 13,) and wonder and perish because you believe not. (Acts xiii. 41.)

A few words more, and so I shall have done, and they are words of counsel to thee. Have a care thou receive not every Christ that is proffered to thee, though it may appear very excellent to thy foolish heart: for under the name Christ are men deceived, as it is written, "Many shall come in my name, saying, I am Christ, and shall deceive many." (Matt. xxiv. 5.) But have a care that thou receive that Christ that was born without

thee, fulfilled the law in his human nature without thee, spilt his blood without thee, is risen again and ascended without thee, and maketh intercession without thee: and that he, that very man that was born of the Virgin, will come again in the clouds without thee; and this truth must thou receive by that Spirit that he hath promised to send and give to them that ask him; and that shall dwell in thy heart, and shall show thee what the Son of Mary the Virgin, the Son of man, the Son

of God, the true God, hath in his body done for thy soul. (John xvi. 13, 14.) And if thou receive him in truth, then though thou do not boast, nor brag of thy holiness, as those painted hypocrites called Quakers do; yet thou wilt do more work for God in one hour, than they, even all of them, can do in all their lifetime.

Take my counsel, and the Lord Jesus Christ have mercy upon thy soul and body.

Farewell.

SOME QUESTIONS TO THE QUAKERS,

OR A FEW QUERIES TO THOSE WHO ARE POSSESSED WITH A SPIRIT OF DELUSION IN THIS GENERATION.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."—1 Pet. iii. 15. And I beseech you do it in sincerity.

1. If thou sayest that every one hath a measure of the Spirit of Jesus Christ within him, why saith the Scriptures that some are "sensual, having not the Spirit?" (Jude 19.) And when Christ tells his disciples of sending them the Spirit, he also saith, the world cannot receive it. (John xiv. 17.)

2. What is the church of God redeemed by, from the curse of the law? Is it by something that is done within them, or by something done without them? If thou answer, It is redeemed from the curse of the law by something that worketh in them: then I ask, Why did the man Christ Jesus hang upon the cross on Mount Calvary, without the gates of Jerusalem, for the sins of the people? And why do the Scriptures say, that through this man is preached to us the forgiveness of sins; that is, through his blood, (Eph. i. 7,) which was shed without the gates of Jerusalem? (Heb. xiii. 12.)

3. What scripture have you to prove that Christ is, or was crucified within you, dead within you, risen within you, and ascended within you?

4. Is that very man that was crucified on Mount Calvary between two thieves, whose name is Jesus, the Son of Mary, I say, is he the very Christ of God, yea, or no?

5. Is that very man, with that very body, within you, yea, or no?

6. Was that Jesus, that was born of the Virgin Mary, a real man of flesh and bones, after his resurrection from the dead out of Joseph's sepulchre, yea, or no? For the scripture saith he was, as in Luke xxiv. 39. If so, then did that man that said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have;" I say, did that man go away from his disciples, and not into them, in his body, as these scriptures declare,

Luke xxiv. 39, 40, compared with ver. 50, 51; also Acts i. 9—11; or did he with that body of flesh go into his disciples, as some fond dreamers think?

7. Hath that Christ that was with God the Father before the world was, no other body but his church? If you say so, as it is your wonted course, then again I ask you, what that was in which he did bear the sins of his children? If you answer, It was in his own body on the tree, for so saith the scripture, (1 Pet. ii. 24,) then I ask you further, whether that body in which he did bear our sins, (which is also called his own body,) was or is the church of God, yea, or no? Again, if you say he hath no body but the church, the saints, then I ask, what that was that was taken down from the cross, and laid into Joseph's sepulchre. (Luke xxiii. 51, 52.)

Now I know, that as Christ is the head of his church, so the church is the body of the head, which is Christ. But as Christ is the mediator between God and man, I say, as he is a mediator, so he is a man, (1 Tim. ii. 5,) and absent from his saints in the world, as is clear. (2 Cor. v. 6.) Therefore as he is mediator, and a man, so he hath a body that is absent from his church, which body is ascended from his disciples, above the clouds into heaven. If you say no, then I ask you, Did he leave the body behind him, which was born of the Virgin Mary, which walked up and down with his disciples in the world, was afterwards hanged upon the cross, buried, rose again from the dead, with which body he did eat, drink, and likewise walk with his disciples after his resurrection from the dead, and did bid his disciples see if he were not flesh and bones, yea, or no?

A VINDICATION OF GOSPEL TRUTHS OPENED,

ACCORDING TO THE SCRIPTURES;

AND THE OPPOSITION MADE AGAINST IT BY EDWARD BORROUGH, A PROFESSED QUAKER, BUT PROVED AN ENEMY TO THE TRUTH, EXAMINED AND CONFUTED BY THE WORD OF GOD.

And also, The things that were then laid down, and declared to the world by me, are a second time borne witness to, according to truth: with the answer of Edward Borrough to the Queries then laid down in my book reprov'd. And also, a plain Answer to his Queries, given in simplicity of soul; and is now also presented to the world, or who else may read, or hear them; to the end (if God will) that truth may be discovered thereby.

"I have found David a man after mine own heart, (saith God.) Of this man's seed hath God according to his promise raised up to Israel a Saviour, Jesus, (saith the Apostle.) . . . And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead. . . . And we declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same to us their children, in that he raised up Jesus again Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins. . . . And by him all that believe are justified from all things, from which they could not be justified by the Law of Moses.—ACTS xiii. 22—39.

TO THE READER.

SINCE it hath pleased the Lord to work in my soul by his Holy Spirit, and hath translated me in some measure from darkness to light, I have seen and heard that such things have been done by those who did once pretend themselves to be the servants of Jesus Christ, that it hath made me marvel: partly, while I have beheld the vile conversation of some, and also the seeming legal holiness of others, together with their damnable doctrine, which have, notwithstanding their professions, made shipwreck of the faith, both to themselves and their followers. I having had some insight into such things as these, was provok'd to publish a small treatise touching the fundamentals of religion, supposing that God might add his blessing thereto, both for the establishing of some, and the convincing of others; which things I doubt not but they have been accomplished, and will be still more and more. But as it was in former days, so it is now: that is, some in all former ages have been on foot in the world ready to oppose the truth. So it is now; there are certain men newly started up in our days, called Quakers, who have set themselves against the truth of our Lord Jesus Christ, and do in very deed deny that salvation was then obtained by him when he did hang on the cross without Jerusalem's gate. Now, these men do pretend that they do verily and truly profess the Lord Jesus Christ; but when it comes to the trial, and their principles be thoroughly weighed, the best that they do, is to take one truth and corrupt it, that they may thereby fight more stoutly against another. As, for instance,

First, they will own that salvation was obtained by Christ; this is truth, that salvation was obtained by Christ; but come close to the thing, and you will find that they corrupt the word, and only mean thus much: that salvation is wrought out by Christ as he is within; and by it, though not warranted by the Scripture, they will fight against

the truth; namely, that salvation was obtained for sinners by the Man that did hang on the cross on Mount Calvary between two thieves, called Jesus Christ: I say, by what he did then for sinners in his own person or body, which he took from the Virgin Mary, according to the word of God.

Second. They will own the doctrine of Christ within. This is truth, that Christ is within his saints: but this doctrine they will take to fight against the doctrine of Christ without, ascended from his disciples into heaven, by whom salvation was obtained; "neither is there salvation in any other." (Acts iv. 12.)

Third. They will own the resurrection of the saints, but their meaning is only thus much, that the saints are raised from the state of nature to a state of grace, and herewith they will fight against this truth; namely, the resurrection of the bodies of saints out of their graves, into which they were laid, some thousands, some hundreds of years before. And if they do say they do own the resurrection of the saints out of their graves, they do mean out of the grave of sin only, and nothing else.

Fourth. They will say, they do own the second coming of Christ to judge the world; but search them to the bottom, and you will find them only to own him in his coming in spirit, within, in opposition to the glorious coming of the Lord Jesus, the Son of Mary, from heaven in the clouds, with all his mighty angels, to raise the dead, and bring them to judgment, according to the Scripture. And so for the intercession of Christ, and the truths of the gospel; they only own them to be within; in opposition to the glorious intercession and mediation of the man Christ Jesus in his own person without, now in the presence of his Father, between us and him, pleading and making intercession for his children. These things, together with many more, I might mention, but now I forbear, knowing that none shall be lost, nor altogether carried

away by them, nor any heretics, but the sons of perdition. Now, that they might the better make their doctrine take place in the hearers, they endeavour to make a fair show in the flesh, that thereby they might now, as did their fathers in time past, compel and constrain them who are not by the Lord's right hand planted into the truth of Jesus, to follow their covered errors, as it is written, (Gal. vi. 12 :) "For as many as desire to make a fair show in the flesh," that is, according to works of the law, do "with good words and fair speeches deceive the hearts of the simple." (Rom. xvi. 18.) And indeed it doth clearly appear, that those that are carried away, are such as are not able to discern between fair speeches declared by heretics, and sound doctrine declared by the simple-hearted servants of Jesus.

I. Now, I shall lay down several grounds, not only why errors are broached in the world, but also why so many are carried away with them.

1. One ground why so many errors do from time to time come into the world, is because those that are not indeed of the planting of the Lord's right hand might be rooted out. (Matt. xv. 13.) Now these are many times carried away by deceivable doctrines: and truly in this our God hath both a care of his own glory, and of his church's welfare. For, first, should they not be swept away by some heresy or other, there might be great dishonour brought to his name by their continuing among his people: and, secondly, that he might take away such grievances as such may bring, had they continued still in the society of his children.

2. Another ground why the Lord doth suffer such errors to come into the world is, because those that are Christians indeed might be approved and appear. (1 Cor. xi. 19.) "For there must be heresies among you, that those that are approved may be made manifest." Should not the Lord go this way to work sometimes there would be many that would make people believe that they are Christians, and yet are not. And, again, that he might make it appear, that though there be heretics, yet he hath a people enabled by his Spirit to contradict and oppose them, and plead to the truth of our Lord Jesus Christ, and his glorious gospel against them.

3. Another ground why the Lord doth suffer, yea, even send delusions among the people, is, that those who were so idle and slothful as not to seek after the Lord Jesus Christ in sincerity, might be taken away, and violently possessed with error, and be made to run greedily after the same; that they might smart the more for their neglect of the truth. For always those who were lazy in seeking after the truth when it was proffered, and afterward hasty after the doctrine of devils, when that is declared to them, shall be sure to have their latter behaviour to rise up in judgment against them, in that when the truth was proffered to them they were idle and did not receive it, and yet when

delusion did proffer itself, they were industrious and labouring. Now mark, that they all might be damned who believe not the truth, but had pleasure in unrighteousness; because they received not the truth in the love of it, that they might be saved. And for this cause God shall send them strong delusions, that they might believe a lie, and be damned. (2 Thess. ii. 10—12.)

II. Now, in the second place, why so many are so easily carried away with errors in this day. The grounds are these that follow.

1. Because men count it enough to be professors of the truth, without seeking to be possessors of the same. Now, because men are but only professors of the truth, not having it in their hearts in reality, they are carried away with an error, if it come in never so little power more than the truth they profess. And this is the reason why so many are carried away with the errors that are broached in these days, because they have not indeed received the Lord Jesus by the revelation of the Spirit, and with power, but by the relation of others only; and so having no other witness to set them down withal but the history of the word, and the relation of others concerning the truths contained therein, though the knowledge of the truth this way should abundantly aggravate their damnation, yet they have not had the Spirit of the Lord to confirm these things effectually unto them, they are carried away with delusions.

2. Another reason why so many are carried away with delusions is, those differences that are among the children of God about smaller matters. Oh, friends! how is the hand of the enemy strengthened by our carnality: while one saith, I am of Paul; and another, I am of Apollos; many a poor soul is carried away with delusion. And why so? They are not satisfied that this is the truth, because the children are at difference among themselves about some outward things. And, again, it makes those that are not so desperately possessed with a spirit of delusion as are others, but are mere moral men, I say it makes them to say within themselves, and one to another, There are so many sects and judgments in the world, that we cannot tell which way to take. And, therefore, you that have the Spirit, pray that these things may cease, lest you blush for your folly at the appearing of Jesus our Lord.

3. The pride, covetousness, and impiety of hypocrites and carnal professors, are great stumbling-blocks to the poor world; and the cause why many at this day do drink down so greedily a deluding doctrine, and especially if it come with a garment of pretended holiness: but as for these, they shall go to their place in their time, with the curse of the Almighty poured out upon them, for their casting of stumbling-blocks before the simple by their loose conversations, if they do not hastily repent of their wickedness, and close in reality with our blessed Lord Jesus.

4. Another reason why delusions do so easily

take place in the hearts of the ignorant, is, because those that pretend to be their teachers do behave themselves so basely among them. And, indeed, I may say of these, as our Lord said of the Pharisees in another case, all the blood of the ignorant, from the beginning of the world, shall be laid to the charge of this generation. They that pretend they are sent of the Lord, and come, saying, Thus saith the Lord; we are the servants of the Lord, our commission is from the Lord, by succession, and the like, I say, these pretending themselves to be the preachers of truth, but are not, do by their loose conversation render the true doctrine of God, and his Son Jesus Christ, by whom the saints are saved, contemptible, and do give the adversary mighty encouragement to cry out against the truths of our Lord Jesus Christ, because of their wicked walking. Now shall not his soul be avenged on such a nation as this, who pretend to be teachers of the people in goodness, when as for the most part of them they are the men that at this day do so harden their hearers in their sins by giving them, even their hearers, such ill examples, that none goeth beyond them for impiety! As, for example, would a parishioner learn to be proud? he or she need look no farther than to the priest, his wife and family; for there is a notable pattern before them. Would the people learn to be wanton? they may also see a pattern among their teachers. Would they learn to be drunkards? they may also have that from some of their ministers; for indeed they are ministers in this, to minister ill examples to their congregations. Again, would the people learn to be covetous, they need but look to their minister, and they shall have a lively, or rather a deadly resemblance set before them, in both riding and running after great benefices and parsonages by night and by day. Nay, they among themselves will scramble for the same. I have seen, that so soon as a man hath but departed from his benefice, as he calls it, either by death or out of covetousness of a bigger; we have had one priest from this town, and another from that, so run for these tithe-cocks and handfulls of barley, as if it were their proper trade and calling to hunt after the same. Oh, wonderful impiety and ungodliness! are you not ashamed of your doings? If you say no, it is, perhaps, because you are given over of God to a reprobate mind. Read Rom. i. towards the end. As it was with them, so, it is to be feared, it is with many of you, who knowing the judgments of God, that they who do such things are worthy of death, not only do the same, but have, as I may so say, pleasure also in them that do them. And, now you that pretend to be the teachers of the people in verity and truth, though we know that some of you are not: is it a small thing with you, to set them you say are your flock such an example as this? Were ever the Pharisees so profane; to whom Christ said, Ye vipers, how can ye escape the damnation of hell? doth not the ground groan under you?

surely, it will favour you no more than it favoured your forerunners. Certainly the wrath of God lies heavy at your doors; it is but a very little while, and your recompense shall be upon your own head. And as for you that are indeed of God among them, though not of them; separate yourselves. Why should the righteous partake of the same plagues with the wicked? Oh, ye children of the harlot! I cannot well tell how to have done with you; your stain is so odious, and you are so senseless, as appears by your practices. But I shall at this time forbear, having in some measure discharged my conscience according to the truth against you; hoping if God do give me opportunity, and a fair call, that I shall a second time in this world give testimony against your filthy conversations, though now I shall say no more only this much: Be ashamed of your earthly-mindedness, if you can; and be converted, or else you shall never be healed.

Here might I also aggravate your sin by its several circumstances, but I shall rather forbear; supposing that you may entertain wrong and harsh thoughts of me, though I have spoken the truth; therefore I shall at this time rather keep silence, and wish you to amend, than to rake in your sores; for thereby would your stink go more abroad in the world: therefore I say, I forbear. And now to the reader, I beseech thee to have a care of thy soul, and look well to the welfare of it: and that you may do so, have a care what doctrine it is that thou receivest. Be not contented until thou in deed and in truth, in the light of the Spirit of Christ, see thy sins washed away in the blood of that Lamb, who did offer up himself a ransom on the cross on Mount Calvary, for the sins of thy soul and body, together with the rest of the saints of God.

And let not the legal holiness of the one, nor the loose, profane conversation of the other, beat thee off from pursuing after the truths of Jesus, as the truth is in Jesus, and so laid down in this my discourse. Neither let the plausibleness of the other beguile thy simple heart. And now to you that are carried away with the delusions at this day broached in the world, by the instruments of Satan, and that after a profession of the truth: I say to you, Turn again, if you can, peradventure there may be hope, and that you may escape that wrath which justly you have deserved. But if you shall still refuse the Lord that speaks now from heaven in mercy to you, you shall not hereafter escape the Lord, that in his own time will speak to you in his wrath, and vex you in his sore displeasure.

And now a few words to you that have indeed closed in with the Lord Jesus Christ, the Son of Mary; and they are these that follow. 1. Be of good cheer, all "your sins are forgiven you for his name's sake." (1 John ii. 12.) 2. Know, "he that hath begun the good work of his grace in you, will perfect it, even to the second coming of our Lord Jesus Christ." (Phil. i. 6.) 3. Know that

though your Lord Jesus, who is in you by his Spirit, be absent from you touching his bodily presence, yet he is not forgetful of you, but is preparing a place for you. (John xiv. 1—3.) 4. Consider, that he is also at this very present, in his very person, in the presence of his Father now in the heavens, praying and making intercession for you, that you may be brought safe to glory. (Heb. vii. 24.) “Father, I will,” saith he, “that those that thou hast given me may be where I am, that they may behold my glory.” (John xvii. 25.) 5. Know also, that he hath overcome in his own person, when he was in the world, devil, death, sin, hell, the curse of the law, the power of the grave, and all other evils, in the body of his flesh for you. (Heb. ii. 14.) 6. Believe, also, that while you are in the world all things shall fall out for your good at the end, whether they be temptations, doctrines of devils, workings of corruptions, all things shall fall out for your good, who love our precious Lord Jesus. (Rom. viii. 28.) 7. Be assured, that all your enemies shall very suddenly be under your feet, even Satan and all. (Rom. xvi. 20.) 8. Consider, that there shall no temptation befall you in the days of your pilgrimage, but God will enable you to bear it; ay, and make a way also for you to escape the destroying danger of it. (1 Cor. x. 13.) 9. When the time of your dissolution shall come, your Jesus will deal with you, as he did with blessed Lazarus, that is, he will send his angels to fetch your souls away to glory. (Luke xvi. 22.) 10. Believe also, and know assuredly that, at the last day, he will also raise your bodies out of their graves, and make them also for ever vessels of his glory. (Rom. viii. 23, comp. with John v. 28. 1 Thess. iv. 14—18.) 11. And, lastly, consider, that though now by the world, and heretics, you be counted as not worth the looking after; yet you have your day a-coming, when as the Divesses of this and all other ages would be glad if they might have but the least favour from you, one drop of cold water on the top of your fingers. Oh, you despised begging Lazaruses (as in Luke xvi. 24;) for the world, for all their stoutness, must be forced to come to judgment, before your Lord and you. (1 Cor. vi. 23.) “This honour have all his saints.” (Ps. cxlix. 9.)

Now seeing that these things be so, I beseech you by those the mercies of God, 1. That you do give up your bodies, as hands, tongue, strength, health, wealth, and all that you have and are, to the service of God, your God. (Rom. xii. 1.) 2. “Let your moderation in every thing be known to all men,” for “the Lord is at hand.” (Phil. iv. 5.) 3. Study to walk as like the Lord Jesus Christ as ever you can for your lives. (Matt. xi. 29.) 4. Let that you strive for, be the faith of the gospel of your precious Lord Jesus, (Phil. i. 27,) and not any earthly advantages. 5. “Let your conversation be as becometh the gospel.” (Phil. i. 27.) 6. Let your hearts be always in heaven, where our Lord Jesus is.

(Col. iii. 1—3.) 7. Forbear and forgive one another, in love, and with all your hearts, as God for Christ's sake hath forgiven you. (Eph. iv. 2.) 8. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matt. v. 16.) 9. You are the salt of the earth, have a care you lose not your savour. (Matt. v. 13.) 10. Be forward to distribute to those that are in want, for this is well-pleasing to your most glorious loving Father. (Heb. xiii. 16.) 11. Learn all one of another the things that are good, for this is the command of God, and also commendable in saints. (Phil. iii. 17.) 12. And lastly, O brethren, consider what the Lord hath done for you; he hath bought you, and paid for you with his blood, and he doth now also make it his business to pray for your safe conduct to glory. (Heb. vii. 25.) He hath delivered you from those that would have been your ruin, and hath promised to you everlasting life. Let the love of Christ constrain you, let the love of God win upon your souls. What! he that spared not his own Son, but delivered him up for us all: how shall he not with him freely give us all things! Hold out, my brethren, hold out, for you have but a little while to run. Hold fast unto the death, and Christ will give you a crown of life. (Rev. ii. 10.) Farewell, dear brethren; the mighty God of Jacob preserve and deliver you from every evil work; and all the days of our pilgrimage let us pray one for another, that our God would count us worthy of this rich and glorious calling, and fulfil all the good pleasure of his goodness, and the work of faith with power, to whom be glory now and ever.

And now, reader, before I make an end of this discourse, I think it meet to let thee understand, that though there hath been a book put forth by Edward Borrough, in seeming opposition to that of mine, called, *Some Gospel Truths opened according to the Scripture*, yet the substance of my discourse then published by me standeth uncontrolled by Scripture, as from him or others. I do not say, he doth not wrangle with them, but I say, he doth not by any one plain scripture contradict them.

As, for instance, 1. The first great thing that I do hold forth in that discourse, is this: That that babe that was born of the Virgin Mary, and that at that time did give satisfaction for sin, was the very Christ of God, and not a type of anything afterward to be revealed for the obtaining redemption for sinners within them. Which thing my adversary can find no ground in Scripture to build an opposition upon, see his book, p. 12; but is forced to confess it in word, though he do deny the very same in doctrine; see his book, p. 29, at his 6th query. And p. 26, where in answer to this question of mine, Why did the man Christ hang on the cross on Mount Calvary? all the answer he gives is this. Because they wickedly judged him to be a blasphemer; and as in their account, saith he, he died as an evil-doer. And this is all the ground he giveth: see his answer to

my second query in this my book, taken word for word as he laid them down.

2. The next thing I do prove in that book is, That that light which every one hath, is not the Spirit of Christ; because the Scripture saith, Some have it not. (Jude 19.) But Edward Burrough saith, It is given to every one; p. 18 of his book: and he saith, They have it within them too; p. 26 of his book, in answer to my first question, though he have no scripture to confirm the same, as I have had to contradict it. See his book.

3. The next thing I prove is, That Jesus Christ did fulfil the law in his own person without us for justification, and that his blood then shed hath washed away the sins of the children of God, as aforesaid. Which thing he would oppose, but finds no footing for his discourse. See his book, p. 12, where he saith, The law is not fulfilled (read the latter end of that page), contrary to Scripture, (Col. ii. 14. Rom. x. 4,) which saith, "He did fulfil all the law for justification for every one that believeth." Another thing I prove in that book is, That Christ is ascended into that heaven without, above the clouds and stars; and that I prove by eight several scripture demonstrations, of which not one is confuted by Scripture, though secretly in his book smitten against. Read his whole book.

4. The next thing I prove is, That the same Jesus that was born of Mary, laid in the manger, who is the Saviour, is at this day making intercession in that body he then took of Mary; which

thing also is not confuted by him by the Scripture; though cunningly smitten against in his discourse, where he saith, It is only necessary to salvation to preach Christ within, laying aside all that Christ did when he was in his own person in the world. See p. 29 of his book, Qu. 6.

5. Another truth I prove is, That the very same Jesus that was born of Mary, that very man, that was also hanged on the cross, will come the second time, and that shall be to save his children, and to judge the world at the last day, that great day of judgment. And though they will not own that he shall so come as he went away, which was a very man without; yet they could not at all by the Scripture contradict it. But the very sum of his discourses is a wrangling with the thing laid down, as a dog with a bone; but hath not, nor cannot by Scripture overcome the same. This have I written, that the reader into whose hand this book may come, may have the more certain information concerning the things before published by me, and also concerning the opposition made against them by the adversary. And here, because I am loth to be too tedious, I do conclude, and desire thy prayers to God for me, if thou be a Christian, that I may not only be preserved to the end in the faith of Jesus, but that God would enable me to be an earnest contender for the same, even to the last; and rest,

The servant of the Lord Jesus,

JOHN BUNYAN.

READER,—We, whose names are here under-written, having, through grace, some blessed faith and experience of the truths declared in this book, and knowing them so to be; having tried them by the Scriptures in the light of the Spirit, thought it our duty to bear witness thereunto together with our brother, desiring the blessing of God may go along with these endeavours of his, for the doing

good to our Christian brethren, or any other who may read it. Farewell.

Yours in the faith of our Lord Jesus Christ, for which faith we desire to contend,

RICHARD SPENOLY.

JOHN BURTON.

JOHN CHILD.

A VINDICATION OF GOSPEL TRUTHS, &c.

It is very expedient that there should be heresies amongst us, that thereby those which are indeed of the truth might be made manifest; and also that the doctrine of God, and his Son Jesus Christ, might the more cast forth its lustre and glory. For the truth is of that nature, that the more it is opposed, the more glory it appears in; and the more the adversary objects against it, the more it will clear itself; which doth give me, and all that stand for it, and doth plead on its side in the wisdom of the Spirit, much boldness and encouragement, to venture without any slavish fear upon those that have already, or shall hereafter, stand up to oppose it. I did some few weeks past put forth a small book, called, *Some Gospel Truths*

opened, and so forth; and the thing I looked for from them was, namely, opposition from the adversary, which hath been accomplished in that, namely, as I did look for it, so it did happen: not that it daunted me; for if it had so done, it might have made me kept those truths within my breast, which are now made manifest by me, as well as others, to the world. Now I have not only met with some opposition from others face to face in secret, but there is one Edward Burrough, as I heard his name is so, by some of themselves, that hath ventured to stand up against the truth, with the rest of his companions, and hath published a book, called, *The true Faith of the Gospel of Peace contended for*. In which book of his there is a

very great number of heresies cunningly vented by him, and also many things there falsely reported of me, which things in this my discourse I shall very plainly discover; and the way that I shall take shall be, first, by laying down some of thy expressions, and also some of mine; and by enquiring into the truth of one, and the error of the other, through the assistance of the Spirit of Christ, and according to the Scriptures: only by the way, I think good to mind thee of thy clothing thyself with the words of the prophets and apostles, against whom thou dost fight, as will appear in my following discourse, and also of thy endeavouring to wrest the sword out of the hands of the saints, and art fighting against them bitterly, with a parcel of scolding expressions. But I wish thee to learn, if thou canst, to be sober, and to keep under thy unruly spirit, and do not so much appear, at least not so grossly, a railing Rabshakeh; but, contrariwise, if you would be looked upon to be holy, which we know and believe that, as yet, many of you are not, let at the least some appearance of moderation be manifest among you. After many words that are flung into the wind by thee, my adversary, in the first and second page of thy book, thou couldst not be contented therewith, as being too few to vent thyself withal; but thou breakest out in page 3, with a small testimony of John Burton, and his fellow, saying, "They have joined themselves with the broken army of Magog; and have showed themselves in the defence of the dragon against the Lamb, in the day of war betwixt them." When, alas! poor soul, we do know, and are bold to declare, in the name of the Lord Jesus, the Son of Mary, that our God hath owned us, with others of his servants, in his own work against the devil's devices and false doctrine, as instruments both for the comforting and establishing of his own, and also for the convincing and converting of some of them who aforetime were not converted. And, friend, why dost thou say, that we join with Magog in the defence of the dragon against the Lamb, when thou seest the whole drift of my brother's epistle, and also of my writing, is to exalt and advance the first-born of Mary, the Lord of glory, and to hold on his side, notwithstanding there are so many tempests go through the world? and the rather, because we know that it is he, and he alone, that did bear our sins in his own body on the tree, (1 Pet. ii. 24;) for it is he that hath taken away the sins of the world. Now I say, therefore, do not thou thus accuse the brethren for speaking good of the name of Jesus, lest thou be troubled at the end for thus spending thy beginning in taking part with the devil to accuse God's children.

Then in the same page thou sayest, thou hast numbered up part of our work, and the sum is, A corrupted grain of Babylon's treasure, &c. *Ans.* Friend, The sum of our discourse is of the birth, righteousness, death, blood, resurrection, ascension, intercession, and second coming of the Son of

Mary the Virgin, by which righteousness, blood, death, burial, resurrection, ascension, and intercession we are saved. And dost thou count this a corrupted grain of Babylon's treasure? Have a care what thou sayest, lest thou utter that with thy mouth now which will lie heavy on thy conscience for ever.

Then, as though this thy unwise speaking were too little, thou breakest out with a taunt or a jeer, saying, A larger portion, and more to the purpose might have been brought in, but with such as you had, or could procure from your neighbours, are you come. *Ans.* Friend, Who hath despised the day of small things? But, again, we desire not to bring to others, no, nor to know ourselves, anything else but Jesus Christ, the Son of Mary, and him crucified for our sins. (1 Cor. ii. 2.) Then thou sayest further in the same page, That though thou hast not seen our faces, yet our spirit is tried, and we are clearly described to thee, sayest thou, to be of the stock of Ishmael, and of the seed of Cain, whose line reacheth to the murdering priests, &c. *Ans.* Friend, thou art very censorious, and utterest many words without knowledge. We bless God, for the most part of our line, we do labour to stretch it out either in building up and exhorting the saints of the Most High to cleave close to their Jesus, or else, as much as in us lies, we labour to convince poor souls of their lost condition, according to the word of God, and not to murder any. Nay, contrariwise, we desire, through grace, if at any time we chance to see any of Christ's lambs in the teeth of any wolf or bear, be they never so terrible in appearance: I say, we desire, we labour, we strive, and lay out ourselves, if it be possible, to recover the same, though with the hazard of our lives, or whatsoever may befall us in doing our duty. And whereas thou sayest in the fourth page, that we are found enemies to Christ, revealed in his saints. *Ans.* Thou dost us wrong, for we labour all that we may to countenance the same, where he doth indeed appear; and if at any time we do see or discern that any soul hath any breathing after the knowledge of the Lord Jesus Christ, we are so far from disowning or discountenancing of the same, that we give them all the encouragement we may: nay, and we are so far from discountenancing the doctrine of God, and his Son Jesus Christ, that we say plainly, some have not the Spirit of Christ in them, and they are reprobates, according to that scripture, Rom. viii. 9: "If any man hath not the Spirit of Christ, he is none of his." And again, some are "sensual, having not the Spirit." (Jude 19.) And again, we are so far from being against the doctrine of the Spirit of Christ in his saints, we bless God that we say, it is the distinguishing character of a true believer, from others: all which things do I also affirm in my book, and hold forth, as doth also my brother in his epistle. Therefore, I marvel that you should be overseen, as to utter so many false things toge-

ther, in less than four sides of paper; I wonder what will be the end of your discourse.

Well, now thou dost come and fall a wrangling with some of the words of my brother Burton, which are to this purpose, he speaking before of the doctrine of Jesus; and this is quite contrary, saith he, to those commonly called Familists, Ranters, Quakers, and others, who on the other hand either deny Christ to be a real man without them, blasphemously fancying him to be only God manifest in their flesh, or else make his human nature, with the fulness of the Godhead in it, to be but a type of God to be manifested in the saints. Now, first of all, the great offence thou takest of some of these words, is, because he doth join in his discourse Familists, Ranters, and Quakers together. Friend, what harm is it to join a dog and a wolf together? A fawning dog and a wolf in sheep's clothing; they differ a little in outward appearance, but they can both agree to worry Christ's lambs. But again, friend, let us a little compare the principles of a Ranter and a Quaker together, and it will clearly appear, that in many of their principles, at least, they agree, or jump in one:—

As, 1. The Ranters will own Christ no otherwise than only within; and this is also the principle of the Quakers; they will not own Christ without them. 2. The Ranters, they cry down all teaching but the teaching within; and so do the Quakers, witness thousands, and yet condemn their principles by their practice, as the Ranters also did and do. Now the Apostle saith the contrary, saying, "He that knoweth God heareth us," meaning himself with the rest of the apostles and servants of Christ; "he that is not of God heareth not us." (1 John iv. 6.) Again, 3. The Ranters are neither for the ordinance of baptism with water, nor breaking of bread. And are not you the same? 4. The Ranters would profess that they were without sin? and how far short of this opinion are the Quakers? 5. The Ranters would not own the resurrection of the bodies of the saints after they were laid in the graves; and how say you, Do you believe that the very bodies of the saints, as the very body of Abraham, and the body of Isaac, with the bodies of all the saints, notwithstanding some of them have been in the graves thousands of years, others hundreds, some less: I say, Do you believe the resurrection of these very bodies again, which were buried so long since; or do you hold, as the Ranters do, nothing but the resurrection from a sinful to a holy state in this life?

And really I tell thee, reader, plainly, that for the generality, the very opinions that are held at this day by the Quakers are the same that long ago were held by the Ranters. Only the Ranters had made them threadbare at an alehouse, and the Quakers have set a new gloss upon them again, by an outward legal holiness or righteousness. But, again, Why should you be so angry with my brother, for joining of a sinner and a liar together? Is there any great harm in that? Surely no.

And the joining Ranters and Quakers together is but so. The Quakers themselves confess, the Ranters are to be disowned, page 4. Nay, if they would not, yet God hath disowned them in the open views of the nations. Now that the Quakers are liars, I shall prove from their own mouth. As, first, from the several things that I did oppose even now, pages 1—4 of his book, called *The True Faith of the Gospel of Peace, &c.* Now, lest they should be slighted and set at nought, I shall show you clearly this man's lies manifestly laid down in his book against me. As, first, he saith of me in his book, (pages 11, 12,) that I said positively, the blood of Christ was shed before the world began. Whereas I said only this, that in the account of God (mark it, in the account of God) his blood was shed before the world was, according to that scripture, (Rev. xiii. 8,) "The Lamb slain from the foundation of the world," in my book, page 3 [55]. Secondly, he saith, that I cry aloud against Christ within, in page 24 of his book. And again he saith, that all my work is an obscure shooting against the manifestation of Christ within. Where he speaks very falsely of me, for I confess and own God's Christ within as well as without, as appears in my book, page 206, towards the end [85]. And in the epistle to my book, you may find the same held out by me for two or three leaves together, besides, many other places of my book do testify of the same; therefore, doth not he lie miserably in this also?

Again, he saith, that I am one of those that do preach for hire, through covetousness, making merchandise of souls, (page 23 of his book,) which is also an untruth, as I shall show further when I come to the place.

Again he saith, (in page 30,) that I said, "Christ's coming in the Spirit was no coming." Here also he uttereth falsehood. I never said so, as many of our brethren can witness. But of this also in its place, when I come to it, with many other things which he hath very untruly vented of me, which I fear not but they shall be cleared, both now, and also at the second appearance of the man Christ Jesus. And therefore, friend, I say to thee, be not so pharisaical as to say within thine heart, "I am not as this publican." Why am I reckoned with the Ranters? Thou art, both thou and thy fellows, of the same mind with them in many things, and shall assuredly partake of the same plague with them, if they and you repent not speedily.

Again, in page 7, thou wouldst make us believe that the Quakers do really and truly lay the Christ of God, God-man, for their foundation; saying, "We prize the Lord Jesus Christ, God-man, to be precious to us, and to all that do believe, and have owned him to be the foundation," &c. Now, friend, this is fairly spoken; but by words in general we may be deceived, because a man may speak one thing with his mouth, and mean another thing in his heart; especially it is so with those that use to utter themselves doubtfully; therefore we will

a little inquire what it is to lay Christ, God-man, for a foundation.

1. Then, to lay God's Christ, God-man, for a foundation, is to believe that man that was born of the Virgin Mary to be the Saviour.

How he was and is the Saviour, and, therefore, if you do indeed lay him for your foundation, then you do believe that when the man Christ did hang on the cross on Mount Calvary, that then your sins were satisfied for at that time; as it is written, "He bare our sins in his own body on the tree." (1 Pet. ii. 24.)

2. If the Christ of God, God-man, be indeed your foundation, then you do believe that that very man in that very body did fulfil all the law, in the point of justification; as it is written, "Christ is the end of the law for righteousness to every one that believeth." So that now, believe aright in what the Son of Mary hath done without on the cross, and be saved.

3. If you have laid Christ that man aright for your foundation, then you do believe, that when he was raised out of the sepulchre into which Joseph had laid him, then at that time was accomplished your justification. (Rom. iv. 25.) How say you to these things, do you make an open profession of them without dissembling? Or do you not, notwithstanding your talk of Christ, in very deed deny the virtue of the death and blood of Christ without, as for justification and life? If so, you have not laid him for your foundation.

4. If you have indeed laid Christ, God-man, for your foundation, then you do lay the hope of your felicity and joy on this, that the Son of Mary is now absent from his children in his person and humanity, making intercession for them and for thee, in the presence of his Father. (2 Cor. v. 6.) And the reason that thou canst rejoice hereat is, because thou hast not only heard of it with thine ear only, but dost enjoy the sweet hope and faith of them in thy heart; which hope and faith is begotten by the Spirit of Christ, which Spirit dwelleth in thee, if thou be a believer, and showeth those things to thee to be the only things. And God having shown thee these things, thus without thee by the Spirit that dwelleth in thee, thou hast mighty encouragement to hope for the glory that shall be revealed at the coming again of the man Christ Jesus, of which glory thou hast also greater ground to hope for a share in, because that that Spirit that alone is able to discover to thee the truth of these things, is given to thee of God as the first-fruits of that glory which is hereafter to be revealed, being obtained for thee by the man Christ Jesus's death on Mount Calvary, and by his blood that was shed there, together with his resurrection from the dead, out of the grave where they had laid him. Also, thou believest that he is gone away from thee in the same body which was hanged on the cross, to take possession of that glory, which thou through his obedience shall at his (the very same man's) return from heaven the

second time have bestowed upon thee, having all this while prepared and preserved it for thee, as he saith himself; "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself, that where I am there ye may be also." (John xiv. 2, 3.) Again,

5. If thou hast laid Christ, God-man, for thy foundation, though thou hast the Spirit of this man Christ within thee, yet thou dost not look that justification should be wrought out for thee by that Spirit of Christ that dwelleth within thee, for thou knowest that salvation is already obtained for thee by the man Christ Jesus without thee, and is witnessed to thee by his Spirit which dwelleth within thee. And thus much doth this man Christ Jesus testify unto us where he saith, "He shall glorify me;" mark, "He shall glorify me," saith the Son of Mary. But how? Why, "he shall take of mine," what I have done, and am doing in the presence of the Father, "and shall show it unto you." (John xvi. 14.) I have been a little the larger in this, because it is of weight.

But, again, thou sayest further, the rest of this first epistle I shall say little too; only thus much is the mind of the penman's spirit, secretly smiting at the doctrine of true faith and salvation, to wit, Christ within. *Ans.* My friend, by saying that my brother doth strike at the doctrine of true faith and salvation, thou dost him a great deal of wrong; for it is so far from him so to do, that he telleth souls plainly, that without true faith in the blood of the Son of Mary, who was crucified on Mount Calvary, there is no remission; for, saith he, it is only through that one offering then given up to the Father, that you must be justified. And that is according to the whole stream of Scripture: "For by one offering;" What was that? Why, the offering up of the body of Jesus once for all, (Heb. x. 10;) "he hath perfected for ever them that are sanctified. For this man, when he had offered up one sacrifice for sins for ever, sat down." Mark it: "This man, when he had offered up one sacrifice for sins for ever, sat down on the right hand of God." (ver. 12.)

And as for thy saying, that salvation is Christ within; if thou mean, in opposition to Christ without, instead of pleading for Christ, thou wilt plead against him; for Christ, God-man, without on the cross did bring in salvation for sinners. And the right believing of that doth justify the soul. Therefore Christ within, or the Spirit of him who did give himself a ransom, doth not work out justification for the soul in the soul; but doth lead the soul out of itself, and out of that that can be done within itself, to look for salvation in that Man that is now absent from his saints on earth. (2 Cor. v. 6.) Why so? For, it knoweth that there is salvation in none other. (Acts iv. 12.) And, therefore, I would wish thee to have a care what thou dost, for I tell thee, that Man who is now jeered by some, because he is preached to be without them, will very suddenly come the second time, to

the great overthrow of those who have spoken, and shall still speak against him. (Jude 14, 15.)

Thou sayest also, the next thing thou mindest, is this in the second epistle, where a question is asked, who are the men that at this day are so deluded by the Quakers', and other pernicious doctrines, but they that counted it enough to be talkers of the gospel? &c. This man, saith the Quaker, is of the same spirit with his fellow, and will more abound in lies, &c. And why? Because he saith the Quakers are those deceivers that at this day beguile poor souls by their doctrine. Alas, poor man! why shouldst thou be angry for my speaking the truth, in saying, the Quakers are deceivers? This will easily appear.

For, 1. They deny the man Christ to be without them, and own Christ no otherwise but as he is within, contrary to that scripture which saith, for "While we are at home in the body we are absent from the Lord." This is touching his bodily presence. And, again, he was parted from them, "and a cloud received him out of their sight." And he was carried away from them, and so received up into heaven. (Acts i. 9—11.) Now, he that denieth this is a deceiver, as is clear, in that he doth speak against the truth laid down in the Scripture.

2. The Quakers are deceivers, in that they persuade souls that Christ is crucified in them, dead within them, and kept down some things within them which was never taught by those that spoke the Scripture from the Spirit of God. Show me a scripture to confirm such a doctrine as this, which hath been avouched over and over by the Quakers.

3. The Quakers are deceivers, because they do persuade souls that that man that was born of the Virgin Mary is not above the clouds and the stars, when the scripture saith, "A cloud received him out of the sight of his saints." And, again, that he is above the highest heavens, which must needs be above the stars, for they are not the highest.

4. The Quakers are deceivers, because they persuade souls not to believe that that man that was crucified and rose again, flesh and bones, (Luke xxiv. 38—40,) shall so come again, that very man, in the clouds of heaven to judgment as he went away; and at the very same time shall raise up all the men and women out of their graves, and cause them to come to the valley of Jehoshaphat; because there will he, that very man, sit to judge all the heathen round about. I say, they strive to beat souls off from believing this, though it be the truth of God witnessed by the Scripture. (Joel iii. 11, 12, as also Acts i. 10, 11.) "This same Jesus which is taken from you into heaven, shall so come"—mark, "the very same,"—"in like manner as ye have seen him go into heaven." "And his feet shall stand in that day," the day of his second coming, "upon the Mount of Olives." (Zech. xiv. 4.) Where is that? Not within thee, but that which is without Jerusalem, before it, on the east side. I say, now, he that persuades souls not to believe this, but makes them believe there is

no such thing, as the Quakers do, he is a deceiver. Again, the Quakers make no difference between that light wherewith Christ, as he is God, hath enlightened all, and the Spirit of Christ he gives not to all; which I shall show by and by to be a deceit.

5. The Quakers are deceivers, because they say, that every one hath that which is like the Spirit of Christ, even good as the Spirit of Christ, (page 10 of his book,) which is desperate blasphemy. The Scripture saith plainly, that "some are sensual, having not the Spirit." And yet though they have not that, they have, say the Quakers, that which is as good as that. Oh wonderful deceit! as I shall further show by and by when I come to the place. But to cover himself, and so his deceit, he doth apply that to himself that should be applied for the encouragement of the children of God: saying, the children of God were always counted deceivers; we, saith he, have a cloud of witnesses. *Ans.* Friend, they were called deceivers, and were not so; but you are rightly called so, as I have already showed, and shall show further by and by. In the mean time, know, that the devil knows how to take children's bread, and cast it to the dogs.

Then the next thing that he is grieved with, is because I said, there are none but a company of light Notionists, Ranters, with here and there a Legalist, that was shaking in their principles, that were carried away by the Quakers, &c. When this appears in all men's sight that can see, though you would not have it so, it is like. And as for your saying, because all sorts of people are brought to God, I am offended therewith; I answer, No, friend, I bless God my soul can rejoice that souls come in to Jesus Christ, though it grieves me to see how some with a spirit of delusion are deceived and destroyed, by its coming unto them as an angel of light. And whereas thou sayest, I am like the Pharisees, who said, none believe, but a company of poor people, which know not the law: *Ans.* I bless God, I do know they are the poor that receive the gospel; but, friend, I must tell you, that you and your fellows may seek for justification from the law, and yet have no better a recompence than to be condemned by the law.

Now, passing many railings, I come to the next thing that thou dost stumble at, which is in that I say, some of those delusions the devil doth deceive poor souls withal, are, first, in that he doth persuade them, that salvation was not completely wrought out for sinners by the man Christ Jesus, though he did it gloriously upon the cross, without the gates of Jerusalem. Now these words, "he did it gloriously on the cross, without the gates of Jerusalem," thou leavest out. Therefore, I ask, do you believe that at that time, when he did hang upon that cross on Mount Calvary, that he did, by that death he died there, redeem all his elect from eternal vengeance? If not, whatever thou sayest, thou wilt certainly see, that Satan hath

caught thee in his snare, notwithstanding thy railing against the Lord Jesus. And, friend, thou mayest call thy conscience the man Christ Jesus; or the light, as thou callest it, in thy conscience, the man Christ Jesus; which, if thou do, this is a delusion and a dangerous doctrine: for a Spirit hath not flesh and bones, and so hath the man Christ Jesus. Now it may be, you think farther that the church, with the Spirit of Christ, is the man Christ Jesus, which is also a damnable heresy. Therefore, speak plainly; Dost thou believe that the man Christ Jesus is ascended from his people in his person? And, again, dost thou believe that he which ascended from his disciples, did bring in everlasting salvation for them in that his body which ascended from them? An answer to this might give great satisfaction to souls, if also it might be made in words easily to be understood. Again,

Thou art also offended with the second deceit which I lay down in my epistle, which is, say I, for the devil to bid souls follow that light which they brought into the world with them, telling them that that will lead them to the kingdom. Now thou seemest gravelled because I said, "which they brought into the world with them." If thou art offended at that, show me when, and at what time, every soul he receives a light from Christ after it comes into the world. Now this I say, that every man hath not the Spirit of Christ within him, (Jude 19;) and that there is nothing that can show the soul the things of Christ savingly, but the Spirit of Christ. (1 Cor. ii. 11.) Then will not you yourself confess, that he is deluded that is persuaded to follow that light that cannot reveal Christ unto him? But I must mind you of one filthy error also which thou layest down in page 10. Corrupting the Scripture to make it good, but in vain; where thou sayest, That light which every man is lightened withal, will lead unto the kingdom of peace and righteousness. And then thou addest, for, saith Christ, "I am the light of the world; he that followeth me shall not abide in darkness, or walk in darkness." Pray, mark. First, thou callest it the light of Christ, wherewith he hath lightened every one; and here thou comest a step higher, and callest it Christ himself; and then corruptest that scripture where the Son of Mary saith, "I am the light of the world," &c. Here thou wouldst very willingly have room to broach thy folly, but it may not be; for though Christ be the light of the world, yet he is not in every one in the world. But, secondly, I pray where was Christ when he spake those words? Was he, I say, within his disciples, or without them, when he said, "I am the light of the world?" He was without them, and walked up and down in the world with them from place to place, a very man. Therefore, he did not mean at that time any light within, but himself, who was without. And, indeed, they who will follow Christ aright, must follow him without, to the

cross without, for justification on Mount Calvary without; that is, they must seek for justification by his obedience without. To the grave without, and to his ascension and intercession in heaven without; and this must be done through the operation of his own Holy Spirit, that he hath promised shall show these things unto them, being given within them for that purpose. (John xvi. 14.) Now the Spirit of Christ, that leads also, but whither? It leads to Christ without, which said, being without, "I am the light of the world; he that followeth me shall not abide in darkness, but shall have the light of life." Deny this, that Christ was without when he spake those words, "I am the light of the world," if you can.

But to come more close to the thing. That light wherewith Christ, as he is God, hath lightened every one that cometh into the world, is the soul of man, which is the life of the body, and yet itself is but a creature, and made by the Creator of all things, (Isa. lvii. 16;) and is not the Spirit, as some do think it is. This creature hath one faculty of its own nature, called conscience, which hath its place in the soul, where it is as a judge to discern of things good or bad, and judge them accordingly, as the Apostle saith, speaking of the heathens, "their conscience either accusing or else excusing one another." (Rom. ii. 14.) This conscience is that in which is the law of nature, (1 Cor. xi. 14,) which is able to teach the Gentiles that sin against the law is sin against God: and yet it is called but even nature itself, as he saith there, "Doth not even nature itself teach you?" &c.

Now this conscience, this nature itself, because it can control and chide them for sin who give ear unto it, therefore must it be idolized, and made a God of? Oh, wonderful! that men should make a God and a Christ of their consciences, because they can convince of sin. But thou goest ramping on, and sayest, there is nothing but the light of Christ that will convince of sin, and thou biddest me mind that. Now, dost thou mean the Spirit of Christ? dost thou say that that which thou callest the light of Christ is the Spirit of Christ? If so, then there is conscience which is not the Spirit of Christ, but a poor dunghill creature in comparison of the Spirit of Christ; yet will convince of sin, as is clear, from that 8th of John, where the woman is mentioned who was taken in adultery by the Pharisees, or others, who when they had brought her to Christ, and began to accuse her, Christ said, "He that is without sin among you, let him cast a stone at her." And what then? When they heard that, they were convicted by their own consciences. Mark, he doth not say, by the light of Christ in their consciences, as some would have it be; no, but by their own consciences they were convinced, and went out one by one. And were they all served so? Yea, from the eldest even to the last; for they all had consciences, though not the Spirit of Christ. So that, friend, here is something beside the Spirit of Christ that can and doth

convince of sin, even a man's own conscience, the law of nature, nay, nature itself, which no man will say is as good as the Spirit of Christ, except they are guided by a deluding spirit. Again, thou sayest, He that convinceth of sins against the law, leads up to the fulfilling of the law. Friend, thy conscience convinceth of sins against the law; follow thy conscience, it may lead thee under the curse of the law through its weakness; but it can never deliver thee from the curse of the law by its power. For if righteousness come by the obedience to the law, or by thy conscience either, then Christ is dead in vain. (Gal. ii. 21.)

Again thou sayest, "That I and my generation would leap over the law."

Ans. For justification we look beyond it to the Son of Mary; yet we know that the law is good, if it be used lawfully; but if it be used unlawfully, as those do use it who seek to be justified by their obedience to it, it is made an idol of, and a Saviour, though it were given to no such purpose: for if there had been a law given which could have given life, verily righteousness should have come by thy obedience to the law. (Gal. iii. 21.) Now, at thy conclusions sometimes thou dost utter thyself in this wise, "Learn what this means."

Ans. Indeed thy works are dark, and enough to deceive the hearts of the simple; but, blessed be God, he hath given me to understand that thou dost all along, in the drift of thy discourse, disown Christ without, by pretending to a Christ within; whereas, hadst thou indeed the Spirit of Christ within thee, it would be thy great business to extol and magnify the Son of Mary, the Christ of God without thee, because it is the nature of the same Spirit so to do, even to glorify Christ without, who went away from his disciples into heaven, (Luke xxiv. 50, 51,) to prepare a place for them.

Then thou further sayest, with a kind of disdainful spirit, "Many things more thou passest by in my book, as being not pertinent to the thing in hand." But I believe they are so pertinent, that neither thou, nor thy friends or fellows, are able to contradict without blaspheming, in the view of all them that have eyes to see; for if they could, it should have been done by thee. And whereas thou sayest, "Fools must be meddling:" *Ans.* It must needs be, that the saints of God should be called fools by the enemies of the man Christ Jesus without, because that the doctrine of the man Christ Jesus, crucified without for the sins of poor sinners, is also held to be foolishness by them; although it be the wisdom and also the power of God unto every one that believeth. (I Cor. i. 23, 24.)

And further, thou sayest that the pope can speak as much of Christ without, as I. *Ans.* Friend, dost thou put no difference betwixt the speaking of Christ without, and believing in Christ without? I tell thee, though there may be many that can speak of the Christ of God without, yet there are but very few that can or do believe indeed in

him without, by the mighty operation of his Holy Spirit within. Nay, you yourselves do testify this, who deny that the salvation of sinners was completely wrought out by that one offering of Jesus Christ without upon the cross on Mount Calvary, and that he is ascended from his disciples above the clouds, touching his bodily presence, as in 2 Cor. v. 6, compared with Acts i. 9—11.

Then again thou sayest, "I do ask myself a question, and do also answer it myself deceitfully." The question is, Do not the Scriptures make mention of a Christ within? And thou sayest, I answer it deceitfully myself. But I answer again, that I am not ashamed of that answer I then gave, because I know it is truth; and whereas thou sayest it is deceitful, and yet canst not find fault with any point thereof, it confirms me, that had there been falsity in it, such an enemy to the truth as thou art would have taken that advantage, as to have discovered, that thereby thou mightest have rendered the truth the more odious. The answer I shall leave to the Christian reader, which is so indeed; yet am confirmed myself concerning it, and shall give thee an answer to thy question, which is, Doth not the Scriptures say, or witness, that all that have not Christ within are reprobates? *Ans.* Yes, the Scripture saith so, and it is true, they that have not the Spirit of Christ in them are reprobates. But there are some that are reprobates, that you will confess. Then by your own argument you must grant, that some have not the Spirit of Christ in them. Pray take notice, they that have not the Spirit of Christ in them are reprobates. There are some who are reprobates; therefore there are some who are sensual, "having not the Spirit of Christ in them." See thy folly, how it is made manifest. (Jude 19.) The next thing thou art offended withal, is, because I say, the devil deceives poor souls by persuading them to follow the light within, which all men have. *Ans.* Friend, I say, again and again, that there is nothing less than the Spirit of Christ that can give a soul a sight of justification by the blood of the man Christ Jesus without, by following of it. Now, as thou sayest thyself, some are reprobates, and have not the Spirit of Christ.

Then is it any heresy to say, that it is of the devil to persuade a soul to follow that light which is no better than conscience, or nature itself, which are not able to lead to Christ his things, being foolishness to it, (Rom. ii. 14;) or is conscience, which every one is lightened withal, the Spirit of Christ? Give an answer in sincerity.

Then thou sayest, that my whole purpose is a secret smiting at the light wherewith Christ hath lightened every man. I answer, my whole design in my book is, and was, these following things:

1. To show souls where salvation is to be had; namely, in Christ without.

2. To show souls how they should lay hold of this salvation; namely, by the operation of the Spirit of Christ, which must be given within.

3. To forewarn poor souls, that they should not deceive themselves, neither by conscience nor the law; which are both inferior, and much below the Spirit of Christ; even as much as he that buildeth the house hath more honour than the house. (Heb. iii. 3.)

4. To show how poor souls should know whether they had the Spirit of Christ or not within them, or whether the spirit of the devil had exalted himself above the Spirit of Christ, by transforming himself into an angel of light.

Farther, thou thinkest I contradict myself, because I admonish poor souls to beg of God to convince them by his Holy Spirit; and thou sayest, This is my confusion; when, alas! confusion is of and from thyself, who wouldst make a defiled conscience, the law, and the Spirit of Christ, to be all one; as I shall further clear to the reader by and by.

But I tell thee, friend, there are many who have not the Spirit of Christ, and yet are convinced of sin by their own consciences. (John viii. 9.) He doth not say, "by the light of Christ in their consciences;" that is a saying of your own, without warrant from the word of God, but, "by their own consciences." Mark that. Now I, knowing that a man may be convinced, and yet not by the Spirit of Christ, for he may be without that, but by nature itself, (1 Cor. xi. 14,) I do admonish every soul, if they love themselves, to beg of God, for Jesus Christ his sake, that he would not only let them be convinced by these poor, low, empty, beggarly things, their consciences, in respect of the Spirit of Christ, but that he would convince them by that Spirit of his effectually, which is not only able to show their lost state because of sins against the law, but also to lead them to the right Saviour, and plant them into him, which all other things are not able to do. And thus much in answer to thy scolding against my epistle, the truth of which, I bless God, through the strength of Christ, I could be willing to seal with my blood.

And now, friend, in love to thy soul, I say, have a care of thyself, that thou do not satisfy thyself with any thing, until thou seest, by the operation of the Spirit of Christ, which thou must have given thee from heaven, as being without it before conversion, that the blood of that man Christ Jesus that was crucified on Mount Calvary, did at that same time, when it was there shed, wash thee from all thy sins; and be not so stout and so stern against the truth, because it suits not with thy beguiled conscience. Bear with me in patience, and seriously inquire into the truth of things according to the Scriptures: "For they are they that testify of Christ," and how salvation doth come by him.

In thy entering upon my book, the first thing I find thee wrangling with is, first, by corrupting my words, and then by calling me liar.

Thou corruptest my words, saying that I said, "The blood of Christ was shed before the world

began." Whereas I said, that in the account of God, (mark, in the account of God,) the blood of Christ was shed before the world began. Friend, art thou not able to distinguish betwixt a thing being done in God's account, or according to his foreknowledge, and a thing that is really and actually done? Surely it was either thy folly to speak evil of the thing thou knowest not, or else thy madness doth much appear, in that though thou understandest these things, yet for to wrangle by corrupting my sayings here, as also in other places, as will afterwards appear. This is in page 11 of thine, page 3 of my book.

Then thou goest on, (page 12.) and quotest the place where I say, (page 37.) "How horribly are those deceived who look on Jesus," (but thou leavest out those words, "the Son of Mary,") "to be but a type!" which thing, you say, you know none that do. And again, thou sayest that I say, "He is a type of something afterwards to be revealed." My words thou corruptest; thou wouldst fain gather thus much out of my words, by corrupting them: that though I denied Christ Jesus the Son of Mary to be a type, yet I myself say, he was a type of something afterward to be revealed; which thing, as there in my book, so here again I do most positively deny, and I quote the same words again, for a second confirmation of the same, saying as then I did: "How horribly are those deceived who look on Jesus the Son of Mary to be but a shadow, or type of something that was afterwards to be revealed!" Whereas the Scriptures most lively hold him forth to be the Christ of God; and not a type or shadow of a Spirit, or body afterwards to be revealed, but himself was the very substance of all things that did any way hold forth, or type out Christ to come. And when he was indeed come, then was an end put to the law for righteousness or justification to every one that believeth. (Rom. x. 4.) And therefore, friend, though thou hast, or wouldst corrupt my words, yet have a care of corrupting Christ's words, lest thou dost even heap up wrath against the day of wrath, and revelation of the righteous judgment of God. And whereas thou sayest, "Thou deniest not but Jesus is the substance:" *Ans.* I doubt thou dost not speak thine heart plainly, but hidest thyself, with so saying, as with an apron; if we inquire into what it is to hold forth Jesus the Son of Mary to be the substance. Therefore he that holds forth Jesus the Son of Mary to be indeed the substance, and not a type; holds forth and believes, that that Jesus that was born of the Virgin Mary did in his own body of flesh fulfil the law, and impute the righteousness of his obedience unto them that he accomplished then without them; and that his blood that was shed without on the cross, doth, and hath washed away all sin past, present, and to come, from him that believeth this; as it is written, "For what the law could not do, in that it was weak through the flesh, that is, through our flesh: God,

sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh :” that is, he was condemned in the flesh that he took on him of the Virgin Mary. (Rom. viii. 3.) And, again, “He bore our sins in his own body on the tree,” which was the cross on Mount Calvary.

Jesus also, saith the Apostle, that he might sanctify the people with his own blood, suffered. Where? Not in any believer, but without the gate of Jerusalem. (Heb. xiii. 12.) How, say you; do you really believe that at that time when Jesus did hang on the cross without Jerusalem’s gate, even at that time he did give the justice of God a full and complete satisfaction for all the sins of all believers that have been formerly, or are now, or hereafter shall be? Or do you look upon Jesus at that time to be but a shadow, or type of somewhat that was afterwards to be done within? Answer plainly, yea, or no; that the simple may understand you.

Now I come to answer thy query laid down page 12, in these words: “Did Christ Jesus put an end to the law, for them who live yet in the transgression of the law? or doth he justify that which the law condemneth?” Indeed a right answer to this will be great satisfaction to some, though I think some trouble to others. And therefore, in answer to thy question, I shall lay down these following things:

1. Christ Jesus did put an end to the law for righteousness, for all that the Father hath given him; as it is written, The body of Jesus was offered once for all, for all that shall be saved; for he shall not be offered a second time: No, “but once for all.” (Heb. x. 10.) Once in the end of the world hath he appeared, to put away sin by the sacrifice of himself; and he hath done it once by himself for all. (Heb. ix. 26.) Otherwise he must have often suffered since the world began. But that must not be; for he “dieth no more.” (Rom. vi. 9.) But, say you, “Did he put an end to the law for them who still live in transgression?”

2. *Ans.* There are many poor souls that are given unto Christ, who yet live in their sins. But Christ did at that time, when he hanged on the cross, give a full and complete satisfaction for them. “In due time Christ died for the ungodly: for scarcely for a righteous man will one die, but peradventure for a good man some one would even dare to die.” Ay, “but God commendeth his love to uswards, in that while we were yet sinners Christ died for us.” While we were yet sinners, yet ungodly. (Rom. v. 6—8.) Nay, he did not only die for those who still live in sin, but he also makes intercession now at the throne of his Father’s grace for them: “And he made intercession for the transgressors.” (Isa. liii. 12.) “He hath ascended on high, he hath led captivity captive, and received gifts for men.” For what men? Even “for the rebellious also.” (Ps. lxxviii. 18.) To what end? That the Lord God might dwell amongst them

And whereas thou askest; “Doth he justify that which the law condemneth, before the work of the law be finished?” I answer:

3. That at that very time when Jesus Christ did hang on the cross on Mount Calvary, was buried, rose again from the dead, and ascended above the clouds from his disciples, at that very time was all the law fulfilled for righteousness. He is the end of the law; mark, he is the end of the law for righteousness. But if there were any thing yet to be done for justification, which was not then done, there could not be an end put to the law for righteousness, for every one that believeth. But in that there is an end put to the law for righteousness by Jesus for all the elect of God, Christ having once fulfilled it for them, it is manifest that there was not anything then left undone by Christ at that time, which was afterward to be done by his own Spirit in his children for justification: only believe what the man Christ, at that time, did do, and be saved, (Acts xiii. 29—39;) and whereas thou asketh, whether Christ did justify that which the law condemneth?

4. I answer, fourthly, that though Christ Jesus did not justify sins of ungodliness, yet he justifieth the ungodly. “Now to him that worketh is the reward given, or reckoned; not of grace but of debt: but to him that worketh not, but believed on him that justifieth the ungodly,” (mark, “the ungodly,”) “his faith is counted for righteousness.” He is he that justifieth, having finished the righteousness of the law in his own person for them. “My own arm brought salvation,” saith he; but how? Even by his bleeding on the cross: “You have redemption through his blood,” (Eph. i. 7,) which was shed without the gate. (Heb. xiii. 12.) Ay, and though the law condemneth a sinner, yet let but that sinner believe in Christ, in what he hath done in his own person, and he shall be “justified from all things from which he could not be justified by the law of Moses.” (Acts xiii. 39.)

And whereas thou asketh me the meaning of that scripture, “Not one tittle of the law shall fail till all be fulfilled,” I answer: That the law hath already been fulfilled for justification, for every one that believeth; and a believer is to do nothing for justification, only believe and be saved; though that law be a rule for every one that believeth to walk by, but not for justification. But if you do not put a difference between justification wrought by the man Christ without, and sanctification wrought by the Spirit of Christ within; teaching believers their duty to their God, for his love in giving Christ; you are not able to divide the word aright: but contrariwise, you corrupt the word of God, and cast stumbling-blocks before the people; and will certainly one day most deeply smart for your folly, except you repent. Here is a plain answer that may satisfy the simple. The Lord God grant that they may lay it to heart effectually!

Now this I say further, that if God enable any to receive this doctrine aright, namely, what I

said even now, it will more engage the soul to God than all the threatenings, thunder-claps, and curses that come from the law itself. And a soul will do more for God, seeing itself redeemed by the blood of the Lamb, the Son of Mary, (John i. 29,) than if he had all the conditions of the law to fulfil, and might be sure to have heaven for the fulfilling of them. Now as to the assurance thou speakest of at the end of thy question; I know, in the first place, that though believers themselves do sin, yet they have an "advocate with the Father, Jesus Christ the righteous." (1 John ii. 1.) And though the doctrine of the gospel be to abstain from all appearance of evil, yet our Lord Jesus Christ is so pitiful, as not altogether to deprive his children of an assurance of their salvation, though sometimes through weakness they do transgress. And whereas you would lay an assurance on our obedience to the law; I say, our assurance comes through our believing, and our obedience to the law is a fruit of our believing; for every one that hath this hope, that he is one of the children, or sons of God, by faith in Jesus, (1 John iii. 3,) "purifieth himself as he is pure." Holiness of life, if it be right, flows from an assurance of our being justified by Christ's death on the cross, on Mount Calvary; as it is written again, that he might sanctify his people with his own blood, he suffered without the gate.

But again, (page 12,) thou seemest offended because I say, "They are deceived who think to obtain salvation by following the law, which they call Christ, though falsely." Why shouldst thou be offended at this, when the scripture saith plainly, that "by the works of the law shall no living flesh be justified in his sight, for by the law is the knowledge of sin?" (Rom. iii. 20.) But this is thy frothy argument, "The law convinceth, and is our schoolmaster to bring us to Christ; therefore the law is not taken away," sayest thou. Friend, what is this to the purpose? must we seek for justification by the works of the law, because the law convinceth? You may as well say, we must seek for justification from our consciences, because they do convince. Now where the scripture saith, "The law was our schoolmaster to bring us to Christ;" do you think it means, we must be first fitted by purification of ourselves by, or according to the law, before we can be saved by Christ from the curse of the law? If you say, yea, then doth not this follow, that Christ Jesus did not come to save sinners, but to save the righteous; and if so, then you must say, that Christ, Peter, Paul, and all the servants of the Lord are liars, who have testified that Christ died not for the godly, but for the ungodly and sinners.

But where the scripture saith, "The law was our schoolmaster to bring us to Christ;" I ask again, is it the ceremonial law, or the moral law that is meant in this place? If you say the moral, or the Ten Commandments, I answer, that doth not lead to life, and so not to Christ; but is pro-

perly the ministration of condemnation. (2 Cor. iii. 6—11.) That is, the proper work of the moral law, or Ten Commandments, is to condemn, if it be not obeyed; and yet not to bless, until it be every jot fulfilled, which is impossible to be done by any man for justification, in that exact and severe way which the law calls for; which makes the Apostle say, "As many as are of the works of the law, are under the curse." Mark, he doth not say, As many as are of the works of sin, are under the curse, though that be true; but as many as are of the works of the law, are under the curse, "for it is written, Cursed is every one that continueth not in all things that are written in the book of the law to do them. But that no man is justified by the deeds of the law it is evident, for, The just shall live by faith." (Gal. iii. 10, 11.)

If it be meant of the ceremonial law, as I am most inclinable to believe, because he saith it was our schoolmaster; he doth not say it is, but it was our schoolmaster to bring us to Christ, being a tutor or governor; holding and signifying forth Christ to come by its types until the time appointed by the Father, which appointed time, and so that law, was to have an end, when God sent forth his Son made of a woman, Jesus the Son of Mary, who was made under the law, to redeem those that were under the law.

Now the ceremonial law did bring or lead to Christ these two ways: first, in that it did continue in full force until he did come into the world, and had done that which was by it held out for him to do.

Secondly, in that the several types and shadows, as the blood of bulls and lambs, with divers other services did lead to, or hold forth Christ that was to come. But the moral law, or Ten Commandments, is so far from leading us to Christ by our following it, that it doth even lead those that are led by it under the curse. Not because the law hath an evil end in it, but because of our weakness and inability to do it; therefore it is forced, as it is just, to pass a sentence of condemnation on every one that in every particular fulfils it not.

In the next place, thou art offended because I said, "It is not of works, lest any man should boast, as those fond hypocrites, called Quakers, would do."

Thou art offended, it seems, because I call you boasters. You need not, for I do not know your fellows for boasting under heaven, in that you, Pharisees like, do cry up yourselves to be the men, and condemn all others; when you are the men that are the greatest enemies to the Christ of God without, who is the Saviour, of any men under heaven. And in that you pretend you are perfect, when you are the notable liars and corruptors of the sayings of the people of God, yea, and of the Scriptures also, that ever I came near in all the days of my life; and I doubt not but, before I have done with you, I shall make it appear to them that read or hear my lines aright.

The query in page 13 runs thus: "Will that faith which is without works justify?" I answer, no, neither will those works which are without faith sanctify. What, then, is it faith and works together that doth justify? No, it is only faith in the blood of the man Christ, that did hang on the cross on Mount Calvary, that doth justify in the sight of God and the soul; and it is the fruits of faith, good works, which doth justify in the sight of men. So that when it is said, we are justified by works; it is not meant that works will justify in the sight of God. No, but show me, or show men, thy faith, or justify thy faith to be true and right before men by thy works. Show men thy faith by thy works, it is in the sight of men. So that we conclude a man is justified by faith without the works of the law in the sight of God, and so his own soul also, and his faith is justified, or made manifest to be indeed that which is right, both to believers, and to the world by its works. Though I must confess, that both Paul and Peter, and the rest of the saints, may sometimes be deceived in the truth of the faith of others by their works.

Again, in page 17, thou seemest to be offended because I say, "living by faith is to apply the Lord Jesus Christ, his benefits, as birth, righteousness, death, blood, resurrection, ascension, and intercession, together with the glorious benefits of his second coming to me, as mine, and for me."

Friend, methinks thou shouldst find no fault with this, but that the man Christ Jesus, the Son of Mary, is not very pleasant to thee, because thou hast swallowed down secretly another doctrine: but, friend, I speak of applying these things, and thou speakest of talking of them; I know that there are many who talk of Christ, that will fall short of heaven and glory.

But tell me, what sayest thou to him that doth apply all these things to his soul, is there not enough in them to justify him that doth really and truly, in the power of the Spirit, believe this to be true which I have said? or dost thou deny it, and preach another gospel? And whereas thou sayest, the word of the gospel saith not, who shall ascend to fetch Christ from above for salvation; though there is never a scripture that saith these words, word for word: yet the scripture saith, "The word is nigh thee, even in thy mouth and in thy heart;" but mark, it is the word of faith, not the man Christ Jesus, but faith which layeth hold on him. (Rom. x. 8.) Read the 9th verse, which is this: "That if thou shalt confess with thy mouth the Lord Jesus," who was born of the Virgin, (Matt. i. 21,) "and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." These great and precious scriptures, with which by corrupting of them the Quakers have beguiled many, have this meaning; that if thou shalt confess with thy mouth the Lord Jesus; that is, in profession and practice, own him, and believe him to be the anointed Saviour; and shalt believe in thine heart—there is the word of faith—if thou shalt believe in thine heart

that God raised him from the dead, thou shalt be saved; "for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." But what should men believe with the heart? Namely this, that God raised him, that is, Christ, from the dead. (ver. 10.) And therefore I wonder thou shouldst so scold as thou dost against the truth. If this be not truth, blame the Scriptures which do testify of these things for truth. For I am ruled, and would be ruled by them through the Spirit.

But, further, thou art offended that I should say, "They are deceived who own Christ no otherwise than as he was before the world began." This question I briefly ask thee, "Had Christ a body of flesh before the world began?" If you say no, as you must if you say true, then do not I say true when I say they are deceived who own Christ no otherwise than as he was before the world began? because they own him not with that body of flesh which he took of the Virgin Mary, and so are antichrists, as the Scripture saith. And how say you? Do you believe that the same Christ who was before the world without a body, did in time come into the world and take a body from the Virgin, and in that body did obtain everlasting redemption for sinners; and is gone with that very body into the presence of his Father above the clouds into heaven from his saints on earth, though in them by his Spirit? A plain answer to this would unlock your double meanings? Again, thou sayest the saints drank of the spiritual rock that followed them.

Friend, I confess that that spiritual rock that did follow the fathers, and long after, was from the same loins with them, even from the loins of Abraham, and the rest of the children of the promise, according to the promise, was the meat and drink of saints. (Rom. ix. 4, 5.) But to look upon Christ no otherwise than as he was before the world was, which was a Spirit only, and not to own him now clothed with a body, absent from his children touching the same body, I dare be bold to say, they are no Christians, but antichristians, yea antichrists. He that confesseth not that Jesus Christ is come in the flesh is antichrist, and of antichrist. Again,

At this also thou wranglest, because I said that "every spirit that confesseth not that Jesus Christ, who was with the Father before the world was, did in the appointed time of the Father come into the world, take a body upon him, and was very man as well as very God; and did in that very body suffer what did belong to the sons of men," &c. So my book, pages 42—44.

I answer, if thou didst indeed believe the truth, thou wouldst own these things. But being deceived, rather than thou wilt let this pass for truth, though thou darest not oppose it with open face, yet thou wilt put on a veil, and venture upon it thus, saying, "If every spirit were of God, which doth confess in words this, then is not the Pope himself antichrist?"

Ans. Friend, it is one thing to confess the things in words, and another thing to believe them, and to make a life out of them; and therefore is thy life made out of Christ without thee, by the operation of his Spirit within thee, yea or no?

Then in answer to my bidding people receive no Christ except God's Christ, thou sayest thus, "That Christ is a mystery, and unto him is light, and shall be salvation where his person never came." This question I ask thee, did or doth Christ obtain salvation for any, without that body which he took of the Virgin? And yet thou sayest, it cannot be said, here is the place where the Son is not.

I answer: As the Son of God is also very man, so it may be said, here is the place where he is not, and there is the place where he hath not been, though as he is God it is otherwise: let him that reads understand.

And now passing by many things that I might justly examine, and also many unseemly expressions, I come to the next thing, and that is, where you say, you wrest not the scripture in John i. 9. But it is evident that you do most horribly wrest it, in that you, though you seem to take it in the plain words, yet would hold that that light is the Spirit of Christ, notwithstanding here is no such thing mentioned in that scripture. For mark, as I have sometimes said, and now also will say, that that light wherewith Christ, as he is God, hath lightened every one with, is not the Spirit of Christ, as is clear, in that some are sensual, having not the Spirit, which they must needs have if it were given to every one that comes into the world, and therefore, in that you say, I say you lay down that scripture false; I say again, that you say many things which I do know to be blasphemy, as I shall prove clearly anon, as also I have already. And therefore, to take thee off from this, I shall say that Christ, as he is a mediator, a man between God and man, so he doth not lighten every man that comes into the world, though as he is God he doth. And that is manifest, where he often, as he was man, saith, These things are spoken to them that are without in parables; that "seeing, they might not see; and hearing, they might not understand." (Luke viii. 10.) And, again, where Judas (not Iscariot) said, Lord, how is it that thou wilt manifest thyself to us, and not unto the world? He saith, If a man love me, he will keep my sayings, and my Father will love him, and we, (I as Mediator, and my Father as reconciled in me,) will manifest ourselves unto him. (John xiv. 23.) And, again, "No man knoweth the Father but the Son;" that is, no man knoweth him as a Father, but the Son, and he to whom the Son will reveal him. (Matt. xi. 27.) But, above all, take that scripture where the Son saith, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes." (ver. 25.) Here the Son and the Father are speaking one to

another; the Father, he hides the glorious things of the gospel from the world, (Matt. xi. 25—27;) and the Son, he rejoices in so doing. At the same hour Jesus rejoiced in Spirit, and said, "I thank thee, O Father," &c. Therefore understand thus much, that though Christ, as he is God, doth give to every man a light, which is conscience, otherwise called nature, (Rom. ii. 14. 1 Cor. xi. 14,) yet it doth not follow, that every man hath enlightening from Christ, as he is mediator. No, Christ as he is mediator doth neither pray for the world, (John xvii. 9,) neither doth he give his Spirit to all that are in the world; for some are sensual, and have it not. But now the argument that thou dost bring to colour the contrary with, is this: for what the Father doth, sayest thou, the Son doth also. *Ans.* Though this be true, that the Son doth what the Father doth; yet it doth not appear, that either the Father or the Son hath given the Spirit to every one that comes into the world.

Again thou sayest, thou deniest those that say, "That light which every one hath as he comes into the world, is conscience: though some call it Christ falsely." *Ans.* Friend, What wilt thou have it called, Christ? No, if not conscience, then call it nature itself; for all have not the Spirit.

But another great argument thou bringest in page 15, is, "The light of Christ doth convince of sin." Now do you call conscience the light of Christ, that will convince of sin? (John viii. 9.) And they being convinced by their own consciences, &c., if thou dost call the law the light of Christ, that also will convince of or make known sin; "For by the law is the knowledge of sin." (Rom. iii. 20.) If thou dost call even nature itself the light of Christ, that also doth show, that sins are a shame, even those sins which some leap over, (1 Cor. xi. 14;) and ruffian-like they will wear long hair, which nature itself forbiddeth, and is commended for the same by the Apostle. The Spirit of Christ also will convince of sin. What, because these several things will convince of sin, therefore will they needs be the Spirit of Christ? Or do they altogether make but one Spirit of Christ? Dost thou profess thyself to walk in the light, and art not able to know these things? Or, if thou dost know them, art thou so unfaithful as not to tell poor people of them, who are some of them at their wit's end, by reason they are not enlightened into these things?

Another of thy arguments is, "They saw the eternal power and Godhead, by that which was made manifest of God in them."

Ans. The Scriptures say not so, word for word, but thus: "Because that which might be known of God, was manifested in them." But how? for he hath showed it unto them. But how? why the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made (which words in thy charge against me thou didst leave out), but mark:

the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made. But how then doth it say, that the knowledge of God is manifest in them? Why, because God hath showed it unto them by the things that are made, even by the creation of the world. So that this scripture holdeth forth thus much; that the invisible things of God, as his power, holiness, and common goodness to the sons of men are clearly seen, being understood by the things that are made. But how feeble an argument is this, to prove such a doctrine as this: that every one hath the Spirit when this light discovers God only by his works in the world! Friend, if they that know God, because he doth show himself to them by his works in the world, have the Spirit of Christ, then the same argument will serve to speak thus much; that the devils themselves have the Spirit of Christ, which would be wonderful blasphemy once to affirm. And, friend, the very devils, both for the knowledge of sin, and also for the knowledge of God's eternal power and Godhead, have more experience than all the unregenerate men in the world; and yet have not the least spark of the Spirit of Christ in them.

Other lame arguments thou tumblest over, like a blind man in a thicket of bushes, which I pass by: but one thing more thou hast, and that is this; thou askest me "whether I do know this light which God and Christ hath given to every man?" First, I deny that Christ, as he is mediator, hath given to every man his Spirit: and, secondly, I deny that Christ, as he is God, hath given to every one his Spirit; but this I say, as I have often said, it is conscience of nature itself that every one hath, take it in either of these scripture terms, as I have proved at large. And whereas thou askest me, "Whether that light, which Christ as he is God hath lightened every one with that comes into the world, be sufficient in itself for life and salvation?" I answer plainly, no; for then Christ Jesus needed not to have come into the world to die for sinners; for every one had that light before Christ did come into the world.

And, secondly, I answer, it is not able, for then it would have been a needless thing for Christ to tell his disciples of sending them his Spirit, to lead them into all truth. They might have said, why dost thou talk of sending us thy Spirit, who have that that can do the deed already, if that could have done it?

Thirdly, because the scripture saith, "Some are sensual, not having the Spirit." Now, a man cannot lay hold on Christ, nor believe in him savingly without the Spirit, because faith is the work of the Spirit.

And, fourthly, because then it had been in vain for the Lord to have given the Scriptures to teach men out of, either concerning himself or themselves. Why? Because without it they had a sufficient light to guide them: that thing must not be so.

And whereas thou askest, whether the fault be then in God, or in that thou callest his light, or in the creature? I answer; what if God, willing to show his wrath, and to make his power known, endured with much patience the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore, (before the world was, Eph. i. 4,) ordained unto glory? And, secondly, O vain man! what is that to thee if God should make some vessels to dishonour? Hath not the potter power over the clay, of the same lump to do therewith as he pleases? (Rom. ix. 16—22.)

And where I say, "Christ as he is God hath lightened every one that cometh into the world:" to it thou givest a glavering answer; but having touched on this before, I pass it by.

To the next thing, where I say, "men's neglecting this light, or law, will be sure to damn them, though their obedience to the law will not save them;" here thou sayest I have confessed truth, (and I know it is true by experience,) and thou commentest on those things laid down by me thus: "Then surely," sayest thou, "it is good not to neglect it;" that is, not to neglect following the law. To which I answer, as their obedience to the law will not save them, so their neglect of obedience to the law will be sure to damn them; these things thou canst not deny. But is this all the wit thou hast? because the neglect of the law will be sure to damn them, therefore wouldst thou put poor souls to follow that which will not save them? Oh, wonderful ignorance! Nay, but thou shouldst have said, then surely the best course is, for a poor soul in this case to fly to the Lord Christ, even the man Christ Jesus, who was slain on Mount Calvary for the sins of poor sinners. And the rather, because he did so willingly, of his own accord, lay down his life for them. Methinks, I say, thou shouldst rather have said, then let us follow the Son of Mary, the man Christ Jesus, the Lamb of God that taketh away the sins of the world by his blood on the cross; who is now also at his Father's right hand, making intercession for all those that do come to the Father by him. But they that are not for the truth will advance anything but the truth. And as for that which thou callest the second clause, which is, The law, sayest thou, must be obeyed,

I answer, Christ Jesus hath done that in his own person, and justified me thereby; and, for my part, I will not labour now to fulfil the law for justification, lest I should undervalue the merits of the man Christ Jesus, and what he hath done without me; and yet will I labour to fulfil, if it were possible, ten thousand laws, if there were so many: and, oh! let it be out of love to my sweet Lord Jesus, (2 Cor. v. 14,) "for the love of Christ constrains me!" And thus much to thy 16th page.

In the next place, thou art offended with this, because I say, though Christ doth give a light to every one that comes into the world, yet it doth

not therefore follow that this conscience, or light, is the Spirit of Christ, or the work of grace wrought in the heart of any believer. This I shall pass also, as having spoken to it already, only mind thee of thy weakness, in that thou shouldst make this conscience, that Christ hath given to every man, to be the same with the Spirit of Christ. And thou sayest further, that the light that Christ hath lightened every one with, is the same in nature with the Spirit of Christ. Oh wonderful! that a man should be so foolish, and so much beside the truth, as to compare that nature, or conscience, that is given to every man, equal to the Spirit of Christ. Nay, thou sayest that it is one with it in nature. Didst thou not blush when thou laidst it down? if thou didst not, thou mightest have done with shame enough. As I said before, because thy conscience will convince thee of sin, therefore thou wilt call it Christ, or as good as Christ. What! because the law will convince of sin, therefore the law must be called Christ. What ignorance is this! nay, nature itself, that must have the pre-eminency, even as high as Christ Jesus, because it can tell a man that it is a shame for him to wear long hair.

Then thou askest me, can there be a surer thing for the creature to walk by, than by the light of Christ? which thou confessest every one hath that cometh into the world. *Ans.* Friend, To the law, and to the testimony, say the Scriptures, for they testify of Christ. And if thou or any else shall leave the Scriptures, to follow the convictions of their own conscience; ye are not like to know Christ Jesus the Lord, for they may be defiled. And, again, it is through the promises laid down in the Scriptures, "that we may partake of the divine nature," (2 Pet. i. 4.) and not by our following of the law, or conscience. (Gal. iii. 1—4.)

But, again, where I say, Heathens, Turks, Jews, Atheists, &c., have that which doth convince of sin, and yet are so far from having the Spirit of Christ in them, that they delight to do iniquity and to serve their lust; upon this thou movest this query: Do they, or I, or any other serve sin and lust because Christ hath not given us light, or because we hate this light?

Ans. This I do really confess, that every Heathen, Turk, or Jew, in this world, hath a conscience within them that doth convince of sin; "For the Gentiles which have not the law," that is, not the law in tables of stone, or written as we have; these "do by nature the things contained in the law; these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their consciences also bearing them witness," &c. And all men and women shall be left without excuse, even by the convictions of their own consciences, or the law. But now that these things are the Spirit of Christ, that I deny. For conscience is but a creature, a faculty of the soul of man, which God hath made, neither is the law the Spirit of Christ; for the law is not of faith.

They that are of the works of the law, are under the curse; but they that have the Spirit of Christ, they are the children of God, and under grace, and delivered from the curse; as it is written, (Gal. iii. 10.) "As many as are of the works of the law are under the curse." But what is it to be of the works of the law, or under the law? *Ans.* Why, to seek to be justified by their obedience to the law. "Israel, which followed after the law of righteousness," mark. They that follow after righteousness do not attain to the law of righteousness if they seek it not by faith, but as it were by the works of the law. (Rom. ix. 30, 31.) But "Christ hath delivered us from the curse of the law, being," in our nature, "made a curse for us." (Gal. iii. 10—13.)

But whereas thou sayest, this conscience or law, which you would fain have called the Spirit of Christ, works in all men either to justify or condemn; I do plainly deny, that either conscience or the law can justify, though they can condemn. Mark, the law is called the ministration of condemnation, but not of life.

The gospel is called the ministration of life, but not of condemnation; the law was given that sin might be discovered. The gospel was sent that sin might be taken away. The law worketh wrath; but the gospel is a gospel of peace. (Rom. x.) "The law makes nothing perfect." (Heb. vii. 19.) But Christ justifieth from all those things from which we could not be justified by the law of Moses. (Acts xiii. 39.)

And whereas thou askest me whether anything doth convince of sin contrary to, or besides the Spirit of Christ,

I answer. There is conscience and the law, yea, and nature itself that doth convince of sin; as before I have proved at large. Yet neither is conscience, the law, or nature itself the Spirit of Christ; no, but are much inferior to it, as being things of no glory in respect of it.

And, again, that something doth convince of sin besides the Spirit of Christ, it is evident, for the law saith, "Cursed is every one that continueth not in all things that are written in it to do them." (2 Cor. iii. 10.) But the Spirit convinceth men of their unbelief, together with other sins. Now mark, The law also convinceth to work for life, the Spirit convinceth to believe for life; the law saith, He that doth not fulfil me, shall be damned. The Spirit saith, He that believeth in Christ shall be saved. Now, observe, the terms of the law and of the gospel are different one from another as to justification. If men seek for life by the law, then the law saith, Fulfil me perfectly, and thou shalt live. The Spirit saith, that Christ Jesus came into the world to save those that by transgression had broken the law. For, for this cause, saith the Spirit, "he," Jesus the Son of Mary, the man Christ between God and us, (1 Tim. ii. 5.) "is the mediator of the New Testament." For what? "that by means of death for the re-

demption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." (Heb. ix. 15.) Now, I would not be mistaken; I do not say that the Spirit of Christ doth give the least liberty to sin; God forbid. But its convictions are of a more saving and refreshing nature than the convictions of the law, and do more constrain the soul to holiness than that.

The law saying, Work for life; the Spirit saying, Now to him that worketh not (for life), but believeth on him that justifieth the ungodly, his faith is counted for righteousness, (Rom. iv. 5.) as thus: if I should owe to two creditors ten thousand talents; the one should say unto me, Thou owest me five thousand talents, pay that thou owest; the other should say, Thou owest me five thousand talents, and I frankly and freely forgive thee all: now these expressions are contrary one to another; even so is the end of the convictions of the law not according to the end of the convictions of the Spirit of Christ; the one saying, Pay me that thou owest; the other saying, Thou art frankly and freely forgiven all.

The next thing thou utterest is, where I say, "Those that are alive unto sins, have not the Spirit of Christ." But, sayest thou, it is given to every man. Mark, thou sayest, "It is given to every man." The Apostle saith, "Some are sensual, having not the Spirit." (Jude 19.) Who must we now believe, the Apostle or you? Certainly your doctrine is not according to truth, but a lie; as is clear, in that you will affirm that which the Apostle doth deny.

Then thou sayest, I bring other vain arguments to prove that every one hath not the Spirit of Christ. This one is enough to prove it, that the Apostle saith, Some men have it not. But that which thou callest vain, I am sure neither thou, nor any of thy fellows, are able to answer. One is to this purpose; the devils are so convinced of sin, that they did fear the torment that was to come upon them for their sins; and did fear also that the Son of Man was come to torment them for their sins, and yet the devils have not the Spirit of Christ. So that it is evident, that we may be convinced of sin, and yet not by the Spirit of Christ. A second argument which thou callest vain, is this, Man in his coming into the world, hath this conscience given him, which doth convince of sin, (John viii. 9;) yet man in his coming into the world, or as he cometh into the world, hath not the Spirit of Christ given him, for that must be received ordinarily afterward by the preaching of the word, which is preached by the ministers and servants of Jesus Christ. (Acts x. 44.) "While Peter yet spake" to the people, "the Holy Spirit fell on all them that heard the word."

But farther, thou sayest, "Until I prove the light of Christ contrary to the Spirit of Christ, thou wilt say, that every man hath that which

is one in union, and like the Spirit of Christ, even as good as the Spirit of Christ in its measure."

Answer. Friend, I have proved already that every man hath not the Spirit of Christ, though they have that which thou dost call the Spirit of Christ, which is conscience and nature itself. And this I say again, that thou hast laid open thy weakness very much, to say that every man hath that which is as good as the Spirit of Christ. Friend, seeing the Scriptures say, some have not the Spirit of Christ, how dost thou so blaspheme, as to say, then it is as good as the Spirit of Christ in its measure? Was there ever such a deal of ignorance discovered at one time by a man, as to say, that every man hath the Spirit, or that which is as good as the Spirit; though the Spirit saith plainly, that some have not the Spirit, as I have proved plainly? (Jude 19.) Friend, what is there besides the Spirit that is as good as the Spirit? Be silent, and say no more so, lest thou dost through ignorance, or presumption, set up thy conscience or nature as high and as good as the Spirit of Christ, when indeed they are not worthy to be compared with it, being weak, and not able to do that which is and hath been done by the Spirit of Christ.

Then thou art offended, because I said the devil doth deceive poor souls by bidding them listen within, and see if there be not that which doth convince of sin. Friend, all men have not the Spirit, though they have that conscience that doth convince of sin. (John viii. 9.) Now seeing all men have not the Spirit, is it not a great deceit of the devil to persuade poor souls, that because they are convinced for sin by their own consciences, therefore they have the Spirit of Christ? Surely it is from the devil. First, because he would make thee believe that conscience, which is but a creature, is the Spirit of Christ, by whom the world was made. Again, because the soul, being persuaded that it hath the Spirit, when it hath it not, as all men naturally are without it, (Eph. v. 13, 14,) it is kept off from seeking and begging for it, being already persuaded, falsely, that it hath it.

And whereas thou sayest, the voice of the gospel is to bid listen within the heart, as Paul preacheth; I deny that Paul biddeth listen within. But the scripture that you would fain make shelter for your error is this, where he saith, "The word is nigh thee, even in thy mouth and in thy heart." That is, the word of faith which we preach. Now, friend, faith is that which layeth hold of, or believeth the gospel. And that this is the meaning, read the next verse: That, saith he, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." So that it is clear that the word of faith is to believe assuredly from the very heart that God hath raised up Jesus from the dead, out of the grave into which he was laid by Joseph; and that he was raised again for my justification, (Rom. iv. 25:) as it is

written, (1 Cor. xv.) "Moreover, brethren," saith he, "I declare unto you the gospel which I preached unto you" at the first, "which also you have received, and wherein ye stand, by which also ye are saved, if ye keep in memory;" or assuredly believe, "what I preached unto you, unless ye have believed in vain." But what was that gospel you preached? Why, saith he, (ver. 3,) "I delivered unto you, first of all, that which I also received; how that Christ died for our sins, according to the Scriptures: and that he was buried, and that he rose again the third day according to the Scriptures, and that he was seen of the brethren after his resurrection," &c. The word of the gospel, my friend, is, Christ died for our sins according to the Scriptures, and that he rose again according to the Scriptures; and that he is ascended from his disciples, to prepare a place for them according to the Scriptures. That he ever liveth to make intercession in his own person without, as mediator between God and man, according to the scripture. (Heb. vii. 25.) That he will come again in the clouds with all his mighty angels, and before him shall all nations be gathered, according to the scripture, (Matt. xxv. 31, 32,) after which time his saints shall ever be with him, according to the Scriptures.

Again, thou art offended in that I said, Now the poor soul finding this to be so, (that it is convinced of sin,) all in haste, (if it be willing to profess,) through ignorance of the gospel, claps in with the motions of its own conscience, which doth command to abstain from this evil, and to practise that good. Which words of mine thou corruptest, and wrestest, and layest down in another form, as are to be seen in thy book, p. 18. But now, friend, is not he ignorant of the gospel, which thinks his own conscience will lead him to eternal life, by commanding to abstain from this evil, and practise that good? Surely, if salvation comes by our conscience, or by the convictions or commands thereof, Christ Jesus died for nothing. (Gal. ii. 21.)

And whereas thou askest, What, and how doth the light of the gospel work, if not in the conscience? I answer, Though the light of the Spirit of God and the gospel be in the hearts of the elect of God; yet the gospel light is hid, and doth not shine so much as unto, much less into, the consciences of some of them that be lost, (2 Cor. iv. 3, 4;) that though the light of the gospel doth shine, and that gloriously too in the hearts of God's elect, yet it doth not follow, that the convictions of conscience are the gospel; no, nor the convictions of the law neither. And, again, though every one of God's elect have the light of the glorious gospel shining in them, what argument is this to prove all men have the light of the gospel shining in them? No, saith Christ, "I thank thee, O Father, that thou hast hid these things" (the things of the gospel) "from the wise and prudent, and hast revealed them to babes." And

whereas thou sayest, as I gather by thy words, that I call conscience the light of Christ; I say if thou meanest by these words, "the light of Christ," the Spirit of Christ, I do deny that every man hath it: but if thou callest conscience the light of Christ, or the highest light that is in an unconverted man the light of Christ; then, I say, that the highest light that is in a natural or unconverted man, which you call the light of Christ, is not able, by all its motions and convictions, nor yet by all the obedience that a man can yield to these convictions; I say, they are not able to deliver him from the wrath to come; for deliverance from that is obtained by the blood of Jesus, which was shed on the cross, without the gate of Jerusalem, as I have often said, (Eph. i. 7 compared with Heb. xiii. 12,) and not any light within a natural man.

And whereas thou sayest that I said, the devil counterfeits the new birth by persuading to follow the light of the world; I answer, Thou hast most naughtily belied me. The words that I said, speaking of the devil before, are these: Now he counterfeits the new birth, said I, by persuading them that it is wrought by following the light that they brought into the world with them; as is clearly seen in my book, p. 76. Friend, I wonder that you should so boldly profess yourself to be led by the Spirit of Christ, when you make it manifest that you are guided by the spirit of Satan. Was not he a liar? and hast not thou been led by a lying spirit also, in wresting of my words as thou hast done?

But I do freely declare, again, that Satan doth deceive those souls whom he persuades the new birth is wrought in, by following the light they brought into the world with them; for men as they come into the world do not receive the Spirit, for it is given the elect afterwards; neither have all men the Spirit. And he that hath the new birth, must have it by and through the Spirit, as it is written, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." Therefore, if men do not bring the Spirit into the world with them; and if nothing without the Spirit, or nothing but the Spirit, will or can work the new birth in a man: it must needs follow, that they who think the new birth is wrought by that light or conscience which they brought into the world with them must needs be beguiled by Satan.

I do pass by many of thy raging expressions, which I might justly charge with much unrighteousness; but I know the time is short, and then whatsoever thou hast done in secret, shall be laid open upon the housetops, therefore I forbear them.

Again, thou art offended because I said, Now Satan makes the soul believe he is its friend, and that he is a gospel minister, (2 Cor. xi. 14;) and if the soul will be led by what shall be made known to it from the light or conscience within, it

shall not need to fear, but it shall do well, page 76 of my book. I said it then, and I say it now; and I know that he that doth think to be born again by following his conscience, or any other light that is in an unregenerate man, will be deceived, and shall one day know that there is a difference between conscience and Christ; between the light of nature and the Spirit of God. But you may say, how can you prove that conscience is not of the same nature of the Spirit of Christ?

Ans. I. They that are unbelieving, even their conscience is defiled. (Tit. i. 15.) But so cannot be the Spirit of Christ.

2. Conscience is not of the same nature with the Spirit of Christ, for conscience may be hardened or seared with a hot iron: as it is written, 1 Tim. iv. 3. But so cannot the Spirit of Christ.

3. Our consciences naturally are evil: "having," saith the Scripture, "our hearts sprinkled from an evil conscience." (Heb. x. 22.) But so is not the Spirit of Christ.

But, again, whereas you said, that I said, they will not speak except the Spirit move them, &c., thou dost falsely speak of me, and again dost corrupt my words: for I said, Now they will not speak except their spirit move them; I do not say the Spirit of Christ, said I, friend; if you can be led to life by your own spirit, if your own spirit will learn you the things of the Spirit of God; and if you can speak them with and in your own spirit, in that demonstration that they are spoken when they are spoken in the Spirit of Christ, which all men have not: then say that I speak false things; but till that time hold your peace. Thus I pass by thy 19th page, leaving many of thy scolding terms to thyself. The next thing thou sayest, is, that I did run but was not sent, like unto my forefathers: and therefore sayest thou, I do not profit the people at all. *Ans.* Which accusation of thine I shall leave to be taken notice of by the people of God in the country where I dwell, who will testify the contrary for me, setting aside the carnal ministry, with their retinue, who are as mad against me as thyself.

But, farther, thou art somewhat distempered and discontented that I said, "Many sad and horrible doctrines are vented by you." And you said, I named nothing. *Ans.* I need not; thine own speech betrayeth thee, that thou art one of them that do such things; and I need go no farther than thy own mouth and doctrine. But if it will be more satisfaction to tell you wherein they of your society do hold sad doctrine, I shall.

1. Therefore your society do hold and affirm, that that man which was hanged on the cross between two thieves, called Jesus, in his person is within you, contrary to the Scripture. (Acts i. 11.)

2. You say that Christ is crucified within, dead within, risen and ascended within; which also you have no word of Scripture to prove.

3. Your society affirm, that the coming of the Spirit into the hearts of believers, is Christ, his

second coming, when the Scriptures do plainly hold forth, that the coming of Christ in the Spirit was before his coming in the flesh; as in 1 Pet. i. 10, 11, where the Apostle, speaking of the prophets inquiring into the great salvation which was afterwards to be accomplished, saith, "Searching what, or what manner of time the Spirit of Christ which was in them did signify; when it testified before-hand the sufferings of Christ, and the glory that should follow." Mark, here is the Spirit of Christ in the prophets; long before the first coming of Christ in the flesh, which was when he was born of Mary the Virgin, the Spirit of Christ, saith he, did testify beforehand the suffering of Christ, to the prophets, which were before Christ came in the flesh, as the Scriptures hold forth plentifully.

4. But, again, you deny the second coming of that very Man, with that very body, which was born of the Virgin Mary; and say, his second coming is not his coming again personally, but his coming in the Spirit only, and that is all you look for; when the Scripture saith, That same Jesus (who appeared to his disciples after his passion, Acts i. 3,) shall so come, even as they did see him depart from them into heaven; which was a very man, as well as very God; and will come again a very man, as well as very God, at the end of the world. For it is that Man, namely, he that was crucified, whom God raised again, must be the judge of quick and dead; Acts x. 39—42, seriously compared.

5. Again, you say, that every man hath the Spirit of Christ; which is a sad doctrine, because contrary to the Scripture. (Jude 19.) And you say, there is that in every man which is as good as the Spirit of Christ; which is a blasphemous doctrine; besides many other things which they of your own spirit have most sadly spoken; which I shall not mention, being so commonly known to the saints of the Lord, before whom you have openly, and without fear (at least in show) spoken; which will doubtless be laid open to your sorrow and great amazement at the appearing of our Lord Jesus Christ.

Then thou art offended because I said, I wonder that the Lord doth not either cause the ground to open her mouth and swallow you up, or else suffer the devil to fetch you away, to the astonishing the whole world. Certainly, Korah, Dathan, and Abiram did not so horribly transgress as you have done. Yet his hand on them, no question, was as it were the astonishing of the world. Therefore I may well wonder that you are not served so. Only this I consider, it may be you have not yet filled up the measure of your wickedness; therefore is not the hand of God as yet upon you.

The next I take notice of is, that thou findest fault with mine answer to this question: "But doth not the Scripture say, that it is the Spirit of Christ that doth convince of sin?" Thou sayest it is a good question, but I have confounded it in the answer, and not answered plainly. Wherefore I shall not at all stick at the pains, to give the reader

in brief some of the heads of the answer I then gave to it, word for word, or to the same purpose. The answer was, Yes, the Spirit doth convince of sin; but for the better understanding of this place, I shall lay down this, said I: That there are two things spoken of in Scripture that do manifest or convince of sin. First, the law, (Rom. iii. 20.) "For by the law is the knowledge of sin." Secondly, the Spirit of Christ doth also the same; as it is written, "And when he is come, he will convince the world of sin." (John xvi. 7—9.) Now, say I, sometimes the law itself, by its own power, doth manifest sin, as in the case of Judas, who was so far from having the Spirit of Christ, that the devil had very great possession of him. Which things my adversary doth wrangle at, yet dares not affirm the contrary: only saith this, he had the righteous law of God written in his heart: which thing is not the Spirit of Christ. The law is not of faith. The law is not the Comforter, but rather a tormentor: yet the Spirit of Christ is a Comforter. Again, say I, the Spirit of Christ doth take the law, and doth effectually convince of sin, &c. Then I put forth another question, saying, "But how should I know whether I am convinced by the law alone, or whether the law be effectually set home by the Spirit?" To which I answer, When the law doth convince by its own power, it doth convince only of sins against the law; as lying, swearing, stealing, &c., pronouncing a horrible curse against thee if thou fulfil it not, and there leaves thee, but gives thee no power to fulfil it completely and continually, which thou must do, if thou be saved thereby. With which my adversary is much offended; also saying, that I am confounded in my discourse, and so leaves me, confuting none of my words by holy Scripture, but falls a railing, because I reckon Pharisees and Quakers together.

Only thus much he saith; That I make it a light thing to be convinced by the law; and then brings in that Scripture, "This is the condemnation, that light is come into the world, and men love darkness rather than light;" enviously corrupting of it, and would fain have you understand it as spoken of the law, when the Son of Mary speaks it of himself, which was not the law, but the Saviour. And that he might the better go away undiscerned, he saith, and the law is light, therefore the light is the law (saith he). But I perceive that he doth not yet understand the difference between the light of the law, and the light of the gospel; but would fain make the law and Christ one Saviour: the one being but only a condemning light, and nothing else; the other a saving comfortable light. And whereas thou sayest, I make it a light thing to be convinced by the law, I answer; the law is good, if a man use it lawfully: and I honour it in its place; yet if they make a Saviour of it, they make an idol of it, and wrest it out of its proper place. Also, if they think that it is Christ, they are much deceived.

But, farther, he put me to prove any such distinction in Scripture as that there is anything made mention of therein that doth convince of sin, beside the Spirit of Christ: which thing I have already answered, where I said the Scripture saith, "By the law is the knowledge of sin." (Rom. iii. 20.) And again, doth not even nature itself teach you, that it is a shame for a man to wear long hair? (1 Cor. xi. 14;) and also conscience, which are neither of them the Spirit of Christ, but much inferior to the same; yet this also convinceth of sin. (John viii. 9.)

But to the other thing, which is, the answer that I give in my book to this objection: But I am not only convinced of my sins (may some say), but have also some power against my sins; so that I do in some measure abstain from the sins forbidden in the law. And because I say, this thou mayest have and do, as thou thinkest, perfectly too, (as thou thinkest, mark that,) as those fond hypocrites, called Quakers, (think) that they also do, and yet be but a natural man. Here my adversary is very much offended, and calls me perverter of the right way of the Lord; and saith, Show me any natural man in the Scripture that hath done it. Whereas had he been but willing to have lain down the scriptures I brought to prove it, he needed not to have looked for a second answer. But because he would have it again, I will therefore show that natural men merely by nature may be convinced, and abstain from those things forbidden in the law, and think they do it perfectly, nay, they do the things contained in the law. For saith the Apostle, (Rom. ii. 14.) "When the Gentiles, which have not the law, do by nature (mark, do by nature) the things contained in the law; these (the Gentiles) having not the law, are a law to themselves." Mark; the Gentiles do by nature the things contained in, or held forth, or made mention of by the law; the light also that they have, it is themselves, being a law to themselves; that is, their consciences (being of themselves) bearing them witness, and their thoughts the meanwhile accusing, or else excusing one another, though they cannot be saved thereby. (ver. 15.) Again, when Paul was a natural man, and a persecutor of Jesus Christ, he saith of himself, that then he was, "touching the righteousness of the law, blameless." (Phil. iii. 6.) And whereas thou sayest, thou hadst rather choose to be one of those who abstain from those things forbidden in the law, and to have power over sin, than to live in the transgression of the law; this is fair spoken, and it doth show that thou art under the convictions of the law; and if it be no worse, I fear thy state the less, though it be bad enough; yet this I say, If thy soul be not saved freely by the blood of that man who was crucified on Mount Calvary, and by his merits alone done by himself in his own person, thou, notwithstanding, wilt fall short of eternal life. "For by the works of the law shall no flesh living be justified,"

(Rom. iii. 20;) though by it be the knowledge of sin, and a command to abstain from the same. And thus have I spoken to thy 21st page.

But farther thou sayest, that thou fearest I worship the name Mary, because I mention her name so much.

Ans. If thou hadst said, I worship her Son, thou hadst said truly, I hope. But is not thy spite more against her Son than her? I doubt it is; for neither thou nor thy companions can endure that one should say, he is still the same that was born of Mary, flesh and bones, a very man, now absent from his people, though in them in his Spirit.

Again, thou sayest I said, "that as he is God, Christ lighteneth every man that comes into the world;" which thing again I say. What then? Then say you, I will mind you of one scripture which you yourself have quoted, which saith, "The law is light," (Prov. vi. 23;) therefore, sayest thou, "The light is the law." Give me leave here to take thy words in twain:

First, If when thou sayest, then the law is light, thou mean, the light of the law is the light of the law, and no more, thou sayest right. But if thou mean the light of the law is the light of the gospel, or the Spirit of Christ, I must needs reprove thee. For I tell thee again, the law is not of faith, the law makes nothing perfect. (Heb. vii. 19.) The law is but a weak and unprofitable thing as to justification, (Heb. vii. 18,) though, as I said before, it is good if it be used lawfully; which is not to seek or look for justification thereby, nor yet to say, it is the Spirit of Christ.

Then, farther, thou art offended because I said, when the Spirit of Christ convinceth, it convinceth of more sins than the sins against the law. Friend, will the law show a man that his righteousness is sin and dung? No, for though the law will show a man that his failing in the acts of righteousness is sin; yet I question whether the law will show, that a man's own righteousness is sin. For there is in scripture saith, it doth, or can.

Secondly. Show me, if thou canst, that the sin of unbelief is spoken against in all the ten commandments, or that called the moral law. But now the Spirit of Christ convinceth of unbelief, that is, it showeth, that if men do not believe that they have redemption by the obedience of that man who was laid in the manger, hanged on the cross, &c.; I say, it showeth, that those who do not lay hold on what he hath done and suffered without them in his own body on the tree, (through the operation of his Spirit, which he hath promised to give to them that ask him,) or else they have not yet been convinced of the sin of unbelief, and so are still in a perishing condition, notwithstanding their strict obedience to the light within them, or to the law. And now tell me, you that desire to mingle the law and the gospel together, and to make of both one and the same gospel of Christ; did you ever see yourselves undone and lost, unless the righteousness, blood, death, resurrection

and intercession of that man Christ Jesus, in his own person, was imputed to you? and until you could by faith own it as done for you, and counted yours by imputation, yea, or no? Nay, rather have you not set up your consciences, and the law, and counted your obedience to them better, and of more value, than the obedience of the Son of Mary without you, to be imputed to you? and if so, it is because you have not been savingly convinced by the Spirit of Christ of the sin of unbelief.

Other things thou dost quarrel against, but seeing they are in effect the same with the former, I pass them by; and shall come to the next thing thou dost think to catch me withal, and that is, because I say, that "God only is the Saviour, there is none besides him." Therefore, sayest thou, how contrary is this to that in p. 24, where I say, How wickedly are they deluded, who own Christ no otherwise than as he was before the world began! Now this is no contradiction, as thou wouldst have it; for though I say there is none but God our Saviour, yet I did also then in my book show how he was our Saviour, namely, "in that he came into the world, being born of a virgin, made under the law, that he might redeem them that were under the law, by his obedience in that nature, by suffering in that nature, by his rising again in that nature, and by carrying that nature into heaven with him," as the Scriptures at large declare; and therefore, though I say God is our Saviour, and none besides he; yet they that own him to be the Saviour no otherwise than as he was before the world began, are such as deny that he is come in the flesh, and so are of antichrist. (1 John 2.) For before God could actually be a Saviour, he must partake of another nature than the divine, even the nature of man. (Heb. ii. 14, 15.

Again, thou sayest, it is a slander put upon the Quakers, to say, they slight the resurrection. *Ans.* What say you, Do you believe the resurrection of the body after it is laid in the grave? Do you believe that the saints that have been this four or five thousand years in their graves shall rise, and also the wicked, each one with that very body wherein they acted in this world; some to everlasting life, and some to everlasting contempt? Answer plainly, and clear yourselves; but I know you dare not, for you deny these things.

But if you speak doubtfully, or covertly in answer thereunto; I doubt not but God will help me to find you out, and lay open your folly, if I shall live till another cavil by you be put forth against the truth.

The next thing thou cavillest at is, that query raised from Eph. iv. 10; and thou sayest I have not answered it. You should have answered it better, or else have confuted that answer I gave unto it, and then you had done something. But the great thing that troubles thee is, because I say, further in my book, he that ascended from his

disciples was a very man. For "handle me and see," saith Christ; "a spirit hath not flesh and bones as you see me have." Now let the adversary show by the Scripture, said I, that there is in them any place called heaven, which is able to contain a man of some four or five foot long, (or a competent man of flesh and bones,) for the space of fifteen or sixteen hundred years, but that above the clouds; which troubles thee so, that it makes thy tongue run thou canst not tell how; but know, that when the Son of man shall come from heaven to judge the world in righteousness, that which thou callest foolishness now, thou wilt find a truth then to thy own wrong, if thou close not in with Him who said, "Handle me and see, for a spirit hath not flesh and bones as you see me have." (Lanke xxiv. 39.)

Another thing that thou art troubled at, is, in that I do reckon the Quakers to be of the deluding party; when, alas! all men that have eyes to see, may easily discern that you are of that generation, as will appear in part by your own expressions, both now and also at other times. But that you may take off the brand from yourselves, you say, that the false prophets and antichrist were in the apostles' days, as though there should be no false prophets now, when the very time we live in doth manifestly declare, and hold forth, that there are many who at this day seek to beguile unstable souls, of which sort you are not the least, though, for aught I can learn as yet, you are the last that are come into the world; but that you may the better shift it from yourselves, you say, that in those days there was not a Quaker heard of; namely, in the days of John. Friend, thou hast rightly said, there was not a Quaker heard of indeed, though there were many Christians heard of then. By this you yourselves do confess, that you are a new upstart sect, which was not at other times in the world, though Christian saints have been always in the world. Friend, here, like a man in the dark, in seeking to keep thyself out of one ditch, thou art fallen into another; instead of proving yourselves no false prophets, you prove yourselves no Christians, saying, There was not a Quaker heard of then. But if Quakers had been Christians, then they would have been heard of to the glory of God and his Christ.

Again, to defend thyself thou throwest the dirt in my face, saying, If we should diligently trace thee, we should find thee in their steps, meaning false prophets, through feigned words, through covetousness making merchandise of souls, loving the wages of unrighteousness.

Friend, dost thou speak this as from thy own knowledge, or did any other tell thee so? However, that spirit that led thee out of this way is a ying spirit. For though I be poor, and of no repute in the world as to outward things, yet through grace I have learned by the example of the Apostle to preach the truth; and also to work with my hands, both for mine own living, and for those that

are with me, when I have opportunity. And I trust that the Lord Jesus, who hath helped me to reject the wages of unrighteousness hitherto, will also help me still, so that I shall distribute that which God hath given me freely, and not for filthy lucre's sake. Other things I might speak in vindication of my practice in this thing: but ask of others, and they will tell thee that the things I say are truth. And hereafter have a care of receiving any thing by hearsay only, lest you be found a publisher of those lies which are brought to you by others, and so render yourself the less credible; but be it so.

And as for your thinking, that to drink water, and wear no hatbands, is not walking after your own lusts; I say, that whatsoever men do make a religion out of, having no warrant for it in the Scripture, is but walking after their own lusts, and not after the Spirit of God. Thus have I passed thy 23rd page.

And lest you should think that the Quakers are not such as condemned me and others for preaching according to the Scriptures; as you would fain clear yourselves of this charge laid against you in my book, by your saying, you deny the accusation to be true upon any of the Quakers, I shall therefore tell you of your sister, Anne Blackly, who did bid me, in the audience of many, "to throw away the Scriptures." To which I answered, "No, for then the devil would be too hard for me."

And again, because I said, the man Christ Jesus was above the clouds and the heavens, now absent from his people in the world, touching his bodily presence; she said, I preached up an idol, and used conjuration and witchcraft. Which things I should rather have desired her to repent of, than to make her a public example for others to take warning by, but that it is expedient that your folly be laid open, that others may fear to do as you have done.

But, farther, thou chargest me with a loud crying out against Christ within. This is thy throwing of dirt in my face again, for I have said it often, that if any man have not the Spirit of Christ he is none of his.

Again, thou sayest, that in page 203 I do take in hand to prove or discover that the doctrine of Christ within is a false opinion.

Thou also dost here speak falsely of me, for all that I take in hand to prove is this, That they hold a false opinion, and principles too, who hold up a Christ within in opposition to Christ without, who is the Saviour; as doth plainly appear by my following discourse, if you read from page 203 to the end of my book.

But, in the next place, after much railing, thou comest to the place where I again ask this question, "Doth not the Scripture make mention of a Christ within?"

To which I answer, Yes, and he that hath it not is none of his. But to lay open my folly at last

thou sayest, Doth not the Scripture say, Christ is within you, except you be reprobates? and is not this thus much, Are not all they reprobates, say you, but they in whom Christ is within?

Ans. They are indeed reprobates who have not Christ within them; but now, how is thy folly manifest? That in one place thou shouldst confess some are reprobates, who have not Christ within; and yet in page 18 of thy book thou sayest, it is given to every man. And in page 26 of thy book thou sayest, that a measure of the Spirit is given to every man, and is given within him too, though the Scripture declareth the contrary, and thyself also now at last. It is well thou dost recant so much, as to eat thy first words at the last, or at least to show thyself unstable in judgment. Friend, thou mayest see, the more thou dost fight against the truth, the more thou soilest thyself: partly by helping of it, and partly by contradicting thyself.

One thing more thou dost befool thyself with; and that is, in that thou, in the first place, sayest thou owest the words in my book, and yet hath spent some four sheets of paper to vent thy thoughts against them.

But peradventure thou wilt say, Those words that I own are not those that I speak against, but the other. To which I answer, There are many things in my book spoken of by me that are truth, which if you own, you must leave professing yourself a Quaker. As,

1. That that man that was born of the Virgin Mary, called Jesus, (I say you will not own,) that he in his own person, by himself without us, did completely bring in everlasting life for us, by offering up himself once for all upon the cross.

2. That Christ, who wrought out redemption for his children, did, after he had wrought it out, go away from them, and not into them in his person.

3. That he ever liveth, that very man, to make intercession in his person, in the presence of his Father without, until the end of the world.

4. That that very man who did go away from his disciples into heaven, will come again personally the same man the second time; and before him shall be gathered all nations; and he shall judge them for their sins; and take his to himself, who shall, soul and body, be with him to all eternity: these things, I say, thou couldst not own, though they are the truth of God. But leaving thee to the great God, who will give thee according to thy works, in this as in other things, I shall come to thy answers to my queries.

The first query that I propounded is, If thou sayest that every man hath a measure of the Spirit of Christ within him, why say the Scriptures, "Some are sensual, having not the Spirit?" And when Christ telleth his disciples, of sending them the Spirit, he saith, the world cannot receive it. Here, in the first place, thou hast not only answered deceitfully, but hast also corrupted my words in laying down the query, in that thou didst leave out some words; for thou didst lay it down thus: "If

thou sayest that every man hath a measure of the Spirit of Christ within him, why say the Scriptures, 'Some are sensual, having not the Spirit;' and Christ saith, 'The world cannot receive it?'" (Reader, compare them both together.)

Now thy answer is, "Some are sensual, having not the Spirit, because they receive it not; and some cannot receive it, because they believe not on him from whence it comes." Yet, sayest thou, "The measure of the Spirit is given to every man to profit withal," as the Scriptures say: when there is no scripture saith, a measure of the Spirit is given to every man to profit withal. But again, see here thy strange confusion. 1. To say, some have it not. 2. To say every man hath it. But you would make a difference between having and receiving: but I tell thee, he that hath it hath received it, (Gal. iii. 2.) and he that hath not received it, hath it not. (Jude 19.)

My second query was, "What is the church of God redeemed by from the curse of law? Is it by something done within them, or by something done without them?" If you say, it is redeemed by something that worketh in them, then why did the man Christ Jesus hang on the cross on Mount Calvary, without the gate of Jerusalem, for the sins of his children? and why do the Scriptures say, that "through this Man is preached to us the forgiveness of sins?"

The answer thou givest is, "The church of God is redeemed by Christ Jesus, which is revealed in all believers. And Christ Jesus wrought in them mightily; and it was he that wrought in them to will and to do.

"This is plain Scripture; and the man Christ Jesus," sayest thou, "hanged on the cross on Mount Calvary: because they wickedly judged him to be a blasphemmer, and through their envy persecuted him to death; because he bare witness against them, and as in their account he died, and hanged on the cross, for an evil doer. And this is one ground, at least, why he hanged on the cross," &c.

Ha! Friend. I had thought thou hadst not been so much hardened; art thou not ashamed thus to slight the death of the man Christ Jesus on the cross; and reckon it not effectually for salvation, but sayest, the church is redeemed by Christ Jesus which is revealed within? And to confirm it, thou dost also corruptly bring in two Scriptures.

The one saith, "Whereunto I also labour according to his working, which worketh in me mightily." By which words Paul signifies thus much, That as God was with him in the ministry of the word, so did he also strive according to his working which wrought in him mightily. What is this to the purpose? (See Col. i. 26—30.) And also, the other scripture makes nothing to prove, that the church of God is redeemed by Christ within, as he is within. Only you must corrupt the Scriptures, and be transformed, though ministers of darkness, into an angel of light, if you will do any mischief.

And now, that thy answer is false, I shall clearly prove. First, because thou deniest that redemption was wrought out for sinners by the man Christ Jesus on the cross, or tree, on Mount Calvary; when the Scripture saith plainly, that when he did hang on the tree then did he bear all our sins there in his own body. (1 Pet. ii. 24.)

And, secondly, in thy saying it is redeemed by Christ within, by being within; when the work of the Spirit of Christ in believers is to make known to the soul, by dwelling within, which way and how they were redeemed by the man Christ Jesus on the cross. And this I prove farther, because when thou art forced to answer to these words, Why did the man Christ Jesus hang on the cross on Mount Calvary for the sins of his children? thou sayest, Because they wickedly judged him to be a blasphemer. Friend, I did not ask thee why the Jews did put him to death? but why was he crucified there for the sins of his children? But thou, willing to cover over thine error, goest on cunningly, saying, "And through their envy they persecuted him to death, for an evil doer. This is one ground at least," &c.

Friend, but that thou art ashamed to own the gospel of Jesus Christ, thou wouldst have said, he was crucified there for the sins of the world; and by his offering up of himself upon the cross, he did for ever perfect them that are sanctified. Nay, thou wouldst have studied to exalt his dying there; first, by showing what a sad condition we were in without it; secondly, by holding forth the manifold and great privileges that we have by his dying for us there. But thou art at enmity against the things of God, as is clearly seen by those that have indeed the Spirit of God in them, and are enabled thereby to discern you. And though you say, there is no other that can forgive sin, nor the blood of any other that can take away sin, but the blood of God; yet thou deniest that the blood of him, who was, and is, truly God as well as man, Christ Jesus; I say, thou deniest that his blood that was shed without Jerusalem gates doth wash away sin from the saints of God, and cunningly, though not at this time uttered, concluding that the blood of God was shed for sin on a cross within. If it be not so, then call me liar; but it will clearly appear so to be in your answer to my third query.

The third query is, What scripture have you to prove that Christ is or was crucified within you, dead within you, risen within you, ascended within you?

Thy answer is, There is no scripture that mentions every of our names in particular. And thy query, sayest thou, is raised from a misunderstanding of us, so I judge. But Christ is within us, that we do not deny; and he is the Lamb that was slain in the streets of the great city, which is spiritually called Sodom and Egypt—(mind, spiritually)—and he is now risen and ascended; this we know, and leave thee to receive a further answer from them that are led by a spirit of delusion.

Friend, how dost thou run about the bush, seeking to scabble up an answer, but findest not a right one, and wouldst also fain hold out, that Christ is or was crucified within, dead within, risen and ascended within; but seeing thou canst not with or by the Scriptures give an answer; then seeing thyself left of them, through the strength of carnal reason, thou goest about this way! Is there any of our names made mention of in Scripture, or to that purpose, and wouldst fain infer from thence, that because we have names, though not mentioned in Scriptures, therefore Christ is and was crucified within, though not mentioned in the Scriptures. Friend, thy sophistry deceives thee.

The second argument, which is like the first, is this, He is the Lamb slain in the streets of the great city, spiritually called Sodom and Egypt. Now from the word "spiritually," thou wouldst willingly infer also, that Christ is and was crucified within, dead within, and risen within you, and therefore thou sayest, "mind, spiritually." Friend, I may well mind thy spiritual wickedness, by which thou wouldst willingly cover thy heresy, but it will not be. Though thou dare not speak plainly in so many words, yet the thoughts of thy heart are made manifest by the words that flow from thee.

Ah, friend! that thou couldst but close with the truth, and venture thy soul upon what was done by Jesus on the cross without the gates of Jerusalem! for it is by and through that blood that was there shed that we have redemption, (Heb. xiii. 12, compared with Col. i. 20,) and remission of sins. (Eph. i. 7, and 1 Pet. ii. 24.)

My fourth query was, Is that very man that was crucified between two thieves, whose name was Jesus the Son of Mary, is he the very Christ of God, yea, or nay?

Thy answer is, Yes, he is the very Christ of God, which was before the world was, by whom the world was made, who was made manifest from Mary's womb, and was persecuted to death by the Scribes and Pharisees, in whose steps thou treadest, in asking subtle questions to ensnare the innocent, as they did. Read thy example, sayest thou, and thyself to be an enemy to God's Christ.

This answer is doubtfully given; I did not ask thee whether he was the Christ of God, that was before the world was; but I asked thee whether he was the Christ of God, that did hang between two thieves on Mount Calvary. Now I know the Christ of God was before the world was; but thou art afraid to look upon him as suffering on the cross on Mount Calvary, between two thieves, for our sins; but, contrariwise, would willingly own him to be no otherwise but as he was before the world; which thing is very dangerous; for he that doth so, doth lay aside all things that in his own person he did in the flesh that he took from the Virgin Mary, as to justification and salvation; only supposing him to be but an example; and so bespatters all his merit and righteousness by your

false conclusions, which in his own person he accomplished for our justification.

And, friend, hadst thou not been afraid of thyself, thou wouldst have been so far from calling these my queries subtle questions, that thou wouldst have owned them, and have given a sober Christian answer to them, instead of a railing accusation. But it matters not; it hath but made thee show thyself the more, which peradventure for a time might otherwise have lain hid.

My fifth query was, "Is that very Man with that very body within you, yea, or no?" To which thou answerest: "The very Christ of God is within us, we dare not deny him; and we are members of his body, of his flesh, and of his bones, as the Ephesians were. They that are led with a spirit of delusion shall answer the rest of this thy query, if they will."

Thy answer is nothing to the question, for I did not ask, whether the Spirit of Christ was in thee, though I question the truth of that; but I ask you whether that very Man, with that very body, (or the body of Christ that was hanged on the cross,) be within you? But I see you are minded to fable, and will not answer plainly. But thou answerest, saying, "We are members of his body, of his flesh, and of his bones, as the Ephesians were." This is nothing to the purpose neither; for it is one thing for a man to be a member of the flesh and bones of Christ, and another thing to have the flesh and bones of Christ within him. What, because believers are members one of another, must they therefore be also one in another? No. Even so, though a believer be a member of the body, flesh, and bones of Christ; it doth not therefore follow, that Christ, flesh and bones, is within him. But thou art loth to discover thyself in plain terms, though thou art made manifest full sore against thy will; for thou dost here also, though very cunningly, signify, that thou ownest Christ no otherwise but as he is within. And to own him no otherwise, is still against the gospel and faith of the Apostles, who said, they were absent from him while they were at home in the body, or here below. (2 Cor. v. 6.)

My sixth query was this, "Was that very Jesus, that was born of the Virgin Mary, a real man of flesh and bones after his resurrection out of Joseph's sepulchre, yea, or nay? The Scriptures say he was; and if so, then did that man go away from his disciples, and not into them, as the Scriptures declare; or did he with that body of flesh go into his disciples, as some fond dreamers think?"

Thy answer is, "What the Scripture speaks of Christ we own to be truth, and own him to be what the Scriptures speak of him; and all men's imaginations of him we deny, and their false interpretations of the Scriptures concerning him. And let the fond dreamers, who err in their thoughts, be reproved; for we dare own nothing but what the Spirit of the Lord bears witness of according to the Scriptures. And thus far I answer in behalf of the Quakers; and let them that are led with

a spirit of delusion answer the rest, which concerns themselves."

This answer hath some pretended fairness in it. But yet we know you, that you can wrest the Scriptures to your own destruction; and that is clear, in that though you say you own him as the Scriptures speak of him, yet you deny him as the Scriptures speak of him in part. And if at any time you plead one truth, it is that you might by your corrupt dealing with that clash against another; as, for instance:

1. You profess your own Christ within, but withal, with that doctrine you will smite against the doctrine of Christ Jesus in his person without, and deny that, though that is a truth, as is also the other.

2. You do use that truth of the resurrection of saints from a state of nature to a state of grace, to fight against that truth of the resurrection of the bodies of saints out of their graves; together with other things that I might add, as your holding forth the intercession of the Spirit of Christ within, in opposition to the intercession of Christ in his person without in the heavens. Which things being thus done, they show forth a great deal either of ignorance or presumption, knowingly to fight against the truth. And in this that thou answerest so generally, and not particularly to the question, it is evident that thou dost not plainly declare thy mind, but dost keep that in thy bosom which thou darest not manifest to the world.

My seventh query was, "Hath that Christ that was with God the Father before the world was, no other body but his church?" If you say No, as it is your wonted course, then again I ask you, "What was that in which he did bear the sins of his children?" If you say, In his own body on the tree, then I ask, "Whether that body in which he did bear our sins, was, or is, the church of God, yea, or no?" Again, if you say he hath no other body but his church, then I ask what that was that was taken down from the cross? But here thou puttest a stop to the rest of my words, with an &c.

Thy answer is, "In this thou hast not only queried, but slandered; therefore thy slander," sayest thou, "I do remove. It is our wonted course," sayest thou, "to say, that Christ hath no other body but his church. Thou art here a false accuser. But we say, the church is Christ's body; and it is sufficient for salvation to know Christ Jesus to be head in us, and over us, and ourselves to be members of his body; which, thou sayest, is his church. And what thou intendest by making so many foldings in one query, sayest thou, it may be judged it is to ensnare; and in that thou answerest, thou answerest thyself for us in some things, that thou mightest have a further ground to lay a deeper snare: we do deny thee and thy spirit, and see thee to be only feeding in thy imaginations upon the report of things, without the life; and thy religion stands in disputes, and controversies, and queries, and many words. But our religion stands in the

exercise of a pure conscience towards God and towards man; whether we speak or be silent." These are thy words.

Ans. Now, in my query thou sayest I slander, in that I say, you Quakers allow of no other body of Christ, but the church of Christ? yet dost thou not clear thyself at all, only thou wouldst say something to dazzle the eyes of the ignorant. But, friend, if thou wouldst have made it appear that I slander, in saying you own no other body but the church, you should have said, Yes, we do own this, that Christ hath a body that is now in glory, ascended from his disciples, according to the scripture, Acts i. 3, compared with ver. 9—11. But thou dost only fling up a few words into the air, that thou mightest thereby puzzle thy simple reader. But I bless God, for my part I do see thee, that thou dost like a beguiled man seek by all means to beguile others. And whereas thou sayest, It is sufficient to salvation to know Christ Jesus as head in us, and over us; to this I answer, Whatsoever thy meaning is by these words, yet there are none shall be saved but those who, through the mighty operation of the Spirit of Christ, are enabled to apply what the man Christ Jesus the Son of Mary hath done and suffered, and is now doing for sinners and saints, and for him, in the presence of his Father, now ascended in his body of flesh and bones, from his children which are alive in this world. I say, there are none shall be saved but those that are thus established, or shall be so, as is clear from these, (1 Pet. i. 18, 19; ii. 24; iii. 18, 22; iv. 1. 2 Pet. i. 17. Heb. vii. 24, 25; x. 7, 9; xiii. 12. 1 Tim. ii. 5, 6. Eph. i. 7. Acts xiii. 37—39,) with many other scriptures. And again, when you say, I answer you in something, if you mean, that the body in which he did bear the sins of his children is his church, (for that is partly my query,) then I do say, that your doctrine is desperate and devilish; and you do thereby undervalue the death, blood, resurrection and ascension, intercession and second coming again of that Man for salvation; and therefore, for a better satisfaction to all who may read your book, I entreat you to answer, "Did he bear our sins in that body which is his church, or did he bear our sins in that body that did hang on the cross on Mount Calvary?" Answer plainly, I beseech you.

And now, friend, passing by the rest of thy bawlings, I shall come to thy several queries, and shall answer to them in the simplicity of my soul, not laying down any doubtful expressions, but in all plainness, and not as you do, for the better understanding of them by those that read them.

These be the Quaker's Queries, and my Answers to them.

Query 1. "Is any man justified in the sight of God, but he that followeth Christ; and is it not a work to follow Christ, yea or nay; and what is the sight of God?"

Ans. He that followeth Christ aright, must

first believe in Christ; for how shall they follow him in whom they believe not? Now then the Scripture saith, "He that believeth on the Son hath everlasting life," (John iii. 16—18;) so then we are justified by believing; and if so, then to follow Christ is rather a fruit of our believing than justification itself. And whereas you ask, What is the sight of God? I answer, To be justified in the sight of God by Jesus Christ, is for God to look on such poor creatures as we are as complete, without spot or wrinkle, in the obedience of the man Christ Jesus; who otherwise could not behold them in love, because of their iniquity (Hab. i. 3.)

Query 2. "Whether will that faith justify a man which hath not works, seeing the Scripture, or the Apostle saith, faith without works is dead; and what is that which worketh faith; and where is it, within or without?"

Ans. That faith that hath not works is dead, being alone. Yet it doth not follow, that all that have works have faith. No; but, contrariwise, men may have works, yea, the works of the law of God too, and yet be under the curse; which they could not be if they had saving faith. So, then, if faith without works is dead; and, again, if men may have works, and yet no faith, no saving faith, I mean: then it will be good to inquire, what it is to have a right faith, which doth bring forth right good works; and who have works without a right faith.

And, first, A right saving faith is, for a man to be enabled of God's Holy Spirit to lay hold on what the man Christ hath done in his own person, when he was in the world; as his birth, righteousness, death, blood, resurrection, ascension and intercession; and to apply the virtue and merit thereof to himself, so as to see himself saved thereby. (Rom. iii. 24, 25.) Being justified freely by his grace. How? Even through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, or reconciler, through faith in his blood, &c. Again, "Be it known unto you, that through this man is preached unto you the forgiveness of sins, and by him all that believe"—mark, all that believe (namely, in his blood which was shed on Mount Calvary)—"are justified from all things, from which they could not be justified by the law of Moses." If the faith that applies these things be of the operation of God, it is very much accompanied with good works. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that he died for all, that we which live," namely, by the faith of this, that Christ died for all, (Gal. ii. 20,) "should not henceforth live to ourselves, but to him that died for us." (2 Cor. v. 14, 15.)

But, secondly, They that deny the merits of the birth, death, righteousness, blood, &c. of the Man that was born of Mary, which he fulfilled in his own person by himself, (Heb. i. 3;) I say, they that

do not venture their souls on these glorious, mysterious truths, but deny the belief of them to be sufficient of themselves to save from hell, and all other things, and doth expect that salvation should be obtained by something that worketh in them, by working in them; it is impossible that these, though they may be, touching the righteousness of the law, blameless, as Paul was while he was a persecutor, (Phil. iii. 6,) to be saved hereby. Wherefore? Because they seek it not by the faith of Christ, but, as it were, by the works of the law. (Rom. ix. 30, 31.)

And whereas you ask me, "What is that which worketh faith? And where is it, within or without?" I answer, That which worketh saving faith is the Holy Spirit of God, which is renewed through the hearing of the word, preached by the Apostles or ministers of Jesus Christ. Now the Spirit, when it doth work, it entereth into the soul, and, as I said before, doth enable the soul to believe, and lay hold on the merits of the Son of Mary, Jesus Christ. For, saith he, when he is come, he shall glorify me, for he shall take of mine, and show it unto you. (John xvi. 14.)

Query 3. "Whether any be justified but he that is born of God? And whether doth he that is born of God commit sin? And is that within the creature, or without, that worketh the new birth?"

Ans. Justification may be taken two ways. (1.) Either in the sight of God, or in the sight of the soul, or creature. My meaning is, that all that are or shall be saved are justified in the sight and foreknowledge of God before the foundation of the world, (Eph. i. 4, 5:) "According as he hath chosen us in him before the foundation of the world," &c. "Having predestinated us to the adoption of children by Jesus Christ unto himself." And, again, "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." (Rom. viii. 30.) Mark, all these things are spoken as being already done; predestinated, called, justified, glorified. He doth not say, they shall be, but he hath done it, that is, in and according to the fore-ordination of God. (2.) Saints are said to be justified in their own sight or knowledge, as when God doth make manifest to the soul what he had determined before should be done. "Be of good cheer, thy sins are forgiven thee." This is justification in the sight of the creature. And whereas you ask me, "Do they that are born of God commit sin?" To this I answer,

They shall never commit the sin against the Holy Ghost, as is the meaning of that place, 1 John v. 16—18. There is a sin unto death, and there is a sin not unto death. He that is born of God sinneth not, but keepeth himself; and that wicked one—mark, that wicked one, the sin unto death—toucheth him not; but they that are born of God, notwithstanding, do daily sin, as

it is evident, (Jas. iii. 2:) "In many things we offend all," saith he; I and you, all of us. And, again, "If we say that we have no sin, we deceive ourselves, and," instead of having no sin, "the truth is not in us." (1 John i. 8.) And who can say, My heart is clean? "There is none righteous, no not one." And, again, "There is not a just man upon earth, that doeth good, and sinneth not." And I am confident, that while some would persuade others that they have no sin, their own consciences tell them they lie; and if it be not so in the rest, it is because they are hardened, and given to believe a lie.

As to the latter part of your query, I answer; the new birth is wrought through hearing of the word preached. And yet not by conscience, nor by the obedience to the law, or dictates of nature; but by the Spirit coming into the soul, and showing its lost condition without the obedience of the Son of Mary, the Son of God; and his freeness and willingness to communicate, or give himself, and all his things unto it; which being done, the man is thereupon given up to God, and is become a new creature. I might spend much time in speaking to this, but I forbear, because of itself it is enough to fill up a small volume.

Query 4. "If Christ hath lightened all men as he is God, as thou confessest, then hath he not lightened all men as he is the Son of God; and is not the light of God sufficient in itself to lead to God all that follow it, yea, or nay?"

Ans. (1.) Christ, as he is God, doth lighten every man that comes into the world, which light is conscience, or otherwise nature itself, which doth also convince of sin. (John viii. 9.) Yet Christ, as he is God, doth not give unto every man that Spirit that doth lead to eternal life, for all men have it not. (Jude 19.) (2.) Christ, as he was and is the Son of God before the world was, being one in power and being with his Father, hath lightened every one that comes into the world, as aforesaid; but hath not so neither given them his Spirit. "Some are sensual," &c. (3.) Christ as God-man, or as he came into the world to die for those whom before as God he knew and loved; I say, he doth not in this way neither lighten every man with the saving light of life, or give unto them his Holy Spirit. No, they that have been, and now are believers, do know and can remember that all the time of their unregenerate state they were without Christ. (Eph. ii. 12.) So that here is no way or room for your doctrine, take it how you will. Christ hath not given to every one his Spirit.

Second part of the Query. Is not the light of God sufficient in itself to lead to God all that follow it, yea, or nay?

Ans. (1.) As I said before, some are sensual, and have not the Spirit of Christ. (2.) No man can come to God as a Father by adoption, but by Jesus Christ; then it must needs be that all men, though they do follow that light which is given to every man, it is not able to lead to God as a Father

in the Lord Jesus Christ. Yet this light that every man hath, will show a man there is a God, and that this God is eternal; and also will clear out something of him to them by the things that are made. But now, if this light would lead to everlasting life, then might the devils also be delivered from everlasting damnation, seeing they also do know God as a Creator, and revenger of sin, more perfectly than any natural man in the world, though not as a Father by adoption.

But you say, Doth it not lead to God all that follow it? *Ans.* (1.) Not to be saved, though to be condemned, through the weakness and unprofitableness of that light, or conscience, or the law, call it either. And I clear it thus: Because if that light that every man receives, were able by our following it to save us, then Christ needed not to have suffered, seeing all men had that light. (2.) If that light that every man hath, which is conscience, were able to lead a man to justification by following it; that promise was made in vain by Jesus the Son of Mary, when he said, "I will send you"—mark, I will send you—"the Spirit, and he shall lead you into all truth;" for they had a light before. But it is evident, that that was not sufficient, because they must have another sent them by Jesus Christ, and that must be the Spirit.

Query 5. "Whether is not the same light in him that hates it, as it is in him that loves it? (John iii.) If there be a difference in the light, show it wherein; whether in the nature or otherwise."

Ans. 1. That scripture quoted in John iii. "Light is come into the world," &c., is not meant of that light, or conscience, that every man hath; but the man Christ Jesus is speaking there of himself, as Godman, come into the world, born of the Virgin: if thou compare ver. 19—21 with ver. 14—18 of the same chapter, it is clear, for they all do speak of the same thing, namely, the Son of Mary. And again, saith he, "I am the light of the world." Now the man Christ, though he was then in the world, and walked up and down in the same, yet he was not within any man in the world, as man, (though he calls himself the light thereof,) though he was in some—I say, in some—as God by his Spirit. Now the light, which was the man Christ, was the very same, whether loved by some, or hated by others; but if you conclude every man hath Christ, or that light spoken of there, John iii., within him; that I deny, having proved the contrary. But, (2.) Whether is there a difference in the light? *Ans.* First, there are more lights than one; there is a light that may be suspected to be darkness, where he saith, "If the light that is in thee be darkness," &c. Again, there is the light of the law. (Prov. vi. 23.) Again, conscience also will convince of sin. Now there is none of these that can save a sinner from the evil of his ways. Take the best of them, which is the righteous law of God—that cannot. For had there been a law given, which might

have given life, then verily righteousness had come by the law: but if you conclude that righteousness, or everlasting life, cometh by the law, you must conclude this again; that Christ did die in vain. (Gal. ii. 21.) So then these things being not able to save the soul, the next thing is, the Son of God, the Son of righteousness arising with healing under his wings, he is also a light, and indeed the saving light, far surpassing all the other mentioned.

Now though Christ doth not differ in himself, yet there is a difference in the power of these lights, the law and Christ, the one not being able to save, the other being able. And again, there is also a difference in the nature of them; the one being a condemning light, the other a saving light. It is Moses that accuseth you, saith Christ, even Moses in whom ye trust. But do not think, saith Christ, that I will accuse you to the Father. No, saith he, it is Moses, or the law given by him. But, again, where Christ speaks for himself as a Saviour, he saith, "God sent not his Son into the world to condemn the world, but that the world through him might be saved." (John iii. 17.) So that I say, 1. That light spoken of John iii., which is the man Christ, is not in every man that comes into the world. 2. That the man Christ, or the light spoken of there, is not against himself. 3. There is the light of the law, conscience, and nature itself, which are in all men, which things are altogether insufficient to save a man from death, by his seeking of justification thereby. Again, there is Jesus Christ, he is the Saviour, but not in all men. And, again, neither is the man Christ Jesus the condemning light.

Query 6. "Whether is it possible that any can be saved without Christ manifested within? If no, then whether is not the doctrine of salvation, which is only necessary, to preach Christ within. And is not the whole mystery of salvation, God manifest in the flesh?"

Ans. There can none be saved but they that have the Spirit of Christ given unto them. But it is not the Spirit of Christ given to the elect that doth work out the salvation of their souls within them, for that was obtained by the blood of the man Christ Jesus on the cross. (Heb. ix. 12, comp. with Heb. xiii. 12.)

Again, every one that is, or shall be saved, must and shall have the Spirit of Christ within them yet doth it not follow, that to preach Christ (only) within, is the only doctrine of salvation; for then also the preaching of the blood of Christ shed on the cross, as I said before, must be of none effect. But he that doth preach the doctrine of salvation aright, must first begin to preach that doctrine that Paul preached in 1 Cor. xv. 3, 4: "For I delivered unto you," saith he, "first of all, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again according to the Scriptures." Now Christ, or the Spirit of Christ, is received by such preach-

ing as this is, as is clear from that scripture, Acts x. 38—44; where Peter, speaking of the word that was published throughout all Judea: "How God anointed Jesus of Nazareth," (or which dwelt at Nazareth,) "with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all those things which he did, both in the land of the Jews and in Jerusalem," (saith Peter,) "whom they slew, and hanged on a tree: him God raised up the third day, and showed him openly; not unto all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him, after his resurrection from the dead. And he commanded us to preach to the people, and to testify that it is he which was ordained of God to be judge of quick and dead." And is that all? No; but "to him give all the prophets witness," (to him, even Jesus of Nazareth, whom the Jews crucified on the tree,) "that through his name, whosoever believeth in him shall receive remission, or forgiveness of sins." Now, mark. And "while Peter yet spake these words, the Holy Ghost fell on all them that heard the word." While Peter spake these words, that by Jesus of Nazareth forgiveness of sins was preached to them that believe in his name, "the Holy Ghost fell on all them that heard the word," namely, which Peter spake. This is the way in which the Spirit is given; namely, by preaching a crucified Christ.

But now, no man can be saved without Christ, or the Spirit of Christ be given to him, because he cannot be able to lay hold savingly of, and to hope for that glory that Christ, as he is God-man, hath accomplished in his own person without, unless he have the Spirit. But further, thou sayest, it is not the whole mystery of salvation, God manifested in the flesh.

Ans. Truly, to know that God, out of love to poor sinners, did in the fulness of time send forth his only-begotten Son, who is equal with his Father, to be born of a woman, and made under the law, to redeem them that are under the law, that we might receive the adoption of sons; this is to know the mystery of godliness. Therefore, when the Scriptures say, God was manifested in the flesh, they mean, God sent forth his Son, which was and is the word of God, God himself, and he was made flesh. (John i. 14.) And so in the nature of man he did become the Lamb of God, or the sacrifice of God, that doth take away the sins of the world. (ver. 29.) Now here I might enlarge abundantly, but that I would not be tedious.

Query 7. "Whether is it not possible, that many may profess as much of Christ without, as thou hast said of him, and yet be damned; and if this be the faith to profess him born, dead, risen, and ascended without; then is there any unbeliever in England, seeing all in the outward sound believes,

and professes as much as thou hast said. Yea, or nay?"

Ans. (1.) I know there are many that do profess in word, that Christ was born, dead, risen, and ascended without, and yet may be damned. Yet he that doth really, with the faith of the operation of God, believe these things, and doth also apply the virtue and merit of the same to themselves for justification and life, shall be saved. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." (Rom. x. 9.) And also, (1 Cor. xv. 2,) "By which ye are saved, if ye keep in memory what I preached unto you." What was that? Why, "how that Christ died for our sins, according to the Scriptures, that he was buried, and rose again," &c. (2.) It is not faith, only to talk of him with the mouth, but, as I said before, to believe the same by the operation of the Spirit in our hearts.

If this be faith, sayest thou, to profess him born, dead, risen and ascended without, then is there any unbeliever in England?

Ans. All that profess this do not truly believe it; for to profess in word alone, and believe in heart, are two things. Secondly, if to profess this were the faith, yet were there a good many unbelievers in England, for the Quakers will not profess him ascended without, neither making intercession without, but, contrariwise, strike at this doctrine.

Query 8. "Whether hath that man faith in Christ that is not changed in the nature; and is not the liar and slanderer an unbeliever, and of the cursed nature, yea, or no?"

Ans. He that hath faith in Christ is a new creature: and the liar and slanderer is an unbeliever; and if he live and die in that condition, his state is very sad, though if he turn there is hope for him; therefore repent and turn quickly, or else look to yourselves, for you are the men, as is clear by your discourse.

Query 9. "Whether any receive Christ, who receive him not into him? if not, show how Christ can be received, and whether many profess him not which never receive him."

Ans. Christ, as he is man, as he was a sacrifice for sin, cannot be received really and personally into any; but yet, he that doth indeed receive the gospel, and believe that he was a sacrifice upon the cross for his sins, doth and hath also received his Spirit into him, which giveth him the comfort of these things. (John xiv. 26.) And, secondly, there are very many that profess him, that at the day of judgment will fall short of eternal life, notwithstanding all their profession; for, as I said before, it is not the professor, but the sound believer that shall be saved by him. But let the reader mark, how thou condemnest thy own doctrine by this query, for thou grantest many profess Christ that never receive him. How then hath every man Christ, or the light of Christ within him? If it be within him, either he must

receive it, or snatch it by force against the will of another, however the scripture saith, what is it that thou hast not received (yet all men have not received that). Jude 19.

Query 10. "Whether to preach for hire, for gifts and rewards, and to divine for money, and to make merchandise of the people for so much a year for preaching to them, be not true marks and signs of false prophets? or can any give truer signs of false prophets than Isaiah and Micah give, yea or nay?"

Ans. There are a company of dumb dogs that are crept into the nation, that love, give ye, and desire to bear rule by their means; and they are every one for his gain from their quarter. Secondly, there are a company of wolves crept out also, having wrapped themselves about with sheep's clothing, and these are both alike abominable to the Lord. Neither can a man give a more right description of a false prophet, than the prophets and Christ with his apostles did give; therefore examine yourselves.

Query 11. "Whether must not the devil be chained before Christ reign, and what is that which chains him; and whether art thou come to one of the days of the thousand years, yea, or no?"

Ans. Christ hath two several times wherein Satan must be bound by him; one is at the conversion of sinners, the other when he shall come the second time, and personally appear, and reign, in the world to come. Again, "Whether I am come to one of the days of the thousand years?"

Ans. No, because he that doth reign with Christ one of these days, shall live and reign with Christ a thousand years. (Rev. xx. 4.) But there is never a believer in the world that doth, or in any likelihood shall live half so long, before they die or be changed at the coming of the man Christ Jesus.

Query 12. "Whether dost thou know any Christ, preach or profess any Christ who hath not lightened every man that comes into the world with the light of life, or of condemnation? And is he not a deceiver that exhorts people for salvation to any other thing than the light of Christ, yea, or no? And how hath Christ lightened every man, if not within him?"

Ans. That Christ I preach, is the Christ of God, who as he is God, hath lightened every man that comes into the world with conscience, and the law, which is the light of condemnation, but not of life; for the law is the ministration of condemnation. (2 Cor. iii. 7, 8.) And all men have the law and conscience: but these will not save them. Again, there are some that do indeed enjoy the light of life. And whereas thou askest, is not he a deceiver that exhorts people to any thing else than the light of Christ? *Ans.* He that telleth any man that the ministration of condemnation will save him, which is the law, he is a liar, and a deceiver: but he that exhorts people to lay hold on what the man Christ Jesus hath done in his

own person for sinners, and presseth souls to venture upon that for salvation, preacheth the truth. Thirdly, Christ hath given to every one the law, and conscience within him; yet these are not able to save him; but let him follow the righteousness of the law never so much, yet if he be not directed of God to fly to Jesus the Son of Mary, and to what he hath done in his own person for them, he shall never be saved. (Acts iv. 12.)

Friend, Thus have I with all plainness of speech answered thy queries, and I fear not at all but I have spoken the truth as it is in Jesus. And as for committing them to the judgment of others, as thou wouldst have me; let others say what they will, I am sure I have spoken the truth of God; and I make no question but at the second coming of my Lord Jesus from heaven to judge the world, these things I shall not be ashamed of; neither am I now; but am ready, if God shall give me life, to speak the same things to any man, face to face; and I desire thee, and all, even as many as shall read or hear this treatise, to consider, and look to themselves, lest they sin against God so much in their lifetime by rejecting these truths, that it shall never be forgiven them to all eternity, though they repent them of their rejecting the same. There is one thing more to which I shall speak a few words, and that is, to a few words written at the end of thy book, which is called the Postscript, wherein are several charges against myself and some others, which I shall speak somewhat to.

The first is against John Burton, thus: John Burton said in a discourse with some friends, that Christ had two bodies, and one of them is out of the sight of the saints. *Ans.* My brother Burton being absent, I shall answer for him concerning the charge laid against him. And therefore, that Christ, who is and was before the world began, God equal with his Father, did in the fulness of time take upon him a body from the Virgin Mary, which was so prepared by God his Father, it is evident in Scripture; and in it after he had lived a while in the world, he did hang on the cross, was taken down thence again, and laid in Joseph's sepulchre, was raised again, and ascended away from his disciples therewith into glory. (Acts i. 3, 9—11.)

Again, he hath another body, and that is his church. (Eph. i. 23.) Now that he is out of the sight of his saints in one of the bodies; namely, that which did hang on the cross, it is also evident, (1 Tim. vi.) where Paul, speaking of that very Jesus, who did bear a faithful witness before Pontius Pilate, saith in ver. 16: "Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see." That is, not with their mortal eyes, in that glory as yet. If you say still, notwithstanding this, that Christ, as he was before the world began, hath but one body, and that to be his church, I ask you, what that was that was taken down from

the cross, and laid into Joseph's sepulchre. (Luke xxiii. 52, 53.)

The second charge is against myself, and is this; John Bunyan said, Christ's second coming is not his coming in Spirit, for his coming in Spirit is no coming.

The former part of the words, namely, Christ's second coming is not his coming in Spirit, those I own. But the other, namely, For his coming in Spirit is no coming, is a lie, made of me by the author, Edward Borrough.

The former words were spoken at a meeting in Bedford, some Quakers being present, contradicting and blaspheming. And now they could not be content with that; but they must make up all with a lie, and publish it in print. A Quaker there and I had some discourse concerning Christ's second coming, and he would affirm, that his coming in Spirit was his second coming spoken of in Scripture. Then I asked him which was his first coming? He answered, when he was born of the Virgin, and took flesh upon him from her. Then, said I, I shall easily prove, that his coming in the Spirit is not his second coming; for I will prove that his coming in the Spirit was before that which the Scripture and you also do call his first coming; and proved it by that plain scripture, where Peter, speaking of the prophets, saith, "Searching what, or what manner of time the Spirit of Christ which was in them (the prophets) did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow," (I Pet. i. 11; iii. 19;) where speaking of Christ's being put to death in the flesh, but quickened in the Spirit. "By which Spirit he preached to the spirits (now) in prison;" but when was this, only when "once the long-suffering of God waited in the days of Noah," (ver. 20.) Which was long before the first coming of Christ, so called in Scripture, for that was, as I said, when he took a body from the Virgin Mary.

But, secondly, it seems clearly by these words that you do look for no other coming but his coming in Spirit. Oh, how suddenly and unexpected of you, will the Son of man break down from heaven, with all his mighty angels in flaming fire, and call you, together with all nations, to judgment! And though now peradventure you are ready to slight the personal appearing of the Lord Jesus Christ, that man, to judgment, only looking for a judgment within, yet you will, I am certain, very suddenly be made to pass under another judgment, which will be more exceeding great than any judgment you shall have here, and more terrible. As for the latter part of the charge, which is a very lie; though I shall not trouble myself to lay it to your charge, (you have so manifestly declared yourselves already what you are,) yet, I beseech you, that hereafter you would not be so ready to receive lies from others, and publish them to the view of the world, lest you appear to all men, as you do to some, to be such as are of an accusing, lying spirit.

But, further, That Christ's coming in the Spirit is not his second coming, it is evident; partly, in that the coming of Christ in Spirit was before that called in Scripture his first coming. Secondly, he that comes the second time is he that came the first time. Now he that came the first time was very God and very man, and not a Spirit only; for, "handle me," saith he; "a spirit hath not flesh and bones, as you see me have." (Luke xxiv. 39.) Now this same Jesus, that was very God and very man, so born of Mary, saith, "I go and prepare a place for you; and I," (the very same, as also Acts i. 10, 11,) "will come again, and take you to myself; that where I am there ye might be also." (John xiv. 3.) Here I might spend many words, but it needs not; the whole current of Scriptures do confirm this thing; and therefore I shall forbear, and content myself with this, "He that will be filthy, let him be filthy, for the day is at hand."

The third charge is also against me, saying, "I said there was nothing in me, nor any man to be taken notice of."

Though in some sense I do not deny these words, yet I know, and am sure, that directly in this form of words I did never lay them down; but I pass that. Now in this sense I do not deny them, there was nothing in me, as I was in my unregenerate estate; nor in any man else, in the same estate, that is worthy to be taken notice of for justification. First, because every unregenerate man is without Christ, before he be converted. (Eph. ii. 12.) Wherefore remember, that ye being Gentiles in the flesh (unconverted), that at that time ye were without Christ. Now a man that is without Christ, and hath not his Spirit in him, as some, yea, most men are, (Jude 19,) what is there in that man that is worth the taking notice of to justify him?

Also converted Paul saith; "I know that in me, that is, in my flesh, dwelleth no good thing." (Rom. vii. 18.)

As for others that are charged with things, because their names are not also mentioned, I shall pass them by; only thus much I shall say further to the last charge. That there is nothing in any man by nature, before he be converted, that is worth the taking notice of, as to seek justification thereby. And that that light which every man hath, being at the best but conscience, nature, or the law, let a man take notice of it, follow it, obey it never so much, it is not able to justify the soul: for if righteousness come by the law, then Christ is dead in vain. And, as I said before, every man hath not Christ to take notice of, though every man hath conscience, or the light of nature in him, which is also able to convince of sins against the law of God, yet is not able to deliver from that curse pronounced by the Lord against them that disobey the law. Nay, the law itself is not able to save them that do follow it, being too weak for such a thing. And, indeed,

God did not give it to that end, that saints should have life by it. No; compare Gal. iii. 21 with Rom. v. 20, you may clearly see why God gave the law, namely, that sins or offences might abound. But how? By discovering sin by its workings. Now, then, you that follow the law, and seek life by it, this is all you are like to have of it: first, you shall see your transgression against it made known to you by it, (Rom. iii. 20;) and a horrible curse pronounced against you, because you cannot give a complete, continual obedience to every title of it.

And now, friend, to thee, who hast taken in hand to answer my queries laid down in the end of my book; I say, thou hast only wrangled and quarrelled at them; but hast not given one plain and right answer to any one of them. Therefore I shall leave them still to be answered by you, or others of your spirit. You will find them at the end of the foregoing discourse: and I beseech you to answer them in all plainness of heart, and with as moderate a spirit as you may. It is like there may be some addition to them: but as I have dealt plainly and sincerely with yours, so do you deal uprightly and plainly with mine, for the satisfaction of those who shall read them. And here I shall draw towards a conclusion; only speak some words to those who, unawares to themselves, may be carried away with the doctrines of the Quakers: and I shall be brief in speaking to it. The way that I shall take shall be very plain to be understood; for I shall not lay down any doubtful sentence in my speech to them, nor others.

And, first, I shall show you that the doctrine of the Quakers is an error, and how. Second. Who they are that are carried away with it, and why. Third. The way Satan takes to make this delusion, or filthy doctrine, to take place in the soul.

First. That the doctrine of the Quakers is false, or an error, I shall show, 1. By discovering the doctrine itself. Now, the doctrine of the Quakers is plainly this; namely, that every man that comes into the world hath the Spirit of Christ in him. Now, that this is an error is clear, because the word of God saith plainly, that some are "sensual, having not the Spirit." (Jude 19.) And again, the unregenerate man, in the time of his unregenerate state, is without Christ. (Eph. ii. 12.)

2. He that will but observe the motions of that light which every man hath within him, say they, so as to obey and close in with it to follow it, shall undoubtedly be saved from the wrath to come. Now, this is clearly a gross error; for, first, if all men have not Christ, as they have not, then is it not an error to press men to seek for life, by following that which is not able to give life. Yet this they do, who labour to persuade men, yea, the souls of men, that it is no less than the very Spirit of Christ in every man, that doth convince of sin, when the Scriptures say plainly, the law,

(Rom. iii. 20.) conscience, (Rom. ii. 15,) and nature itself, (Rom. ii. 14. 1 Cor. xi. 14,) will and do convince of sin, yet none of these is the Spirit of Christ. And the great argument that they bring to prove that it is the Spirit of Christ, is, because the Spirit doth also convince of sin. Now, what a poor argument is this, to say, that because the Spirit of Christ doth convince of sin, therefore whatsoever doth convince of sin must needs be the Spirit of Christ. As much as to say, because the saints are called "the light of the world," (Matt. v. 14,) therefore the saints are the Saviour of the world, seeing Christ also doth call himself the light of the world, (John viii. 12;) or because the moon hath, or is light, therefore the moon is the sun. This is but sophistical arguing, and doth beget most damnable errors and heresies in the world; but this is the way that they take to entangle poor souls with their sad and erroneous doctrine. (See page 22 of his book, lines 12 and 13.) They say, that it must be Christ within them, that must within them work out justification for them; when it is evident from the whole current of Scripture, that the Son of Mary was delivered to be crucified for our offences, and his resurrection, through faith in it, is our justification; as all along through grace I have declared and cleared. And the work that the Spirit doth in point of justification, is, to show us what the Son of Mary hath done and suffered in his own body on the tree, and is now doing in the presence of his Father, in the highest heaven.

And to help us to apply this to our souls by faith now, for a preservative against these and the like delusions, observe, (1.) As I said before, all have not the Spirit of Christ. (Jude 19. Eph. ii. 12.) (2.) That the law, with all our obedience to it, is not able to save or justify any poor soul. (Rom. iii. 20.) "For by the works of the law shall no flesh living be justified," though it gives the knowledge of sin. (3.) That there is none other way to be justified in the sight of God, but by laying hold of what the Son of Mary (Jesus) did do and suffer in his own person, when he was in the world. For it is by him, (and what he hath done in his own person by himself, Heb. i. 2.) that any man is justified from his sins, and the wrath of God due to the same, by believing that his blood was shed for their sins; as it is written, "By his stripes we are healed;" (Isa. liii. 5;) as if their own blood had been shed for their own sins; and that his righteousness is theirs by imputation, as if they themselves had actually fulfilled all the law of God for their own justification. (Rom. x. 4.)

Secondly. The second thing is, who are they that are carried away with this delusion, and why?

Ans. 1. Not one of God's elect whom he foreknew shall be utterly destroyed thereby, (I do not say they shall not be led away for a time; but they shall not be utterly destroyed;) for they are kept by the mighty power of God through faith unto salvation. But they are such as are not

indeed the elect of God, nor chosen in Christ before the world began. Though Hymeneus and Philetus fall away, and overthrow the faith of some, yet "the foundation of God stands sure, having this seal, The Lord knoweth them that are his." (2 Tim. ii. 17—19.)

2. They are such as in time past, for the generality of them were either but light, frothy professors, or else were shaken in their principles, and unstable therein, as saith the Scriptures, they that are deceivers do beguile unstable souls. Or if they were such as were in appearance sober and serious in the account of others, it was either from those convictions they had from the law, or else from high notions they had of the gospel; which have both such influence at some time on the soul, though not savingly, that the soul will go very far in obedience to them; as, for example, Herod, who was an enemy to the truth, yet for a time had such heart-workings, being convinced by the preaching of John the Baptist, that he feared him, and observed him, and when he heard him he did many things, and heard him gladly. (Mark vi. 20.)

Now, the reason why such people are carried away with such heresies as these, or the like is,

(1.) That as they were not of the elect of God, so God, by suffering them to be carried away finally, may make it appear that they were not of his elect. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us. But they went out from us, that it might be made manifest (or that men might see) that they were not all of us. (1 John ii. 19.)

(2.) Because God will not have his church so disturbed always with such as are not of the truth. Now, there are some men that have their time to walk with the church of God by permission, and these men are ever and anon ready to broach their errors, even while they are among the saints, to their trouble. Now God, having a care of his church, hath a time to suffer the devil to run through the world with some erroneous doctrine or other, which when these men taste, being spirited beforehand for that purpose, do presently close in with the same, to the purifying of the church, and the manifestation of themselves. And thus every branch which the Lord's right hand hath not planted, shall and must have a time to be rooted up. (Matt. xv. 13.)

(3.) Because others that are of the right grafting in, may notwithstanding not presume but fear, lest they also fall through the same example of others who are already fallen, or may fall hereafter. (Heb. iv. 1, 2, 11.)

(4.) Because others may see, that it is not by their own strength that they do stand, but freely by the grace of God, and his power and love towards them in the Lord Jesus Christ. God hath chosen some before the foundation of the world. Now, to manifest this, though they are even as bad as the worst by nature, yet I say, because

God will show his power and his love, he doth preserve some to eternal life, though others fall into eternal damnation. "Of all that thou hast give me," saith Christ, "have I lost none, but the son of perdition, that the scripture might be fulfilled." (John xvii. 12.) Many other reasons might be given why these things must and shall be; but I rather choose to forbear. Only thus much I have spoken, because I know it is my duty to speak a few words unto you, that you may either close in with the truth, or else the more clearly be left without excuse at the great day.

Thirdly. The third and last thing, is the way that Satan takes to make those delusions take place in the soul.

Now the way whereby he makes these or any other delusions to take place in the soul, is, 1. to persuade the soul that they are the truth; and, 2. to stir up in the soul an enmity to any thing or person that shall declare the contrary.

1. They are given over to believe a lie; that is, to believe false doctrine to be the doctrine of God and of Christ. And that he might bring this to pass, he goeth about to change the names of things; and because the law, conscience, and nature itself can convince of sin, therefore he calleth them Christ, or the light of Christ; saying to a natural man, one that is not yet converted, "Mind the light within you." If they ask what light? say they, That which doth convince of sin. If they farther ask, Why, what is that? They say, "It is the light of Christ, the light of life, or Christ within."

Now these things are nothing else but conscience, nature, or the law, for a natural man hath nothing else that dwelleth within him to convince him of sin; only these things have a new name put upon them. And poor creatures hearing the name Christ, being ignorant of the nature of Christ, do presently close in with these things, supposing, nay, verily believing that these are the Spirit of Christ. Which things being thus received, if at any time one come and oppose them, and tell them that it is an error that they have taken up, to think that that which is in an unregenerate man is the Spirit of Christ, and contrariwise telleth them plainly, that it is but their own conscience that doth convince them, or the law written in their hearts by nature. Nay, say they, it is the light of Christ in the conscience, when there is no scripture bath any such manner of expressions, only a fancy of their own, taken up without ground from the word.

2. But the soul being possessed with this doctrine, presently its heart riseth against anything that doth contradict it, and is filled with a secret enmity against it. Now, the way that Satan takes to bring this about, is to persuade poor souls, that all these thoughts that do any wise contradict the principles received, is but a temptation of the devil. And if at any time there be the doctrine of Jesus held forth in truth, his death, burial,

resurrection, ascension, and intercession, now without in the presence of his Father for sinners, and that there is salvation nowhere else but in the merits of the firstborn of Mary, which is Jesus Christ, without the works of the law, (Rom. iii. 28;) presently with envy they are enraged and cry, "Dost thou not know that every man hath a measure of the Spirit given to him? Follow that, listen to that, turn thy mind to that, and walk in the light of that;" when, alas! there is no such thing as the Spirit of Christ in every man, as I said, and proved before at large; only the devil hath gotten this way to call conscience Christ, the law Christ; and hereby to entangle the soul with the name of a thing, without the thing itself.

But now the soul is set down in its principles, and he that doth any way confute that spirit, presently it falls a-raging, and cries out, Serpent, liar, wolf, dragon, devil, be silent with thy serpentine wisdom, and smoke of the bottomless pit! Now, in this the devil is wonderfully cunning; for lest he should indeed be discovered, he doth set the face hard against the truth, and counteth it such a deadly enemy, that he will not, cannot bear it; but lets fly against it all the hellish words and madness he can: and now he begins first to cry, Avoid Satan! All which is only to harden him in whom he doth dwell, more and more against the truth. Now, he doth also harden souls in delusions, by presenting the ugly and base conversations of a company of covetous wretches, who do profess themselves to be the ministers of the gospel, but are not; now, poor creatures being shaking and doubtful what way to take, seeing the conversation of these men to be wicked, and the doctrine of these deluders covered with a seeming holiness: they presently embrace it, saying, Surely these men are in the right way; they cry down the priests, whose lives we also see to be profane, they are very strict in their ways, and if such be not good men, who are? But yet that which is most taking is (through the corruption and pride that is naturally in the heart of man), these men propose such a way to salvation, as is in the compass of a man's own ability, even works of righteousness done by him, which is very agreeable to man's nature, which would willingly be saved, but would

not be altogether beholden to God for it: and these works not being wrought by the priests or national ministers, but by the other, though in opposition to the righteousness of Christ, the Messiah's God-man, poor souls not only suck in these erroneous principles, but are hardened in them against the doctrine of God and his Son Jesus Christ, by their ungodly conversation; and thus dishonour the Son of God. But come, brethren, let us be patient, stablish our hearts, wait but a while, and I doubt not but you will see that those who dishonour our Jesus shall soon be brought down, both Ranters, Quakers, priests, and people also, that shall continue in opposing him either in doctrine or practice; for our God hath said, "Ah! I will ease me of my adversaries."

Now, a few words more to those who do believe in Christ aright, and lay him for their foundation.

First. Bless God that you are not carried away with the delusions that are on foot in this generation. Secondly. See that you are labourers after a more experimental knowledge of our Lord Jesus Christ; fly more to his birth, death, blood, resurrection, ascension, and intercession; and fetch refreshing for your souls more and more from him without, through the operation of his Spirit within; and though the fruits of the Spirit be excellent, and to be owned where they are found, yet have a care you take not away the glory of the blood of Christ shed on the cross without the gates of Jerusalem, and give it them; which you will do, if you do content yourselves, and satisfy your consciences with this; that you find the fruits of the Spirit within you, and do not go for peace and consolation of conscience to the blood of Jesus shed on the cross.

Therefore learn of the saints, or rather of the Spirit, (Rev. v. 9,) who teacheth to sing this song, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood."

And as for you that cannot yet well endure to think you should be justified by the blood of the Son of Mary shed on the cross without the gate, I say to you, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." (Ps. ii. 12.)

NOTES.

P. 66. "Wear no Hatbands."] Bunyan here alludes to the general abhorrence in which the Quakers held the showy fashions of those times. The hatband was a favourite ornament in the age of Edward VI., and so continued to be for many years after. "These ornamental hatbands," says Joseph Strutt, "were often made of goldsmith's work, and set with precious stones, and generally of great value." Thus, in *The Witts*, a Comedy, the elder Palatine speaks of his hatband, saying, "My hatband—a row of diamonds—worth a thousand marks." And the gallant Fastido, in *Every Man out of his Humour*, speaking of his dress, has this of his hat and band: "I had on a gold cable hatband, then new come up, of massie goldsmith's work; which I wore about a murrey French hat, the brims of which were thick embroidered with gold twist, and spangles."—*Manners and Customs of the English*, vol. iii. p. 84.

Luxury in dress rapidly increased with the growing prosperity and independence of the middle classes. George Fox had reason enough to denounce the wretched forms of pride and vanity frequently exhibited; but he adopted neither the best arguments, nor the most prudent course, to check the evil. Some of the most useful inventions, and such as tended greatly to increase the wealth of the nation, would, probably, never have existed, but for the general attention now beginning to be paid to ordinary articles of dress. Thus, in 1599, William Lee, a Master of Arts of St. John's College, Cambridge, invented a steel loom, for weaving silk stockings, pieces for waistcoats, and other things. But thirty years before this, William Rider, who lived at the foot of London Bridge, having seen a pair of knit worsted stockings in the lodging of an Italian merchant, after examining them well, had others made like them. The use of linen ruffs introduced another kind of business into England, and one which furnished an easy and profitable employment to females above the lower class. A Mistress Dinghen Van den Plasse, from Teenen, in Flanders, came with her husband to London, and set up business as a clear-starcher. At first, she was chiefly employed by her own countrywomen; but the English ladies, struck with admiration at the neatness of the Dutch, made themselves cambric ruffs, and afterwards lawn ruffs. But Mrs. Dinghen only could starch them properly; till, at length, it became the custom to send young ladies to her to learn the art; and such was the price which she set upon her skill, that she charged four or five pounds, a large sum in those days, for each pupil who wished to learn to

starch; and twenty shillings for teaching any one how to seethe starch. But men of moderate rank in the reign of James I. wore garters which cost five pounds the pair.

The ridicule heaped on this, and most of the other fashions of the times, by the writers of Plays and Satires, is quite as bitter as anything said by the Quaker preachers. Bunyan was wisely temperate and cautious in his dealing with the follies of his age. He knew that they might be laughed at, or preached against, and that even effectually; but that the change to outward severity would be no certain sign of inward holiness.

P. 86. "Some Questions to the Quakers."] Not only the Journals of George Fox, but those of Whitehead, and other leaders of the early Friends, contain very remarkable instances of controversy carried on by direct question and answer. There was nothing, however, strange in this mode of dispute; it had been adopted from the old scholastic fashions, and only ceased as it gradually became easier and more agreeable for a man to write and print a book, than travel to some distant town to meet his adversary face to face. Even when the controversy was to be carried on in writing, the argument fell more readily into the form of question and answer than into that of a treatise. The challenges which the Quakers sent forth, often remind us of those which travelling scholars, in the Middle Ages, affixed to the doors of colleges and churches, summoning the best man present to a trial of intellectual strength. In these cases, the stranger was hospitably fed and lodged. Even as late as the middle of the last century, this practice prevailed on the Continent; and Goldsmith, when penniless and foot-founded on his journey, often saved himself by this means from going supperless to bed. But there was a far sterner spirit and purpose in the Quaker challenges. "I having notice," says one of these disputants, "that Henry Johnson, priest of Genneth, in Norfolk, had preached, or exclaimed publicly, against the people called Quakers, and their principles, writ a few lines, (which I sent him by our friend Richard Sanders), for a public meeting with him in their parish church (so called) before his auditors, that we might have a fair dispute, or examination of those points or matters wherein we differed; to which he consented in a paper which he returned to me, unto which he annexed seventeen questions to discourse upon."—*George Whitehead's Christian Progress*, Part I. p. 149.

PREFATORY REMARKS

ON

SIGHS FROM HELL; OR, THE GROANS OF A DAMNED SOUL.

THE language used by Bunyan to express his thoughts was that of a bold and honest spirit, which valued truth above all things, and could not condescend to throw a veil over it, though it might sometimes happen to wear an aspect of terror. Such a narrative as that upon which the following commentary is written, has no proper force except as an awful and truthful warning. Viewed only one degree lower in distinctness of representation; in its immediate applicability to actual states of life, both in the seen and in the unseen world, and the meaning is lost, or, what is worse, the Divine Author is virtually charged with the employment of unreal fancies instead of truth, and with rousing fears, the object of which is imaginary. But where great facts are concerned, the loftier the intellect which deals with them, the grander will be their proportions in the representation. It is the sincerity of the understanding, in such cases, which constitutes its power.

A commentator on any work characterized by features of this kind, is changing the gold into base metal; blunting the edge of the sword sharpened in heaven; or smothering the tongue of flame, whenever he attempts to render it acceptable to minds opposed to the original truth. His duty is to render the language, if accidentally obscure, more distinctly intelligible; to add to the original argument examples and considerations, drawn from the huge volume of common life, and furnished for the purpose by Divine Providence itself. If there be many thoughts, all bound up in one cluster, and which ordinary minds may not be ready to distinguish in that form, the commentator may do well to show them separately; but he will be unfaithful, if the ideas, or images thus separated, express a feebler truth; a less solemn warning than that for which the author used them.

If we apply these principles to the parable of "The Rich Man and Lazarus," it will be seen at once how difficult must be the task of a commentator on such a recital. The narrative has a distinct aim: but as the one awful thought passes on, it gathers others into its current, and a flood of solemn, terrible truths hurries on the mind to the catastrophe. We have the world, and its pampered favourite and worshipper, as filling one side compartment of a picture, which the old painters called tryptichs: on the other side, we see the outcast of the world; the dogs and he, according to its judgment, classed together. In the central compartment appears the Son of Man. The angels are waiting to do his bidding. In another moment, the rich man and Lazarus will have started for their journey to other worlds. In the distance of the picture, Lazarus is passing, hand in hand with an angel, along an azure path to Paradise. And every other circumstance of this wonderful parable has the same distinctness to a devout and thoughtful mind. You see with the eye the sweet repose of the man, so lately struggling with the last miseries of earthly existence. It is felt that those miseries were linked to others in the long train of the past. You know that as the world had so resolutely denied him its good things, he must have had many a day of unrewarded toil, and many battles to fight with falsehood and injustice. And now you see that worn-out, heavily stricken man, resting in the very bosom of home and love: happy, quiet, safe for ever.

Intensely terrible, but truthful, is the contrast immediately presented to this scene of repose and happiness. We turn from it, and lo! a great gulf, fixed, impassable and eternal, yawns before us. It is too wide to be leaped; too deep to be fathomed; but the shores which it separates are not so far apart as to make the inhabitants of the one invisible to those of the other.

And at this point of the narrative, there is a circumstance to be noted, well worthy of attention. Scarcely a reader, perhaps, can be found who has ever thought of contemplating the "great gulf fixed," except from the side of Paradise. Whatever his character, or state of mind, he supposes his part with Lazarus, and looks across the gulf, not thinking, for a moment, that for truth's sake he ought to have taken the other side.

From whatever point contemplated, that chasm is the gloomiest of all visions for human thought. It is the creation of a decree, itself unfathomable, inscrutable, dreadful beyond all others. But there it is: the decree never to be unsaid: the abyss never to be filled up or closed. It is the eternal separation of existence into two states. The line which it forms is straight, distinct, unshadowed; and the voice from its depths tells us that, finally, there shall be no soft interminglings of sorrow and hope; no joy in grief; but that each shall be as distinct from the other as truth and a lie.

The rich man is alone. He has struggled to the edge of the chasm, that he may make his imploring looks and voice the better understood. But the air about him is on fire. Every limb and feature is dropping with flame. Full within sight, on the other side, flow the pure clear waters of the river of Paradise. It is on its banks that the Father of the Faithful has awaited the coming home of another of his children. It is there that the angels have just left Lazarus. They may be seen slowly retiring, leaving the earth-born for awhile to their human recollections and interests. Lazarus is hushed in astonishment and delight, and it is not to him that the sufferer speaks. He calls upon Abraham; and the title by which he addresses him has a volume of meaning in it. He now remembers covenants and promises, and glad would he be could he now find a friend among the pilgrims and strangers of his race; the most scorned of his forefathers and brethren.

There is a melancholy tenderness, a meaning not to be lost sight of, in Abraham's use of the word "son." He would soften, as far as might be, the dreadful truth which had still to be told. Hope, change, progress, existed no more for that lost one. In such a case reason and justice alone can speak, and it is not impossible that when the Great Master represented Abraham as appealing to the solemn law, on which all judgment will at the last be pronounced, He intended to show that there may be a difference even in the condition of the lost. There was an appeal to the sense of justice. Good, on earth, and in time, had been employed for evil: pain, distress, anguish, had been converted into means of holiness. Judgment was now pronounced in each case. Could the condemned own it was a right judgment? If so, then, as a reasoning being, it is just possible that there might be something to alleviate his agony. There can be no question, that his reason and his sense of right were appealed to. He did not deny the justice of his sentence. God had punished him according to his deserts. Is there not something deeply affecting in the silence which follows? He makes no answer. There is no pleading: no excuse. He has asked for a drop of water. It is denied. He is told why it must be denied. He asks no more for mercy for himself, but he thinks of his early home, of the years and companions of his childhood. For them, amid all his own wretchedness, he can still be anxious.

Let every line of this marvellous recital be carefully considered: let its numberless suggestions bear their proper fruit, and how will the reader, whatever his acquaintance with books, exclaim, Surely never man spake as this Jesus spake!

Had Bunyan written his commentary on this parable at a later period, it would have been more marked with the striking peculiarities of his genius. At the time when he undertook this work, he had not felt the charm of the dream and vision which carries the devout mind beyond the sphere of the earthly and the visible. Had he been tutored by the solemn experiences which gave birth to the *Pilgrim's Progress*, we should have found him following the Rich Man and Lazarus, step by step, on their several paths, till he consigned them, in the clear light of his own grand conception of the reality, to their final homes. As it is, the commentary which follows is simply that of a powerful, earnest mind; but sage and practical, and full of counsels, every one of which is expressed with such truthfulness, that he who is not warned by it, is not likely soon to be turned from danger by anything that his fellow-man can tell him.

SIGHS FROM HELL;

OR,

THE GROANS OF A DAMNED SOUL:

DISCOVERING FROM THE SIXTEENTH OF LUKE THE LAMENTABLE ESTATE OF THE DAMNED;

AND MAY FITLY SERVE AS A WARNING-WORD TO SINNERS, BOTH OLD AND YOUNG, BY
FAITH IN JESUS CHRIST, TO AVOID THE SAME PLACE OF TORMENT.

WITH A DISCOVERY OF THE USEFULNESS OF THE SCRIPTURES AS OUR SAFE CONDUCT FOR AVOIDING THE TORMENTS OF HELL.

TO THE READER.

It is sad to see how the most of men neglect their precious souls, turning their backs upon the glorious gospel, and little minding a crucified Jesus, when in the meanwhile their bodies are well provided for, their estates much regarded, and the things of this present life are highly prized; as if the darling was of less value than a clod of earth; an immortal soul, than a perishing body; a precious Saviour, than unsatisfying creatures. Yea, though they have been often wooed with gracious entreaties, glorious promises, and fresh bleeding wounds, to make choice of the better part, that shall never be taken from them, yet, alas! such influence hath this world, and the pleasures of it, and such is the blindness of their understandings, that they continue still to hunt after those things which cannot profit, nor be a help to them in the worst hour, yea, that will prove no better than poison to their souls; and refuse that would be, if embraced, their happiness here, and their glory hereafter. Such a strange stupidity hath seized upon the hearts of men, that they will venture the loss of their immortal souls for a few dying comforts, and will expose themselves to endless misery for a moment's mirth, and short-lived pleasures. But, certainly, a barn well fraught, a bag well filled, a back well clothed, and a body well fed, will prove but poor comforts when men come to die, when death shall not only separate their souls from their bodies, but both from their comforts. What will it then avail them that they have gamed much? or what will they give in exchange for their souls? Be wise, then, O reader, to whose sight this may come, before it be too late, and thou repent, when repentance shall be hid from thine eyes; else it will be as a dagger to thine heart one day, to remember what a Christ, what a soul, what a heaven thou hast lost for a few pleasures, a little mirth, a short enjoyment of this present world; yea, and that after many warnings, against many reproofs, and notwithstanding the many tenders of a full Christ, instead of those empty vanities which thy soul closed with, hunted after, and

would by no means be persuaded to part withal. No, but thou wouldst take thy time, and swim in this world's delights, though thy soul thereby was drowned in perdition and destruction. (1 Tim. vi. 9.) True, few there are that will be persuaded that this course they take, though their daily conversations do bear witness to it; for how much time is spent, and how much care is the hearts of men filled withal, after attaining, keeping, and increasing these things! And how seldom do they trouble their heads, to have their minds taken up with thoughts of the better! Cumbering themselves with many things, but wholly neglecting the one thing necessary; yea, whereby do they measure their own or other men's happiness, but by the large incomes of this world's good? accounting this the greatest, if not the only blessedness, to have their corn, wine, and oil increase in abundance, and reckoning those that are most serious about, and earnest after the world to come, men of foolish spirits, giddy brains, and worthy to be branded in the forehead for simple deluded ones. But surely he is the most fool that will be one at last; and he that God calls so, (Luke xii. 20.) will pass for one in the end; yea, within a short time they themselves shall change their notes. Ask the rich man spoken of in the ensuing treatise, who was the fool, he or Lazarus? and he will soon resolve the question, that he now sees, and by woeful experience finds, whatsoever his former thoughts were, that he, not Lazarus, was the silly deluded one; for he, fool-like, preferred the worse things before the better, and refused that which once might have been had; but now he hath slipped the time, it cannot be gained, when this poor man, (knowing the day of his visitation,) was making sure of that glory which he now enjoys, and shall enjoy for evermore. So that in this parable, if I may so call it, thou shalt find that scripture confirmed, that "the triumphing of the wicked is short," (Job xx. 5;) together with that, that "the temptations" (or afflictions) "of the righteous, which cause heaviness, are but for a season." (1 Pet. i. 6.) And in

this treatise, both of these are largely opened and explained. Behold, here a rich man clothed in silks, fed with delicacies, and faring deliciously every day; but look a little farther, and, lo! this man clothed with vengeance, roaring under torments, and earnestly begging for a drop of water to cool his tongue: a sad change! On the other hand, here thou shalt see a poor, but a gracious man, with a pinched belly, naked back, and running sores, begging at the rich man's gate for a morsel to feed his belly. A sad state, yet but short: for look again, and behold this beggar gloriously carried, (as in a chariot of triumph,) by the angels into Abraham's bosom, shining in glory, clothed with beautiful garments, and his soul set down with Abraham, Isaac, and Jacob, in the kingdom of the Father. His rags are gone, his sores healed, and his soul filled with joy unspeakable, and full of glory; the one carried not his costly fare, and his gorgeous apparel with him into hell: nor the other his coarse diet, mouldy bread, filthy rags, and ulcerous body into heaven; but the happiness of the one, and the misery of the other, took their leaves at the grave; the worldly man's portion was but for his life, and the godly man's afflictions lasted no longer; "For mark the perfect, and behold the upright, for the end of that man is peace; but the end of the wicked shall be cut off." (Ps. xxxvii. 37, 38.) His present comforts, his future hopes, and his cursed soul together; yea, though he lives many days, and rejoices in them all, yet the days of darkness will overtake him, and his eye shall see no more good; in his lifetime he enjoyed his good things, and, at the hour of death, legions of devils will beset him, innumerable evils will befall him; and then shall he pay full dear for all the pleasures of sin that have carried away his heart from closing with and following the Lord in the day of his prosperity. Ungodly men, because they feel no changes now, they fear none hereafter, but flatter themselves with dying as the godly, though their life is consumed in wickedness, and their strength in providing for and satisfying the lusts of the flesh. But as it fared with wicked Balaam, so shall it fare with these, and their vain hopes will prove a feeding upon ashes through their deceived heart, that hath turned them aside. (Isa. xlv. 20.) "For they that sow to the flesh, shall of the flesh reap corruption." (Gal. vi. 8.) "And they that plough iniquity, and sow wickedness, shall reap the same." (Job iv. 8. Hos. viii. 7.) But they that sow to the Spirit, shall of the Spirit reap life everlasting. Say ye then to the righteous, it shall go well with him; however it goes with him now, a few days will produce a happy change. "It shall go well with him that feareth the Lord." (Eccles. viii. 12.) Go on then, O soul, thou that hast set thy face towards heaven, though the east wind beats upon thee, and thou find trouble and sorrow; these shall endure but for a while, joy will undoubtedly come in the

morning: besides those sweet visits thou shalt have from thy precious Saviour, in this thy day of darkness, wait but a while, and thy darkness shall be turned into light. "When the light of the wicked shall be put out, and the spark of his fire," (where-with he warned himself,) "shall not shine." (Job xviii. 5.) "Grudge not to see the wicked prosper, and their steps washed with butter, but rather put on bowels of mercy and pity, as the elect of God, knowing that they are set in slippery places." (Ps. lxxiii. 18.) And their day is coming, when fearful horror shall surprise them, and hell be opened to receive them: nor yet be disquieted in thy mind, that troubles and afflictions do beset thee round; for, as a worsed thing is reserved for them, so a better is prepared for thee. Do they drink wine in bowls? and dost thou mingle thy tears with thy drink? Do they live in pleasures, and spend their days in wealth? and dost thou sigh and mourn in secret? Well, there is a cup for them in the hand of the Lord, the wine whereof is red, and full of mixture, which they must drink up to the dregs. (Ps. lxxv. 8.) And the Lord hath a bottle for thy tears. (Ps. lvi. 8.) And a book for thy secret sighs; and ere long thy brinish tears shall be turned into the sweetest wine, which thou shalt drink new in the kingdom of the Father, and thy secret sighs into glorious praises; when thy mouth shall be filled with laughter, and thy eyes see the King in his glory.

Now, considering that these lines may be brought to the sight both of the one sort and the other, I shall lay a few things before the thought of each; and first to the worsed sort.

First. Consider what an ill bargain thou wilt make, to sell thy precious soul for a short continuance in thy sins and pleasures. If that man drives but an ill trade, who, to gain the world, should lose his soul, (Matt. xvi. 26,) then, certainly, thou art far worse that sells thy soul for a very trifle. Oh, 'tis pity that so precious a thing should be parted withal, to be made a prey for the devouring lion, for that which is worse than nothing! If they were branded for desperate wretches that caused their children to pass through the fire to Molech, surely thou much more that gives thy soul to devouring flames, to be fuel for the everlasting fire, upon so easy terms. What meanest thou, O man, to truck with the devils? Is there no better merchandise to trade in than what comes from hell, or out of the bowels of the earth? and to be had upon no lower rates than thy immortal soul? Yes, surely the merchandise of wisdom, which is better than the merchandise of silver, and the gain thereof than fine gold, (Prov. iii. 14; viii. 19,) is exposed to sale, (Rev. iii. 18,) and to be had without money or price: and if thou shouldst part with anything for it, it is such that it is better to part withal than to keep. The wise merchant that sought a goodly pearl, having found one, sold all that he had, not himself, not his soul; and all that he sold was in

itself not worth a farthing, and yet obtained the pearl. (Matt. xiii. 45, 46.) Paul made the like exchange when he threw away his own righteousness, which was but rags, yea, filthy rags, (Isa. lxiv. 6,) and put on the garment of salvation, and cast away to the dunghill that which was once his gain, and won Christ. (Phil. iii. 8.) Thou needest not cast away thy soul for puddle pleasures; behold the fountain of living water is set open, and thou invited to, to take and drink thy belly, thy soul full, without price or money. (Isa. lv. 2.)

Secondly. Take a short (yet let it not be a slight) view of the best of the things men prize so high, that for the love of, they lose their souls: what are they? Even painted nothings, promising vanities, like the apples of Sodom, fair to the eye, but being touched, turn to dust; or like our mother Eve's, that had a beautiful look, but, being tasted, brings forth death, which, for the most part, have proved snares to the owners, and always miserable comforters at the parting: they cannot satisfy in life, for the more of these things are had, the more (with a disquieted spirit) are they reached after, and what comes in serves but to whet up the greedy unsatisfied appetite after more. The world passeth away, and the lust thereof. (1 John ii. 17.) Though most men content themselves with these, yet it is not in these to satisfy them, and had they but one glimpse of the world to come, one cranny of light to discern the riches of Christ, and the least taste of the pleasures that are at the right hand of God, (Ps. xvi. 11,) they would be as little satisfied without a share in them, as they are now with what of worldly things they enjoy. Much less can they ease from pain at death. Clap a bag of gold, as one once did, to thy sinking spirit, pained body, and tormented conscience, and it can neither cheer up the one, nor appease the other; least of all can they deliver from, or yield comfort after death; those cannot serve as a bribe to death to pass thee by, nor yet bring comfort to thy soul when thou art gone. The rich fool's large crop and great increase could not procure one night's respite, nor one moment's comfort. Besides, God regards them so little, that frequently he gives the largest share of them to whom he hateth most, (Ps. xvii. 14.) and the least to them who are the excellent in the earth, in whom his soul delights, although he hath made them heirs of the kingdom. (Jam. ii. 5.) Yet doth he bestow such a small portion of these worldly things upon them, hereby declaring to all how little he sets by those things which most set so much by, and to draw up our hearts, minds, and affections to the things above; yea, his own Son that he appointed heir of all things, (Heb. i. 2.) shall come forth neither of rich kindred, nor attended with gallants, nor yet accoutred with the world's glory, but in a low, mean, and abject condition, at whose birth a manger received him; and through his life sorrows, wants, and sufferings did attend, and at the end a shameful death (in the

world's esteem) befalls him, and by all this he shows his contempt of the worldly man's darling. Cast not away thy soul then, O man, in seeking after, solacing thyself in, and contenting thyself with this present world; for though thou mayest make gold thy hope, and put thy confidence in thy wealth, yet when this thy hope shall fail, and thy confidence slip from thee, as sure it will ere long, glad wouldst thou be of the least drop of the water of life, and the least filing of that precious gold that thou art now called upon to drink of, and to buy for thyself; but, alas! they shall not be had then. Oh then, what profit will thy treasures of wickedness yield thee! and whereto will thy thick clay that thou hast hoarded up, and thy carnal pleasures which thou hast drunk down, as the fish drinks down water; whereto, I say, will they serve, unless to weigh thee the deeper into hell, and increase the fire, when it shall be kindled upon thee?

Thirdly. Look upon thy loss, too, which is such that ten thousand worlds cannot repair: thy soul, thy body, thy comforts, thy hopes, thy share in a crucified Jesus, the crown of life, and everlasting communion with the Father, Son, and Spirit, blessed angels, and glorified saints, and a soul-satisfying, soul-saving Christ, who came from the bosom of love, and gave himself to open a way to everlasting glory by the sacrifice of himself, to whom thou art called, invited, and persuaded to come; whose heart is open, arms spread, and who hath room enough in his bosom to receive thee, grace enough to pardon thee, blood enough to justify thee, treasures enough to enrich thee, pleasures enough to delight thee, (Ps. xxxvi. 8.) and glory enough to crown thee; in whom it hath pleased the Father that in him should all fulness dwell, (Col. i. 19;) to make them perfectly blessed that come to him, so that there is no need to seek happiness among the creatures, which most do, and thereby lose true happiness, and their souls too. Turn in hither, and thou shalt eat of his bread, and drink of the wine which he hath mingled. (Prov. ix. 4, 5.) Wouldst thou fare deliciously every day, and have thy soul delight itself in fatness? (Isa. lv. 2.) Hearken diligently, and come to the wedding; the oxen and fatlings are killed, and all things are ready. (Matt. xxii. 5.) I tell thee, whatsoever food thou feedest upon else, will prove no better to thee than the prodigal's husks, (Luke xv. 16,) that will starve thee whilst thou feedest on them; and if thou drinkest of other wine, it will prove as a cup of wine mixed with poison, which though it be pleasant to the taste, it will be the death of thy soul. Wilt thou, then, lose this Christ, this food, this pleasure, this heaven, this happiness, for a thing of nought? Wilt thou drink out of a puddle, a broken cistern, which leaks out the water, and holds nothing but mud, and refuse the fountain of living water, which, whosoever tastes of, shall live for ever?

Fourthly. Beware of persuading thyself into a conceit of the poor man's end, if thou livest the

rich man's life, and diest his death. It is strange to see how many run swiftly the very way to hell, yet are full of confidence of going to heaven, though Scripture everywhere shuts them out, and Christ at last will certainly shut them out for ever hereafter, living and dying in their present state. Let none, therefore, deceive you, neither deceive yourselves, for none such can enter into the kingdom of heaven. But for these things' sake cometh the wrath of God on the children of disobedience. (1 Cor. vi. 9. Eph. v. 5, 6.) And how sad will thy disappointment be, that goest on securely, fearing nothing, being fully, yet falsely, persuaded of eternal life at last, and then drop down into the bottomless pit! Like wicked Haman, that dreamed of greater honour, but behold a gallows; or our mother Eve, who conceited to be as God, but became a cursed creature. Though the devil may persuade thee thou mayest live as in hell here, yet in heaven hereafter, believe him not, for he endeavours to keep thee in his snares, that he may drag thee to hell with him; and the better to effect his devilish design upon thee, he will present (and through his cursed subtlety knows how to do it) thy sins and this world in as lovely and taking a guise as may be, but will hide the evil consequences from thine eyes, that thou mightest be inveigled by gazing on the one, and not be affrighted by beholding the other; his bait shall be pleasant, but his hook hid, like the strumpet in Prov. vii., that entices the simple with fair words, but conceals that the way to her house leads to the chambers of death; nothing appears but a bed richly furnished, and a promise of solacing him with loves; but he that followeth after her goeth as an ox to the slaughter, and as a fool to the correction of the stocks.

Fifthly. This is thy day to prevent the loss of the one, and to get an interest in the other; this is the day of salvation, the accepted day of the Lord. (2 Cor. vi. 2.) Let the sun of this day be set before this work be done, and an everlasting night of darkness will close thee in, wherein thou, thou shalt have time enough indeed to bemoan thy folly, but none to learn to grow wiser. It is a sad thing, especially in soul concerns, to be wise too late, and to cry out when time is past, Oh that I had improved it when it was present! Then will the remembrance of thy former misspent time, and thy despair of ever gaining more, be like poisoned arrows drinking up thy spirit. Amongst all the talents God hath entrusted man withal, this is not the least, because on it depends eternity; and according to the use we make of this, will our eternal condition be, though the most of men live at such a rate as if it was given them to no other end than to waste in wickedness, and consume in pleasures. What means else their spending days, weeks, months, years, yea, their whole life, in whoring, swearing, playing, coveting, and fulfilling the lusts of the flesh, so that when they come to die, the great work that they were sent to do is

then to be done? Their souls, Christ, eternity, were scarce thought on before; but now, when merciless death begins to gripe them, then do they begin to bethink themselves of those things which they should have got in readiness before, and that is the reason why we so often hear many that lie upon their death-beds to cry out for a little longer time; and no wonder, for they have the salvation of their souls to seek. Oh, sad case! to have their work to do when the night is come, and a Christ to seek when death hath found them! take therefore the counsel of the Holy Ghost, (Heb. iii. 7,) "To-day, if you will hear his voice, harden not your hearts." Mark, it is the Spirit's counsel. True, the devil and thine own heart will tell thee another tale, and be ready to whisper in thine ears, Thou mayest have time enough hereafter; what need of so much haste, another day may serve as well; let thy soul be filled with pleasure a little longer, and thy bags filled a little more; thou mayest have time for this and that too. Oh! but this is the suggestion of an enemy, that would cause thee to defer so long, that thy heart may grow too hard, and thine ear too heavy to hear at all; but, certainly, this being thy greatest business, challengeth the first and greatest care. (Matt. vi. 33.) And let this be done; then, if thou shalt either have so much time to spare, or a heart to do it, take thy time for the other.

Sixthly. This day of thy mercy and Christ's opportunity will not last long; it is but a day, and that a day of visitation. Indeed it is rich grace that there should be a day, but dally not, because it is but a day. Jerusalem had her day, but because therein she did not know the things of her peace, a pitch night did overtake. (Luke xix. 42, 43.) It is a day of patience, and if thou despisest the riches of God's goodness, patience, and long-suffering towards thee, and art not thereby led to repentance, (Rom. ii. 5,) a short time will make it a day of vengeance. Though now Christ calls, because he is willing to save sinners, yet he will not always call; see then that thou refuse not him that speaks from heaven in this gospel-day. (Heb. xii. 25.) But seek him while he may be found, and call upon him while he is near, (Isa. lv. 6,) lest thou criest after him hereafter, and he refuse thee. It is not crying, Lord, Lord, when the day of grace is past, that will procure the least crumb of mercy. (Matt. vii. 21.) No, if thou comest not when called, but stayest while supper is ended, thou shalt not taste thereof, (Luke xiv. 24,) though a bit would save thy life, thy soul; if thou drinkest not of the fountain while it is opened, thou shalt not when it is shut, though thou beggest with tears of blood for one drop to cool thy scorching, flaming heart; thou that mightest have had thy vessel full, and welcome, shalt not now have so much as will hang on the tip of a finger. Oh, remember, the axe is laid to the root of the tree. (Matt. iii. 10.) And although three years' time may be granted, through the vine-dresser's impotency, that will soon be expired, and then the axe

that is now laid, shall cut up the tree by its roots, if it bring not forth good fruit. Seest thou not that many of late have been snatched away, on each side of thee (by that hand that hath been stretched out, and is so still), and though thou mayest escape a while, yet hast thou no assurance that the destroying angel will long pass by thy door. Oh, then, neglect thy soul no longer, but consider time is short and uncertain, eternity long, thy work great, thy soul immortal, this world vanishing, Christ precious, hell hot, and heaven desirable.

And if thou beest a Christian, to whom this may come, that hast not only had a price in thy hands, but wisdom given thee from above to make use of it, and art one who (whilst others are seeking to make this world and hell together sure to themselves) spendest thy time, and makest it thy only business to make sure of the one thing necessary, and heaven to thy soul, I shall lay two or three things before thy thoughts.

First. Walk with a fixed eye upon the world to come. Look not at the things which are seen, that are temporal, but at the things which are not seen, that are eternal. (2 Cor. iv. 18.) A Christian's eye should be upon his journey's end, as our Lord Jesus, who for the joy that was set before him, endured the cross. (Heb. xii. 2.) When the stones flew about Stephen's ears, his eyes were lifted up to heaven, and saw the glory of God, and Jesus standing on the right hand of God. (Acts vii. 55, 56.) What though thou at present mayest lie at the rich man's gates, yet a few days will translate thee into Abraham's bosom. Though Israel had a sharp voyage through the wilderness, yet Caleb and Joshua, men of excellent spirits, had their eye upon the good land they were going to. Though graceless souls are too dull-sighted to see afar off, (2 Pet. i. 9.) yet thou that hast received the unction from above, dost in some measure know what is the hope of thy calling, and what is the riches of the glory of his inheritance in the saints.

Secondly. Be satisfied with thy present condition, though it be afflictive, for it shall not last always. Thy sorrows shall be short, and thy joys long; roll thyself upon the Lord, for there is a heaven will pay for all; Christ first endured the cross before he wore the crown. David, before he was a king, was a shepherd. The poor man spoken of in this ensuing treatise, before he was carried into heaven, had experiences of sorrow and sufferings on earth. Let the flesh be silent in passing judgment on the dispensations of God towards thee, and the men of this world, in this present life. David, by prying too far herein with his own wisdom, had almost caught a fall. (Ps. lxxiii.) Though God's judgments may be too deep for our reason to dive into, yet are they always righteous, and his paths mercy and truth to those that keep his covenants. (Ps. xxv. 10.) When Jeremiah would debate with the Lord con-

cerning his judgments in the wicked's prosperity, he would lay this down as an indubitable truth, that his judgments were righteous. (Jer. xii. 1.) And his end was not to charge God, but to learn understanding of him in the way of his judgments; and although the ways of his providence may be dark to his people, that they cannot discern his footsteps, yet are they always consistent with his everlasting covenant, and the results of the favour he bears to them. If the wicked flourish like the grass, it is that they should be destroyed for ever. (Ps. xcii. 7.) And if the godly have many a wave beating upon them, yet will the Lord command his loving-kindness in the day time. (Ps. xlii. 7, 8.) And, after a little while being tossed to and fro in these boisterous waves, they shall arrive at the heavenly haven, this world being not their resting-place, but there remains one for them. (Heb. iv. 9.)

Thirdly. Let the faith and hopes of a glorious deliverance get thy heart up above thy present sufferings, that thou mayest glory in tribulation who hast ground of rejoicing in hope of the glory of God. (Rom. v. 2, 3.) For whatsoever thy present grievances are, whether outward afflictions or inward temptations, this may be thy consolation, that a few days will rid thee of them; when thou shalt sigh no more, complain no more, but these shall be turned into praises. Thou hast, if I may so call it, all thy hell here; let thy life be expired, and thy misery is ended; thy happiness begins, where wicked men's ends; and when thine is once begun, it shall have no more end.

Reader, I have an advertisement to thee concerning the following discourse, and the author of it. Thou hast in the discourse many things of choice consideration presented to thee in much plainness, evidence, and authority; the explications are full, the applications are natural. Be not offended at his plain and downright language, it is for the discharge of the author's conscience, and thy profit, besides the subject necessarily leads him to it. It is a mercy to be dealt thoroughly and plainly with in the matters of thy soul. We have too many that sow pillows under men's elbows, and too few who, dealing plainly, divide to every man his portion. Read it not to pick quarrels with it, but to profit by it; and let not prejudice either against the author, or manner of delivery, cause thee to stumble and fall at the truth. Prejudice will both blind the eyes that it shall not see the truth, and close it in with it, and make them too quick-sighted, either to make faults where there are none, or to greatness them where they are; and so cause the reader to turn the edge against the author, or his work, that should be turned upon his own heart. It is marvellous to see how the truth is quarrelled at that comes from one, that would be easily received if it did drop from another: and I doubt not, if this book had some other hand at it, there is scarce any expression that may be now carpied at by some, but would have been swallowed

without straining. We are now fallen into such an age, the good Lord help us, that truth upon its own account can challenge but little acceptance, except the author be liked, or his lines painted with his own wit. But certainly truth is of so excellent a nature, of such singular advantage, and of so royal a descent, that it deserves entertainment for itself, and that not in our houses or heads only, but in our hearts too, whatsoever the hand is that brings it, or the form that it appears in. Men account gold worth receiving, whatsoever the messenger is that brings it, or the vessel that holds it.

If thou meetest, reader, with any passage that seems doubtful unto thee, let love that thinks no evil put the best construction upon it, and do not hastily condemn what thou canst not presently yield to; or if any expression thou meetest with may haply offend thee, do not throw aside the whole, and resolve to read of it no more; for though some one may offend thee, yet others (I hope) may affect thee; or if there be that which some may call tautology, be not displeased at it; for that word that may not fasten upon thy heart in one page, may in another; and although it may be grievous to thy eye, if thou beest nice and curious, yet bear with it, if it may be profitable to thy soul.

Concerning the author, whatsoever the censures and reports of many are, I have this to say, that I verily believe God hath counted him faithful, and put him into the ministry; and though his outward condition and former employment was mean, and his human learning small, yet is he one that hath acquaintance with God, and taught by his Spirit, and hath been used in his hand to do souls good; for to my knowledge there are divers who have felt the power of the word delivered by him; and I doubt not but that many more may, if the Lord continue him in his work. He is not like unto your drones, that will suck the sweet, but do no work. For he hath laid forth himself to the utmost of his strength, taking all advantages to make known to others what he himself hath received of God, and I fear this is one reason why the archers have shot so sorely at him; for by his and others' industry in their Master's work, their slothfulness hath been reprov'd, and the eyes of many have been opened to see a difference between those that are sent of God, and those that

run before they are sent. And that he is none of those light fanatic spirits that our age abounds withal, this following discourse, together with his former, that have been brought to public view, will testify; for among other things that may bear record to him herein, you shall find him magnifying and exalting the Holy Scriptures, and largely showing the worth, excellency, and usefulness of them.

And surely if thou shalt, notwithstanding this, stumble at his meanness and want of human learning, thou wilt declare thine unacquaintance with God's declared method, who to perfect his own praise, and to still the enemy and avenger, makes choice of babes and sucklings, and in their mouths ordaineth strength. (Ps. viii. 2.) Though men that have a great design, do, and must make use of those that in reason are most likely to effect it, yet must the Lord do so too? Then instruments (not himself) would carry away the praise; but that no flesh should glory in his presence, he hath chosen the foolish things of the world to confound the wise, and base things of the world, and things that are despised, hath God chosen. (I Cor. i. 27—29.) Cast thine eye back to the beginning of the gospel dispensation (which surely, if at any time, should have come forth in the wisdom and glory of the world), and thou shalt see what method the Lord did take at the first to exalt his Son Jesus: he goes not among the Jewish rabbies, nor to the schools of learning, to fetch out his Gospel preachers, but to the trades, and those most contemptible too. Yet let not any from hence conceive, that I undervalue the gifts and graces of such who have been, or now are endued with them, nor yet speak against learning, being kept in its place; but my meaning is, that those that are learned should not despise those that are not; or those that are not, should not despise those that are, who are faithful in the Lord's work: and therefore being about to leave thee, I shall leave with thee two Scriptures to be considered of. The one is John xiii. 20: "Verily, verily, I say unto you, he that receiveth whomsoever I send" (mark, whomsoever) "receiveth me; and he that receiveth me, receiveth him that sent me." The other is Luke x. 16: "He that heareth you, heareth me; and he that despiseth you, despiseth him that sent me."

I. G.

THE AUTHOR TO THE READER.

FRIEND, because it is a dangerous thing to be walking towards the place of darkness and anguish; and again, because it is, notwithstanding, the journey that most of the poor souls of the world are taking, and that with delight and gladness, as if there was the only happiness to be found; I have therefore thought it my duty, being made

sensible of the danger that will befall those that fall therein, for the preventing of thee, O thou poor man or woman! to tell thee, by opening this parable, what sad success those souls have had, and are like to have, that have been, or shall be found persevering therein.

We use to count him a friend that will forewarn

his neighbour of the danger, when he knoweth thereof, and doth also see that the way his neighbour is walking in doth lead right thereto, especially when we think that our neighbour may be either ignorant or careless of his way. Why, friend, it may be, nay, twenty to one, but thou hast been ever since thou didst come into the world with thy back towards heaven, and thy face towards hell; and thou, either through ignorance, (or carelessness, which is as bad, if not worse,) hast been running full hastily that way ever since. Why, I beseech thee, put a little stop to thy earnest race, and take a view of what entertainment thou art like to have, if thou do in deed and in truth persist in this thy course. Thy way "leads down to death, and thy steps take hold on hell." (Prov. v. 5.) It may be, the path indeed is pleasant to the flesh, but the end thereof will be bitter to thy soul. Hark! dost thou not hear the bitter cries of them that are but newly gone before, saying, "Let him dip the tip of his finger in water, and cool my tongue, that is so tormented in this flame?" (Luke xvi. 24.) Dost thou not hear them say, Send out from the dead, to prevent my father, my brother, and my father's house, from coming into this place of torment? Shall not then these mournful groans pierce thy flinty heart? Wilt thou stop thine ears, and shut thy eyes? And wilt thou not regard? Take warning, and stop thy journey before it be too late. Wilt thou be like the silly fly, that is not quiet unless she be either entangled in the spider's web, or burned in the candle? Wilt thou be like the bird that hasteth to the snare of the fowler? Wilt thou be like that simple one named in the seventh of Proverbs, that will be drawn to the slaughter by the cord of a silly lust? O sinner, sinner, there are better things than hell to be had, and at a cheaper rate by the thousandth part! Oh, there is no comparison; there is heaven, there is God, there is Christ, there is communion with an innumerable company of saints and angels. Hear the message then that God doth send, that Christ doth send, that saints do bring, nay, that the dead doth send unto thee: "I pray thee, therefore, that thou wouldst send him to my father's house." "If one went to them from the dead they would repent." "How long, ye simple ones, will you love simplicity? And ye scornors delight in scorning? And ye fools hate knowledge?" "Turn ye at my reproof, and behold," saith God, "I will pour out my Spirit upon you, I will make known my words unto you." I say, hear this voice, O silly one, and turn and live, thou sinful soul, lest he make thee hear that other saying: "But, because I have called, and you have refused, I have stretched out my hand, and no man regarded; I also will laugh at your calamity, and mock when your fear cometh."

Oh, poor soul, if God and Christ did wish thee for thine harm, it would be another matter; then if thou didst refuse, thou mightest have some ex-

cuse to make, or fault to find, and ground to make delays. But this is for thy profit, for thy advantage, for the pardoning of thy sins, the salvation of thy soul, the delivering thee from hell fire, from the wrath to come, from everlasting burnings, into favour with God, Christ, and communion with all happiness; that is so indeed.

But it may be thou wilt say, All that hath been spoken to in this discourse is but a parable, and parables are no realities.

I could put thee off with this answer, That though it be a parable, yet it is a truth, and not a lie; and thou shalt find it so too, to thy cost, if thou shalt be found a slihter of God, Christ, and the salvation of thy own soul.

But, secondly, know for certain, that the things signified by parables are wonderful realities. Oh what a glorious reality was there signified by that parable, "The kingdom of heaven is like to a net that is cast into the sea!" &c. signifying, that sinners of all sorts, of all nations, should be brought into God's kingdom by the net of the gospel. And, oh, how real a thing shall the other part thereof be, when it is fulfilled, which saith, "And when it was full they drew it to the shore, and put the good into vessels, but threw the bad away!" (Matt. xiii. 47, 48.) signifying the mansions of glory that the saints should have, and also the rejection that God will give to the ungodly and to sinners. And also that parable, what a glorious reality is there in it, which saith, "Except a corn of wheat fall to the ground and die, it abideth alone; but if it die, it doth bring forth much fruit!" (John xii. 24.) To signify, that unless Jesus Christ did indeed spill his blood, and die the cursed death, he should abide alone; that is, have never a soul into glory with him; but if he died, he should bring forth much fruit; that is, save many sinners. And also how real a truth there was in that parable, concerning the Jews putting Christ to death, which the poor dispersed Jews can best experience to their cost; for they have been almost ever since a banished people, and such as have had God's sore displeasure wonderfully manifested against them, according to the truth of the parable. (Matt. xxi. 33—41.) Oh, therefore, for Jesus Christ's sake, do not slight the truth because it is discovered in a parable! For by this argument thou mayest also, nay, thou wilt also slight almost all the things that our Lord Jesus Christ did speak; for he spake to them for the most part, if not all, in parables. Why should it be said of thee, as it is said of some, "These things are spoken to them that are without, in parables, that seeing they might not see, and that hearing they might not understand?" (Luke viii. 10.) I say, take heed of being a quarreler against Christ's parables; lest Christ also object against the salvation of thy soul at the judgment-day.

Friend, I have no more to say to thee now. If thou dost love me, pray for me, that my God would not forsake me, nor take his Holy Spirit

from me; and that God would fit me to do and suffer what shall be from the world or devil inflicted upon me. I must tell thee, the world rages, they stamp and shake their heads, and fain they would be doing; the Lord help me to take all they shall do with patience; and when they smite

the one cheek, to turn the other to them, that I may do as Christ hath bidden me; for then the Spirit of God, and of glory, shall rest upon me. Farewell.

I am thine, to serve in the Lord Jesus,

JOHN BUNYAN.

SIGHS FROM HELL; OR, THE GROANS OF A DAMNED SOUL, &c.

LUKE XVI. 19—31.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

This scripture was not spoken by our Lord Jesus Christ to show you the state of two single persons only, as some through ignorance of the drift of Christ in his parables do dream, but to show you the state of the godly and ungodly to the world's end; as is clear to him that is of an understanding heart. For he spake them to the end, that after-generations should take notice thereof, and fear, lest they also fall into the same condition.

Now in my discourse upon these words I shall not be tedious, but as briefly as I may I shall pass through the several verses, and lay you down some of the several truths contained therein. And the Lord grant that they may be profitable, and of great advantage to those that read them, or hear them read.

The 19th and 20th verses also I shall not spend much time upon; only give you three or four short hints, and so pass to the next verses; for they are the words I do intend most especially to insist upon.

The 19th, 20th, and 21st verses run thus:—

There was a certain rich man, which was clothed in purple and fine linen, and fared (deliciously or) sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores.

1. If these verses had been spoken by Jesus Christ, and no more, all the world would have gone near to have cast a wrong interpretation upon them. I say, if Jesus had said only thus much, "There was a certain rich man, which fared sumptuously daily, and a certain beggar laid at his gate full of sores;" the world would have made this conclusion of them: The rich man was the happy man; for, at the first view, it doth represent such a thing: but take all together, that is, read the whole parable, and you shall find that there is no man in a worse condition than he; as I shall clearly hold forth afterward.

2. Again; if a man would judge of men according to outward appearance, he shall oftentimes take his mark amiss. Here is a man, to outward appearance, appears the only blessed man, better by half than the beggar, inasmuch as he is rich, the beggar poor; he is well clothed, but peradventure the beggar is naked; he hath good food, but the beggar would be glad of dog's meat: "And he desired to be fed with the crumbs that fell from the rich man's table." The rich man fares well every day; but the beggar must be glad of a bit when he can get it. Oh, who would not be in a rich man's state! A wealthy man, sorts of new suits, and dainty dishes every day; enough to make one who minds nothing but his belly, and his back, and his lusts, to say, Oh that I were in that man's condition! Oh that I had about me as that man has! Then I should live a life indeed; then should I have heart's-ease good store; then I should live pleasantly, and might say to my soul, "Soul, be of good cheer; eat, drink, and be merry," (Luke xii. 19;) thou hast everything plenty, and art in a most blessed condition.

I say, this might be the conclusion with them that judge according to outward appearance. But if the whole parable be well considered, you will

see, (Luke xvi. 15.) that which is had in high estimation with men, is an abomination in the sight of God. And again, (John xvi. 20—22.) that condition that is the saddest condition, according to outward appearance, is oftentimes the most excellent; for the beggar had ten thousand degrees the best of it, though to outward appearance his state was the saddest: from whence we shall observe thus much: 1. That those who judge according to outward appearance, do for the most part judge amiss. (John vii. 24.) 2. That they that look upon their outward enjoyments to be tokens of God's special grace unto them, are also deceived, (Rev. iii. 17;) for as it is here in the parable, a man of wealth and a child of the devil may make but one person; or a man may have abundance of outward enjoyments, and yet be carried by the devils into eternal burning. (Luke xii. 10.) But this is the trap in which the devil hath caught many thousands of poor souls, namely, by getting them to judge according to outward appearance, or according to God's outward blessings.

Do but ask a poor carnal, covetous wretch, how we should know a man to be in a happy state; and he will answer, those that God blesseth, and giveth abundance of this world unto; when for the most part they are they that are the cursed men. Alas, poor men! they are so ignorant as to think, that because a man is increased in outward things, and that by a small stock, therefore God doth love that man with a special love, or else he would never do so much for him, never bless him so, and prosper the work of his hands. Ah, poor soul! it is the rich man that goes to hell. "And the rich man died, and in hell," mark, "in hell he lift up his eyes," &c.

Methinks, to see how the great ones of the world will go strutting up and down the streets sometimes, it makes me wonder. Surely they look upon themselves to be the only happy men; but it is because they judge according to outward appearance; they look upon themselves to be the only blessed men, when the Lord knows the generality are left out of that blessed condition. "Not many wise men after the flesh, not many mighty, not many noble are called." (1 Cor. i. 26.) Ah! did they that do now so brag, that nobody dare scarce look on them, but believe this, it would make them hang down their heads and cry, Oh, give me a Lazarus's portion!

I might here enlarge very much, but I shall not; only thus much I shall say to you that have much of this world: Have a care that you have not your portion in this world. Take heed that it be not said to you hereafter, when you would very willingly have heaven: Remember, in your lifetime you had your good things; in your lifetime you had your portion. (Ps. xvii. 14.)

And, friend, thou that seekest after this world, and desirest riches, let me ask this question: Wouldst thou be content that God should put

thee off with a portion in this life? Wouldst thou be glad to be kept out of heaven with a back well clothed, and a belly well filled with the dainties of this world? Wouldst thou be glad to have all thy good things in thy lifetime, to have thy heaven to last no longer than whilst thou dost live in this world? Wouldst thou be willing to be deprived of eternal happiness and felicity? If thou say no, then have a care of the world and thy sins; have a care of desiring to be a rich man, lest thy table be made a snare unto thee, (Ps. xix. 22;) lest the wealth of this world do bar thee out of glory. For, as the Apostle saith, "They that will be rich, do fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition and destruction." (1 Tim. vi. 9.) Thus much in general; but now particularly.

These two men here spoken of, as I said, do hold forth to us the state of the godly and ungodly; the beggar holdeth forth the godly, and the rich man the ungodly. "There was a certain rich man," &c.

But why are the ungodly held forth under the notion of a rich man? 1. Because Christ would not have them look too high, as I said before, but that those who have riches would have a care that they be not all their portion. (James i. 10—12. 1 Tim. vi. 17.) 2. Because rich men are most liable to the devil's temptations; are most ready to be puffed up with pride, stoutness, cares of this world, in which things they spend most of their time in lusts, drunkenness, wantonness, idleness, together with other works of the flesh; "For which things' sake, the wrath of God cometh upon the children of disobedience." (Col. iii. 6.) 3. Because he would comfort the hearts of his own, which are most commonly of the poorer sort; but God hath chosen the poor, despised, and base things of this world. (1 Cor. i. 26.) Should God have set the rich man in the blessed state, his children would have concluded, being poor, that they had no share in the life to come.

And, again, had not God given such a discovery of the sad condition of those that are for the most part rich men, we should have had men concluded absolutely, that the rich are the blessed men. Nay, albeit the Lord himself doth so evidently declare, that the rich ones of the world are for the most part in the saddest condition, yet they, through unbelief, or else presumption, do harden themselves, and seek for the glory of this world, as though the Lord Jesus Christ did not mean as he said, or else that he will say more than shall assuredly come to pass: but let them know, that the Lord hath a time to fulfil what he had a time to declare, for the Scripture cannot be broken. (John x. 35.)

But, again, the Lord by his word doth not mean those are ungodly who are rich in the world, and no other; for then must all those that are poor, yet graceless and vain men, be saved, and delivered from eternal vengeance; which would be contrary to the word of God, which saith that, together

with the kings of the earth, and the great men, and the chief captains, and the mighty men, there are bondmen or servants, and slaves, that cry out at the appearance of the Almighty God, and his Son Jesus Christ to judgment. (Rev. vi. 15.)

So that though Christ doth say, "There was a certain rich man," yet you must understand, he meaneth all the ungodly, rich or poor. Nay, if you will not understand it so now, you shall be made to understand it to be so meant at the day of Christ's second coming, when all that are ungodly shall stand at the left hand of Christ with pale faces, and guilty consciences, with the vials of the Almighty's wrath ready to be poured out upon them. Thus much in brief touching the 19th verse. I might have observed other things from it, but now I forbear, having other things to speak of at this time.

Ver. 20. *And there was a certain beggar named Lazarus, which was laid at his gate full of sores.*

This verse doth chiefly hold forth these things. 1. That the saints of God are a poor contemptible people: "There was a certain beggar." If you understand the word beggar to hold forth outward poverty, or scarcity in outward things, such are saints of the Lord, for they are for the most part a poor, despised, contemptible people. But if you allegorize it, and interpret it thus: They are such as beg earnestly for heavenly food; this is also the spirit of the children of God, and it may be, and is a truth in this sense, though not so naturally gathered from this scripture. 2. That "he was laid at his gate full of sores;" these words hold forth the distempers of believers, saying, "He was full of sores;" which may signify the many troubles, temptations, persecutions, and afflictions in body and spirit, which they meet withal while they are in the world; and also the entertainment they meet with at the hands of those ungodly ones who live upon the earth. Whereas it is said, "He was laid at his gate full of sores;" mark, he was laid at his gate, not in his house, that was thought too good for him, but he was laid at his gate full of sores. From whence observe, (1.) That the ungodly world do not desire to entertain and receive the poor saints of God into their houses. If they must needs be somewhere near unto them, yet they shall not come into their houses, but shut them out of doors; if they will needs be near us, let them be at the gate. And "he was laid at the gate full of sores." (2.) Observe, that the world are not at all touched with the afflictions of God's children, for all they are full of sores; a despised, afflicted, tempted, persecuted people, the world doth not pity; no, but rather labour to aggravate their trouble, by shutting them out of doors; sink or swim, what cares the world? They are resolved to disown them; they will give them no entertainment; if the lying in the streets will do them any good; if hard usage will do them any good; if to be disowned, rejected, and shut out of

doors by the world will do them any good, they shall have enough of that; but otherwise no refreshment, no comfort from the world. And "he was laid at his gate full of sores."

Ver. 21. *And he desired to be fed with the crumbs which fell from the rich man's table: the dogs came, also, and licked his sores.*

By these words, our Lord Jesus doth show us the frame of a Christian's heart, and also the heart and carriage of worldly men towards the saints of the Lord. The Christian's heart is held forth by this, that any thing will content him while he is on this side glory. And "he desired to be fed with the crumbs;" the dog's meat, any thing. I say, a Christian will be content with anything; if he have but to keep life and soul together, (as we use to say,) he is content, he is satisfied; he hath learned, (if he hath learned to be a Christian,) to be content with any thing; as Paul saith, "I have learned in whatsoever state I am, therewith to be content." He learns in all conditions to study to love God, to walk with God, to give up himself to God; and if the crumbs that fall from the rich man's table will but satisfy nature, and give him bodily strength, that thereby he may be the more able to walk in the way of God, he is contented. And he "desired to be fed with the crumbs that fell from the rich man's table." But mark, he had them not; you do not find that he had so much as a crumb or a scrap allowed unto him. No, then the dogs will be beguiled; that must be preserved for the dogs. From whence observe, that the ungodly world do love their dogs better than the children of God. You will say, that is strange. It is so indeed, yet it is true, as will be clearly manifested; as for instance; how many pounds do some men spend on their dogs, when in the mean while the poor saints of God may starve for hunger! They will build houses for their dogs, when the saints must be glad to wander and lodge in dens, and caves of the earth. (Heb. xi. 38.) And if they be in any of their houses for the hire thereof, they will warn them out or eject them, or pull down the house over their heads, rather than not rid themselves of such tenants. Again, some men cannot go half a mile from home but they must have dogs at their heels; but they can very willingly go half a score miles without the society of a Christian. Nay, if when they are busy with their dogs they should chance to meet a Christian, they would willingly shift him if they could. They will go on the other side the hedge or the way, rather than they will have any society with him; and if at any time a child of God should come into a house where there are but two or three ungodly wretches, they do commonly wish either themselves or the saint out of doors. And why so? Because they cannot down with the society of a Christian; though if there come in at the same time a dog, or a drunken swearing wretch, (which is worse than a dog,) they will

make him welcome; he shall sit down with them, and partake of their dainties. And now tell me, you that love your sins and your pleasures, had you not rather keep company with a drunkard, a swearer, a strumpet, a thief, nay, a dog, than with an honest-hearted Christian? If you say no, what means your sour carriage to the people of God? Why do you look on them as if you would eat them up? Yet at the very same time, if you can but meet your dog, or a drunken companion, you can fawn upon them, take acquaintance with them, to the tavern or alehouse with them, if it be two or three times in a week. But if the saints of God meet together, pray together, and labour to edify one another, you will stay till doomsday before you will look into the house where they are. Ah, friends, when all comes to all, you will be found to love drunkards, strumpets, dogs, anything, nay, to serve the devil, rather than to have loving and friendly society with the saints of God.

Moreover, "The dogs came and licked his sores." Here again you may see not only the afflicted state of saints of God in this world, but also, that even dogs themselves, according to their kind, are more favourable to the saints than the sinful world; though the ungodly will have no mercy on the saints, yet it is ordered so, that these creatures, dogs, lions, &c., will. Though the rich man would not entertain him in his house, yet his dogs will come, and do him the best good they can, even to lick his running sores. It was thus with Daniel, when the world was mad against him, and would have him thrown to the lions to be devoured, the lions shut their mouths at him, (or rather the Lord did shut them up,) so that there was not that hurt befel to him as was desired by the adversaries. (Dan. vi.) And this I am persuaded of, that would the creatures do as some men would have them, the saints of God should not walk so quietly up and down the streets, and other places, as they do. And as I said before, so I say again, I am persuaded, that at the day of judgment, many men's conditions and carriages will be so laid open, that it will evidently appear they have been very merciless and mad against the children of God; insomuch, that when the providence of God did fall out so as to cross their expectation, they have been very much offended thereat, as is very evidently seen in them who set themselves to study (Ps. xxxi. 13) how to bring the saints into bondage, and to thrust them into corners, as in these late years. And because God hath in his goodness ordered things otherwise, they have gnashed their teeth thereat. Hence, then, let the saints learn, not to commit themselves to their enemies; "beware of men." (Matt. x. 17.) They are very merciless men, and will not so much favour you, if they can help it, as you may suppose they may. Nay, unless the overruling hand of God, in goodness, do order things contrary to their natural inclination, they will not favour you so much as a dog.

Ver. 22. *And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried.*

The former verses do briefly hold forth the carriage of the ungodly in this life toward the saints. Now this verse doth hold forth the departure both of the godly and ungodly out of this life.

Where he said, "And it came to pass, that the beggar died, and was carried into Abraham's bosom: and the rich man died also." This beggar died, that represents the godly; and the rich man died, that represents the ungodly. From whence observe; neither godly nor ungodly must live always without a change, either by death or judgment; the good man died, and the bad man died. That scripture doth also back this truth, that good and bad must die, marvellous well, where it is said, "And it is appointed for men once to die, and after that the judgment." (Heb. ix. 27.)

Mark, he doth not say it is so, that men by chance may die; which might beget in the hearts of the ungodly, especially, some hope to escape the bitterness of it: but he saith, it is a thing most certain, it is appointed; mark, "It is appointed for men once to die, and after that the judgment." God hath decreed it, that since men have fallen from that happy estate that God at the first did set them in, "they shall die." (Rom. vi. 23.) Now when it is said the beggar died, and the rich man died, part of the meaning is, they ceased to be any more in this world; I say, partly the meaning is, but not altogether. Though it be altogether the meaning when some of the creatures die, and yet it is but in part the meaning, when it is said that men, women, or children die; for there is to them something else to be said, more than a barely going out of the world: for if when unregenerate men and women die there were an end of them, not only in this world but also in the world to come, they would be happy over they will be now; for when ungodly men and women die, there is that to come after death that will be very terrible to them, namely, to be carried by the angels of darkness from their death-beds to hell, there to be reserved to the judgment of the great day, when both body and soul shall meet and be united together again, and made capable to undergo the uttermost vengeance of the Almighty to all eternity. This is that, I say, which doth follow a man that is not born again after death; as is clear from that in I Pet. iii. 18, 19, where, before speaking of Christ being raised again by the power of his eternal Spirit, he saith, By which, that is, by that Spirit "he went and preached to the spirits in prison." But what is the meaning of this? Why thus much, that those souls who were once alive in the world, in the time or days in which Noah lived, being disobedient in their times to the calls of God, by his Spirit, in Noah, for so I understand it, was, according to that which was foretold by that preacher, deprived of life, and overcome by

the flood, and are now in prison. Mark, he preached to the spirits in prison: he doth not say, who were in prison, but to them in, that is, now in prison, under chains of darkness, reserved, or kept there in that prison, in which now they are, (ready, like villains in the gaol, to be brought before the judgment-seat of Christ at the great day.) But of this I shall speak further by and by. Now if this one truth, that men must die and depart this world, and either enter into joy or else into prison, to be reserved to the day of judgment, were believed, we should not have so many wantons walk up and down the streets as there do; at least, it would put a mighty check to their filthy carriages, so that they would not, could not, walk so basely and sinfully as they do. Belshazzar, notwithstanding he was so far from the fear of God as he was, yet when he did but see God was offended, and threatened him for his wickedness, it made him hang down his head, and knock his knees together. (Dan. v. 5, 6.) If you read the verses before, you will find he was careless, and satisfying his lusts in drinking, and playing the wanton with his concubines; but so soon as he did perceive the finger of an handwriting, "then," saith the scripture, "the king's countenance was changed, and his thoughts troubled him; so that the joints of his loins were loosed, and his knees smote one against another." And when Paul told Felix of righteousness, temperance, and judgment to come, it made him tremble. And let me tell thee, soul, whoever thou art, that if thou didst but verily believe that thou must die, and come to judgment, it would make thee turn over a new leaf. But this is the misery; the devil doth labour by all means, as to keep out other things that are good, so to keep out of the heart, as much as in him lies, the thoughts of passing from this life into another world; for he knows, if he can but keep them from the serious thoughts of death, he shall the more easily keep them in their sins, and so from closing with Jesus Christ: as Job saith, "Their houses are safe from fear, neither is the rod of God upon them:" which makes them say to God, "Depart from us, for we desire not the knowledge of thy ways." (Job xxi. 14.) Because there is no fear of death and judgment to come, therefore they do put off God and his ways; and spend their days in their sins, and in a moment, that is, before they are aware, go down to the grave. (ver. 17.) And thus it fared also with the man spoken of in Luke xii. 20. The man, instead of thinking on death, he thought how he might make his barns bigger; but in the midst of his business in the world, he lost his soul before he was aware, supposing that death had been many years off. But God said unto him, "Thou fool," thou troublest thyself about things of this life, thou putt'st off the thoughts of departing this world, when this night thy soul shall be taken from thee; or, this night, they, that is, devils will fetch away thy soul from thee. And here it comes to pass, men's not being exercised with the thoughts of de-

parting this life, that they are so unexpectedly to themselves and their neighbours taken away from the pleasures and profits, yea, and all the enjoyments they busy themselves withal while they live in this world. And hence it is, again, that you have some in your towns and cities that are so suddenly taken away, some from haunting the ale-houses, others from haunting the whore-houses, others from playing and gaming, others from the cares and covetous desires after this world, unlooked-for as by themselves, or their companions. Hence it is, also, that men do so wonder at such tidings as these, that there is such a one dead, such a one departed; it is because they do so little consider both the transitoriness of themselves and their neighbours: for had they but their thoughts well exercised about the shortness of this life, and the danger that will befall such as do miss of the Lord Jesus Christ, it would make them more wary and sober, and spend more time in the service of God, and be more delighted and diligent in enquiring after the Lord Jesus Christ, "who is the deliverer from the wrath to come." (1 Thess. i. 10.) For, as I said before, it is evident, that they who live after the flesh in the lusts thereof, do not really and seriously think on death, and the judgment that doth follow after; neither do they indeed endeavour so to do; for did they, it would make them say with holy Job, "All the days of my appointed time will I wait, till my change come." (Job xiv. 14.) And as I said before, that not only the wicked, but also the godly have their time to depart this life. And the beggar died. The saints of the Lord, they must be deprived of this life also; they must yield up the ghost into the hands of the Lord their God; they must also be separated from their wives, children, husbands, friends, goods, and all that they have in the world; for God hath decreed it. It is appointed, namely, by the Lord, for men once to die, and "we must appear before the judgment-seat of Christ," as it is, 2 Cor. v. 10, 11. But it may be objected, if the godly die as well as the wicked, and if the saints must appear before the judgment-seat, as well as the sinners; then what advantage have the godly more than the ungodly, and how can the saints be in a better condition than the wicked?

Ans. Read the 22d verse over again, and you will find a marvellous difference between them, as much as is between heaven and hell, everlasting joy and everlasting torments; for you find, that when the beggar died, which represents the godly, he was carried by the angels into Abraham's bosom, or into everlasting joy. (Ps. i.) But the ungodly are not so, but are hurried by the devils into the bottomless pit, drawn away in their wickedness, (Prov. xiv. 32;) for he saith, "And in hell he lift up his eyes." When the ungodly do die, their misery beginneth, for then appear the devils, like so many lions, waiting every moment till the soul depart from the body. Sometimes they are visible to the dying party, but sometimes

more invisible; but always this is certain, they never miss of the soul, if it do die out of the Lord Jesus Christ; but do hale it away to the prison, as I said before, there to be tormented and reserved until the great and dreadful day of judgment, at which day they must, body and soul, receive a final sentence from the righteous Judge, and from that time be shut out from the presence of God into everlasting woe and distress. But the godly, when the time of their departure is at hand, then also are the angels of the Lord at hand; yea, they are ready, waiting upon the soul to conduct it safe into Abraham's bosom. I do not say, but the devils are oftentimes very busy, doubtless, and attending the saints in their sickness; ay, and no question but they would willingly deprive the soul of glory. But here is the comfort; as the devils come from hell to devour the soul, if it be possible, at its departure, so the angels of the Lord come from heaven, to watch over and conduct the soul, in spite of the devils, safe into Abraham's bosom.

David had the comfort of this, and speaks it forth for the comfort of his brethren, (Ps. xxxiv. 7.) saying, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Mark, the angel of the Lord encampeth round about his children, to deliver them. From what? From their enemies, of which the devil is not the least. This is an excellent comfort at any time, to have the holy angels of God to attend a poor man or woman; but especially it is comfortable in the time of distress, at the time of death, when the devils beset the soul with all the power that hell can afford them. But now it may be, that the glorious angels of God do not appear at the first to the view of the soul; nay, rather hell stands before it, and the devils ready, as if they would carry it thither; but this is the comfort, the angels do always appear at the last, and will not fail the soul, but will carry it safe into Abraham's bosom. Ah, friends! consider here is an ungodly man upon his death-bed, and he hath none to speak for him, none to speak comfort unto him; but it is not so with the children of God, for they have the Spirit to comfort them. Here is the ungodly, and they have no Christ to pray for their safe conduct to glory; but the saints have an intercessor. (John xvii. 9.) Here is the world, when they die, they have none of the angels of God to attend upon them; but the saints have their company. In a word, the unconverted person, when he dieth, he sinks into the bottomless pit; but the saints, when they die, do ascend with, and by the angels, into Abraham's bosom, or into unspeakable glory. (Luke xxiii. 43.)

Again; it is said, that the rich man when he died was buried, or put into the earth; but when the beggar died, he was carried by the angels into Abraham's bosom. The one is a very excellent style, where he saith, he was carried by angels into Abraham's bosom; it denotes the excellent condition of the saints of God, as I said before; and

not only so, but also the preciousness of the death of the saints in the eyes of the Lord, (Ps. cxvi. 15;) that after generations may see how precious in the sight of the Lord the death of his saints is, when he saith, they are carried by the angels into Abraham's bosom.

Thus many times the Lord adorneth the death and departure of his saints, to hold forth to after-generations how excellent they are in his eyes. It is said of Enoch, that God took him; of Abraham, that he died in a good old age; of Moses, that the Lord buried him; of Elijah, that he was taken up into heaven; that the saints sleep in Jesus; that they die in the Lord; that they rest from their labours; that their works follow them; that they are under the altar; that they are with Christ; that they are in light; that they are to come with the Lord Jesus to judge the world. All which sayings signify thus much, that to die a saint is a very great honour and dignity. But the ungodly are not so. The rich or ungodly die and are buried; he is carried from his dwelling to his grave, and there he is buried, hid in the dust; and his body doth not so fast moulder and come to nought there, but his name doth stink as fast in the world. As saith the Holy Scripture: "The name of the wicked shall rot." And, indeed, the names of the godly are not in so much honour after their departure, but the wicked and their names do as much rot. What a dishonour to posterity was the death of Balaam, Agag, Achitophel, Haman, Judas, Herod, with the rest of their companions!

Thus the wicked have their names written in the earth, and they do perish and rot, and the name of the saints casts forth a dainty savour to following generations; and that the Lord Jesus doth signify where he saith, "The godly are carried by the angels into Abraham's bosom." And the wicked are nothing worth; where he saith, "The ungodly die, and are buried."

Ver. 23. *And in hell he lift up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom.*

The former verse speaks only of the departure of the ungodly out of this life, together with the glorious conduct that the godly have into the kingdom of their Father. Now our Lord doth show in this verse, partly what doth and shall befall to the reprobate, after this life is ended, where he saith, "And in hell he lift up his eyes." That is, the ungodly after they depart this life do lift up their eyes in hell. From these words may be observed these things. 1. That there is a hell for souls to be tormented in, when this life is ended. Mark, after he was dead and buried, "in hell he lift up his eyes." 2. That all that are ungodly, and do live and die in their sins, so soon as ever they die they go into hell: he died and was buried. "And in hell he lift up his eyes." 3. That some are so fast asleep, and secure in their

sins, that they scarce know well where they are till they come into hell; and that I gather from these words, "In hell he lift up his eyes." He was asleep before, but hell makes him lift up his eyes.

First. As I said before, it is evident there is a hell for souls, yea, and bodies too, to be tormented in after they depart this life: as is clear. First, because the Lord Jesus Christ, that cannot lie, did say that after the sinner was dead and buried, in hell he lift up his eyes.

Now if it be objected that by hell is here meant the grave, that I plainly deny. 1. Because there the body is not sensible of torment or ease; but in that hell, into which the spirits of the damned depart, they are sensible of torment, and would very willingly be free from it to enjoy ease, which they are sensible of the want of; as is clearly discovered in this parable, "Send Lazarus, that he may dip the tip of his finger in water, to cool my tongue." 2. It is not meant the grave, but some other place, because the bodies, so long as they lie there, are not capable of lifting up their eyes, to see the glorious condition of the children of God, as the souls of the damned do. "In hell he lift up his eyes." 3. It cannot be the grave, for then it must follow, that the soul was buried there with the body, which cannot stand with such a dead state as is here mentioned; for he saith, "The rich man died;" that is, his soul was separated from his body. "And in hell he lift up his eyes."

If it be again objected that there is no hell but in this life; that I do also deny, as I said before; after he was dead and buried, "in hell he lift up his eyes." And let me tell thee, O soul, whoever thou art, that if thou close not in savingly with the Lord Jesus Christ, and lay hold on what he hath done, and is doing in his own person for sinners, thou wilt find such a hell after this life is ended, that thou wilt not get out again for ever and ever. And thou that art wanton, and dost make but a mock at the servants of the Lord, when they tell thee of the torments of hell, thou wilt find, that when thou departest out of this life, that hell, even the hell which is after this life, will meet thee in thy journey thither; and will with its hellish crew give thee such a sad salutation, that thou wilt not forget it to all eternity; when that scripture comes to be fulfilled on thy soul, in Isa. xiv. 9, 10: "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised from their thrones all the kings of the nations." "All they," that is, that are in hell, shall say, "Art thou become weak as we? Art thou become like unto us?" Oh, sometimes when I have had but thoughts of going to hell, and consider the everlastingness of their ruin that fall in thither, it hath stirred me up rather to seek to the Lord Jesus Christ to deliver me from thence, than to slight it, and make a mock at it. "And in hell he lift up his eyes."

Second. The second thing I told you was this, that all the ungodly that live and die in their sins, so soon as ever they depart this life do descend into hell. This is also verified by the words in this parable, where Christ saith, "He died and was buried; and in hell he lift up his eyes." "As the tree falls, so it shall lie, whether it be to heaven or hell." (Eccles. xi. 3.) And as Christ said to the thief on the cross, "This day shalt thou be with me in paradise;" even so the devil in the like manner may say unto the soul, To-morrow shalt thou be with me in hell. See then what a miserable case he that dies in an unregenerate state is in; he departs from a long sickness to a longer hell; from the gripings of death, to the everlasting torments of hell. "And in hell he lift up his eyes." Ah, friends! if you were but yourselves, you would have a care of your souls; if you did but regard, you would see how mad they are that slight the salvation of their souls. "Oh, what will it profit thy soul to have pleasure in this life, and torment in hell!" (Mark viii. 36.) Thou hadst better part with all thy sins, and pleasures, and companions, or whatsoever thou delightest in, than to have soul and body cast into hell. "Oh, then, do not neglect our Lord Jesus Christ, lest thou drop down to hell!" (Heb. ii. 3.) Consider, would it not wound thee to thine heart, to come upon thy death-bed, and instead of having the comfort of a well-spent life, and the merits of the Lord Jesus Christ, together with the comfort of his glorious Spirit: to have, first, the sight of an ill-spent life, thy sins flying in thy face, thy conscience uttering of itself with thunder-claps against thee, the thoughts of God terrifying of thee, death with his merciless paw seizing upon thee, the devils standing ready to scramble for thy soul, and hell enlarging herself, and ready to swallow thee up: and an eternity of misery and torment attending upon thee, from which there will be no release! For mark, death doth not come alone to an unconverted soul, but with such company, as wert thou but sensible of, it would make thee tremble. I pray consider that scripture, (Rev. vi. 8:) "And I looked, and behold a pale horse, and his name that sat upon him was Death, and Hell followed with him." Mark, death doth not come alone to the ungodly; no, but hell goeth with him. Oh, miserable comforters! Oh, miserable society! Here come death and hell unto thee. Death goeth into thy body, and separates body and soul asunder; hell stands without, as I may say, to embrace, or rather to crush thy soul between its everlasting grinders. Then thy mirth, thy joy, thy sinful delights will be ended when this comes to pass. Lo, it will come! Blessed are all those that, through Jesus Christ his mercies, by faith, do escape these soul murdering companions. "And in hell he lift up his eyes."

Third. The third thing, you know, that we did observe from these words was this: That some are so fast asleep, and secure in their sins, that

they scarce know where they are, until they come into hell. And that I told you I gather by these words, "In hell he lift up his eyes." Mark, it was in hell that he lift up his eyes. Now some do understand by these words, that he came to himself, or began to consider with himself, or to think with himself in what an estate he was, and what he was deprived of; which is still a confirmation of the thing laid down by me. There it is that they come to themselves, that is, there they are sensible where they are indeed. Thus it fares with some men, that they scarce know where they are, till they lift up their eyes in hell. It is with those people as with those that fall down in a swoon; you know if a man do fall down in a swoon in one room, though you take him up and carry him into another, yet he is not sensible where he is till he cometh unto himself, and lifts up his eyes.

Truly thus, as it is to be feared, it is with many poor souls; they are so senseless, so hard, so seared in their conscience, (1 Tim. iv. 2.) that they are very ignorant of their state; and when death comes, it strikes them as it were into a swoon, (especially if they die suddenly,) and so they are hurried away, and scarce know where they are, till in hell they lift up their eyes: this is he who "dieth in his full strength fully at ease and quiet." (Job xxi. 23.)

Of this sort are they spoken of in Ps. lxxiii. 6, where he saith, "There are no bands in their death, but their strength is firm." "They are not troubled as other folk, neither are they plagued like other men." And again, "They spend their days in wealth, and in a moment," mark, "in a moment," before they are aware, they go "down into the grave." (Job xxi. 13.)

Indeed this is too much known by woful and daily experience; sometimes when we go to visit them that are sick in the towns and places where we live, oh how senseless, how seared in their consciences are they! They are neither sensible of heaven, nor of hell; of sin, nor of a Saviour; speak to them of their condition and the state of their souls, and you shall find them as ignorant as if they had no souls to regard. Others, though they lie ready to die, yet they are busying themselves about their outward affairs, as though they should certainly live here, even to live and enjoy the same for ever. Again, come to others, speak to them about the state of their souls, though they have no more experience of the new birth than a beast, yet will they speak as confidently of their eternal state, and the welfare of their souls, as if they had the most excellent experience of any man or woman in the world, saying, "I shall have peace." (Deut. xxix. 19.) When, as I said even now, the Lord knows they are as ignorant of the new birth, of the nature and operation of faith, of the witness of the Spirit, as if there were no new birth, no faith, no witness of the Spirit of Christ in any of the saints in the world. Nay, thus many of them are, even an hour or less before their departure.

Ah, poor souls, though they may go away here like a lamb, as the world says, yet if you could but follow them a little, to stand and listen, soon after their departure; it is to be feared, you shall hear them roar like a lion, at their first entrance into hell, far worse than ever did Corah, &c., when they went down quick into the ground. (Numb. xvi. 31—35.)

Now by this one thing doth the devil take great advantage on the hearts of the ignorant, suggesting unto them, that because the party deceased departed so quietly, without all doubt they are gone to rest and joy; when, alas! it is to be feared, the reason why they went away so quietly, was rather because they were senseless and hardened in their consciences; yea, dead before in sins and trespasses. For had they had but some awakenings on their death-beds, as some have had, they would have made all the town ring of their doleful condition; but because they are seared and ignorant, and so depart quietly, therefore the world takes heart at grass, as we use to say, and make no great matter of living and dying they cannot tell how: "Therefore pride compasseth them as a chain." (Ps. lxxiii. 6.) But let them look to themselves, for if they have not an interest in the Lord Jesus now while they live in the world, they will, whether they die raging or still, go unto the same place, and lift up their eyes in hell.

Oh, my friends, did you but know what a miserable condition they are in, that go out of this world without an interest in the Son of God, it would make you smite upon your thigh, and in the bitterness of your souls cry out, (Acts xvi. 29—31,) "Men and brethren, what shall we do to be saved?" And not only so, but thou wouldst not be comforted until thou didst find a rest for thy soul in the Lord Jesus Christ.

Ver. 23. And in hell he lift up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom.

Something in brief I have observed from the first part of this verse, namely, from these words, "And in hell he lift up his eyes." And, indeed, I have observed but some things, for they are very full of matter, and many things might be taken notice of in them. There is one thing more that I might touch upon, as touched in this saying, and that is this. Methinks the Lord Jesus Christ doth hereby signify, that men are naturally unwilling to see or to take notice of their sad state, I say by nature; but though now they are willingly ignorant, yet in hell they shall lift up their eyes. That is, in hell they shall see and understand their miserable condition, and therefore to these words, "In hell he lifted up his eyes," he adds, "being in torment." As if he had said, though once they shut their eyes, though once they were (2 Pet. iii. 5) willingly ignorant, yet when they depart into hell they shall be so miserably handled and tormented, that they shall be forced to lift up their

eyes. While men live in this world, and are in a natural state, they will have a good conceit of themselves, and of their condition; they will conclude that they are Christians, that Abraham is their father, (Matt. iii. 7—9,) and their state to be as good as the best; they will conclude they have faith, the Spirit, good hope, and an interest in the Lord Jesus Christ: but when they drop into hell, and lift up their eyes there, and behold, first, their souls to be in extreme torments; their dwelling to be the bottomless pit; their company thousands of damned souls; also the innumerable company of devils; and the hot scalding vengeance of God, not only to drop, but to fall very violently upon them; then they will be awakened, who all their lifetime were in a dead sleep; I say, when this comes to pass, (for, lo! it will.) then in hell they shall lift up their eyes; in the midst of torment they shall lift up their eyes.

Again; you may observe in these words, "And in hell he lift up his eyes, being in torment," that ungodly men will smart for their sins, in the torments of hell. Now here I am put to a stand, when I consider the torments of hell into which the damned do fall. Oh, unspeakable torments! Oh, endless torments! Now that thy soul might be made to flee from those intolerable torments into which the damned do go, I shall show you briefly what are the torments of hell. First, by the names of it. Secondly, by the sad state thou wilt be in, if thou comest there.

First. The names. It is called, a never-dying worm. (Mark ix.) It is called, an oven fire, hot. (Mal. iv. 1.) It is called, a furnace, a fiery-furnace. (Matt. xiii.) It is called, the bottomless pit, the unquenchable fire, fire and brimstone, hell fire, the lake of fire, devouring fire, everlasting fire, eternal fire, a stream of fire. (Rev. xxi.)

Second. One part of thy torments will be this, 1. Thou shalt have a full sight of all thy ill-spent life, from first to last; though here thou canst sin to-day, and forget it by to-morrow, yet there thou shalt be made to remember how thou didst sin against God at such a time, and in such a place, for such a thing, and with such an one, which will be a hell unto thee. God will "set them in order before thine eyes." (Ps. l. 21.)

2. Thou shalt have the guilt of them all lie heavy on thy soul, not only the guilt of one or two, but the guilt of them all together, and there they shall lie in thy soul, as if thy belly were full of pitch, and set on a light fire. Here men can sometimes think on their sins with delight, but there with unspeakable torment; for that I understand to be the fire that Christ speaketh of, which shall never be quenched. (Mark ix. 43—49). While men live here, oh how doth the guilt of one sin sometimes crush the soul! It makes a man in such plight, that he is weary of his life, so that he can neither rest at home nor abroad, neither up nor in bed. Nay, I do know, that they have been so tormented with the guilt of one sinful thought,

that they have been even at their wits' ends, and have hanged themselves. But now when thou comest into hell, and hast not only one or two, or a hundred sins, with the guilt of them all on thy soul and body, but all the sins that ever thou didst commit since thou camest into the world, altogether clapt on thy conscience at one time, as one should clap a red hot iron to thy breast, and there to continue to all eternity; this is miserable.

3. Again; then thou shalt have brought into thy remembrance the slighting of the gospel of Christ; here thou shalt consider how willing Christ was to come into the world to save sinners, and for what a trifle thou didst reject him. This is plainly held forth in Isa. xxviii., where, speaking of the Lord Jesus Christ, the foundation of salvation, (ver. 16,) he saith of them that reject the gospel, that when the overflowing scourge doth pass through the earth, (which I understand to be at the end of the world,) then, saith he, "It shall take you morning by morning, by day and by night shall it pass over you;" that is, continually, without any intermission. "And it shall be a vexation only to hear the report." A vexation, that is, a torment, or a great part of hell only to understand the report, to understand the good tidings that came into the world by Christ's death for poor sinners. And you will find this verily to be the mind of the Spirit, if you compare it with Isa. liii. 1, where he speaks of men's turning their backs upon the tenders of God's grace in the gospel; he saith, "Who hath believed our report," or the gospel declared by us? Now this will be a mighty torment to the ungodly, when they shall understand the goodness of God was so great, that he even sent his Son out of his bosom to die for sinners; and yet that they should be so foolish as to put him off from one time to another; that they should be so foolish as to lose heaven and Christ, and eternal life in glory, for the society of a company of drunkards; that they should lose their souls for a little sport, for this world, for a strumpet, for that which is lighter than vanity and nothing; I say this will be a very great torment unto thee.

4. Another part of thy torment will be this. Thou shalt see thy friends, thy acquaintance, thy neighbours; nay, it may be, thy father, thy mother, thy wife, thy husband, thy children, thy brother, thy sister, with others, in the kingdom of heaven, and thyself thrust out. (Luke xiii. 28.) "There shall be weeping," &c. when you shall see Abraham (your father), and Isaac, and Jacob (together with your brethren), and all the prophets in the kingdom of heaven, and you yourselves thrust out. Nay, saith he, "They shall come from the east, and from the west," that is, those that thou didst never see in all thy life before, and they shall sit down with thy friends, and thy neighbours, thy wife and children, in the kingdom of heaven, and thou for thy sins and disobedience shalt be shut, nay, thrust out. Oh, wonderful torment!

5. Again; thou shalt have none but a company

of damned souls, with an innumerable company of devils to keep company with thee; while thou art in this world, the very thought of the devils appearing to thee makes thy flesh to tremble, and thine hair ready to stand upright on thy head. But, oh, what wilt thou do, when not only the supposition of the devils appearing, but the real society of all the devils of hell will be with thee howling and roaring, screeching and roaring in such a hideous manner, that thou wilt be even at thy wits' end, and be ready to run stark mad again for anguish and torment.

6. Again; that thou mightest be tormented to purpose, the mighty God of heaven will lay as great wrath and vengeance upon thee as ever he can, by the might of his glorious power. As I said before, thou shalt have his wrath, not by drops, but by whole showers shall it come, thunder, thunder, upon thy body and soul so fast, and so thick, that thou shalt be tormented out of measure. And so saith the scripture, (2 Thess. i. 9.) speaking of the wicked, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when the saints shall be admiring his goodness and glory." Again; this thou shalt have, as I said before, without any intermission; thou shalt not have any ease so long as while a man may turn himself round; thou shalt have it always every hour, day and night; for their worm never dies, but always gnaws, and their fire is never quenched; as it is written in Mark ix.

7. Again; in this condition thou must be for ever, and that is as sad as all the rest. For if a man were to have all his sins laid to his charge, and communion with the devils, and as much wrath as the great God of heaven can inflict unto him; I say, if it were but for a time, even ten thousand years, and so end, there would be ground of comfort, and hopes of deliverance; but here is thy misery, this is thy state for ever, here thou must be for ever; when thou lookest about thee, and seest what an innumerable company of howling devils thou art amongst, thou shalt think this again, this is my portion for ever. When thou hast been in hell so many thousand years as there are stars in the firmament, or drops in the sea, or sands on the sea-shore, yet thou hast to lie there for ever. Oh, this one word **EVER**, how will it torment thy soul!

Friends, I have only given a very short touch of the torments of hell. Oh, I am set, I am set, and am not able to utter what my mind conceives of the torments of hell! Yet this let me say to thee: accept of God's mercy through our Lord Jesus Christ, lest thou feel that with thy conscience, which I cannot express with my tongue, and say, I am sorely tormented in this flame.

"And seeth Abraham afar off, and Lazarus in his bosom."

When the damned are in this pitiful state, surrounded with fears, with terrors, with torment and

vengeance, one thing they shall have, which is this, they shall see the happy and blessed state of God's children. He seeth Abraham afar off, and Lazarus in his bosom; which, as I said before, is the happy state of the saints when this life is ended. This now shall be so far from being an ease unto them, that it shall most wonderfully aggravate or heighten their torment, as I said before. There shall be weeping, or cause of lamentation, when they shall see Abraham, and Isaac, and Jacob, in the kingdom of heaven, and themselves thrust out.

1. Observe, those that die in their sins are far from going to heaven; he seeth Abraham afar off, and Lazarus in his bosom. And, indeed, it is just with God to deal with them that die in their sins according to what they have done; and to make them who are far from righteousness now, to stand far from heaven to all eternity. Hearken to this, ye stout-hearted, that are far from righteousness, and that are resolved to go on in your sins; when you die you will be far from heaven; you will see Lazarus, but it will be afar off.

Again, he "seeth Abraham afar off, and Lazarus in his bosom."

These are some of the things the damned do behold, so soon as they come into torment. Mark, "And he seeth Lazarus in Abraham's bosom." Lazarus! Who was he? Why, even he that was so slighted, so disregarded, so undervalued by this ungodly one while he was in the world; he seeth Lazarus in his bosom.

From whence observe, that those who live and die the enemies of the saints of God, let them be never so great and stout, let them bear never so much sway while they are in the world, let them brag and boast never so much while they are here, they shall, in spite of their teeth, see the saints, yea, the poor saints, even the Lazaruses, or the ragged ones that belong to Jesus, to be in a better condition than themselves. Oh, who do you think was in the best condition? who do you think saw themselves in the best condition, he that was in hell, or he that was in heaven? He that was in darkness, or he that was in light? He that was in everlasting joy, or he that was in everlasting torments? The one with God, Christ, saints, angels; the other in tormenting flames, under the curse of God's eternal hatred, with the devils and their angels, together with an innumerable company of howling, roaring, cursing, ever burning reprobates! Certainly, this observation will be easily proved to be true here in this world, by him that looks upon it with an understanding heart, and will clear itself to be true in the world to come, by such as shall go either to heaven or to hell.

2. The second observation from these words, "And seeth Abraham afar off, and Lazarus in his bosom," is this; they that are the persecutors of the saints of the Lord now in this world, shall see the Lord's persecuted ones to be they that are so highly esteemed by the Lord as to sit or to be in Abraham's bosom in everlasting glory, though the

enemies to the children of God did so lightly esteem them, that they scorned to let them gather up the dog's-meat that fell under their table. This is also verified, and held forth plainly by this parable. And therefore be not grieved, oh you that are the tempted, persecuted, afflicted, sighing, praying saints of the Lord; though your adversaries look upon you now with a disdainful, surly, rugged, proud, and haughty countenance, yet the time shall come when they shall spy you in Abraham's bosom!

I might enlarge upon these things, but shall leave them to the Spirit of the Lord, which can better by ten thousand degrees enlarge them on thy heart and conscience, than I can upon a piece of paper. Therefore leaving these to the blessing of the Lord, I shall come to the next verse, and shall be brief in speaking to that also, and so pass to the rest.

Ver. 24. *And he cried, and said, Father Abraham, have mercy upon me, and soul Lazarus, that he may dip the tip of his finger in water, to cool my tongue: for I am tormented in this flame.*

You know I told you that ver. 22 is a discovery of the departure of the godly and the ungodly out of this life; where he saith, the beggar died, and the rich man also died. The 23rd verse is a discovery of the proper places, both of the godly and the ungodly, after death; one being in Abraham's bosom, or in glory, the other in hell. Now, ver. 24 is a discovery of part of the too late repentance of the ungodly, when they are dropped down into hell: "And he cried, and said, Father Abraham, have mercy on me." From the words "And he cried," we may observe,

First. What a change the ungodly will have when they come into hell! "He cried." It is like he was laughing, jesting, jeering, drinking, mocking, swearing, cursing, prating, persecuting of the godly in his prosperity, among his filthy companions: but now the case is otherwise; now he is in another frame; now his proud, stout, curish carriage is come down; "And he cried." The laughter of the ungodly will not last always, but will be sure to end in a cry: "The triumphing of the wicked is short." (Job xx. 5.) Consider, you must have a change either here or in hell. If you be not new creatures, regenerate persons, new-born babes in this world before you go hence, your note will be changed, your conditions will be changed; for if you come into hell, you must cry. Oh, did but the singing drunkards, when they are making merry on the alehouse bench, think on this, it would make them change their note and cry, What shall I do? Whither shall I go when I die? But, as I said before, the devil, as he labours to get poor souls to follow their sins, so he labours also to keep the thoughts of eternal damnation out of their minds; and, indeed, these two things are so nearly linked together, that the devil cannot well get the soul to go

on in sin with delight unless he can keep the thoughts of that terrible after-clap out of their minds.

But let them know that it shall not always be thus with them; for if, when they depart, they drop down into eternal destruction, they shall have such a sense of their sins, and the punishment due to the same, that it shall make them to cry: "And he cried." Oh, what an alteration will there be among the ungodly when they go out of this world! It may be, a fortnight, or a month before their departure, they were light, stout, surly, drinking themselves drunk, slighting God's people, mocking at goodness, and delighting in sin, following the world, seeking after riches, faring deliciously, keeping company with the bravest; but now, they are dropped down into hell, they cry. A little while ago they were painting their faces, feeding their lusts, following their whores, robbing their neighbours, telling of lies, following of plays and sports to pass away the time; but now they are in hell, they do cry. It may be, last year they heard some good sermons, were invited to receive heaven, were told their sins should be pardoned if they closed in with Jesus; but refusing his proffers, and slighting the grace that was once tendered, they are now in hell, and do cry.

Before they had so much time, they thought that they could not tell how to spend it, unless it were in hunting, and whoring, in dancing, and playing, and spending whole hours, yea, days, nay, weeks, in the lusts of the flesh: but when they depart into another place, and begin to lift up their eyes in hell, and consider their miserable and irrecoverable condition, they will cry.

Oh what a condition wilt thou fall into, when thou dost depart this world! If thou depart unconverted, and not born again, thou hadst better have been smothered the first hour thou wast born; thou hadst better have been plucked one limb from another; thou hadst better have been made a dog, a toad, a serpent, nay, any other creature in the visible world, than to die unconverted; and this thou wilt find to be true, when in hell thou dost lift thine eyes, and dost cry.

Here then, before we go any further, you may see that it is not without good ground that these words are here spoken by our Lord, that when any of the ungodly do depart into hell, they will cry. Cry, why so? 1. They will cry to think that they should be cut off from the land of the living, never more to have any footing therein. 2. They will cry to think that the gospel of Christ should be so often proffered to them, and yet they are not profited by it. 3. They will cry to think that now, though they would never so willingly repent and be saved, yet they are past all recovery. 4. They will cry to think that they should be so foolish as to follow their pleasures, when others were following of Christ. (Luke xiii. 28.) 5. They will cry to think that they must be separated from

God, Christ, and the kingdom of heaven, and that for ever. 6. To think that their crying will now do them no good. 7. To think that at the day of judgment they must stand at the left hand of Christ, among an innumerable company of damned ones. 8. They will cry to think that Lazarus, whom once they slighted, must be of them that must sit down with Christ to judge, or, together with Christ, to pass a sentence of condemnation on their souls for ever. (1 Cor. vi. 2, 3.) 9. Cry to think, that when the judgment is over, and others are taken into the everlasting kingdom of glory, then they must depart back again into that dungeon of darkness from whence they came out to appear before the terrible tribunal, where they shall be tormented so long as eternity lasts, without the least intermission or ease.

How sayest thou, O thou wanton, proud, swearing, lying, ungodly wretch, whether this be to be slighted and made a mock at? And, again, tell me now if it be not better to leave sin, and to close in with Christ Jesus, notwithstanding that reproach thou shalt meet with for so doing, than to live a little while in this world in pleasures and feeding thy lusts, in neglecting the welfare of thy soul, and refusing to be justified by Jesus; and in a moment to drop down to hell, and to cry? Oh consider, I say, consider betimes, and put not off the tenders of the grace of our Lord Jesus Christ, lest you lift up your eyes in hell, and cry for anguish of spirit.

“And he cried, and said, Father Abraham, have mercy upon me, and send Lazarus,” &c.

Second. These words do not only hold forth the lamentable condition of the damned, and their lamentable howling and crying out under their anguish of spirit, but also they do signify to us, as I said before, their too late repentance; and also that they would very willingly, if they might, be set at liberty from that everlasting misery, that by their sins they have plunged themselves into. I say, these words do hold forth a desire that the damned have, to be delivered from those torments that they now are in: “O father Abraham,” saith he, “have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.” These words, “Father Abraham,” may have some difficulty in them. It is possible that some may think them to be meant of Abraham; and those, or him that crieth out here to be the Jews. Or it may be, some may understand it to be God, or Jesus Christ his Son, which I rather suppose it may be, that is here cried unto; because you find the same cry to him, as it were, uttered by the ungodly in other places of Scripture; as in Luke xiii. 25, 26: “Then shall they say, Lord, Lord, we have eaten and drunk in thy presence, and thou hast taught in our streets.” Nay, more, “In thy name have we cast out devils, and in thy name done many wonderful works.” This was just at their rejection. And again, in Matt. xxv. 11, they cry again to him, even to Jesus, “Lord, Lord, open

to us.” And he there again gives them a repulse, as also in this parable.

But however, or whosoever Abraham is, yet these truths may be observed from the words. 1. That the damned, when in an irrecoverable estate, will seek for or desire deliverance from the wrath that they are and shall be in for eternity. “Surely in the floods of great waters they shall not come nigh unto him.” 2. That they will pray, (if I may so call it,) earnestly for deliverance from their miserable estate. These two things are clear from the words. For mark, he not only said, “Father Abraham, have mercy upon me;” but he cried and said, “Father Abraham, have mercy upon me.” From whence take a third observation, and that is, there is a time coming wherein, though men shall both cry and pray, yet they are like to have no mercy at the hand of God; for so was this man served, as I shall further show by and by when I come to it.

Some people are so deluded by the devil, as to think that God is so merciful as to own or regard anything for prayer; they think anything will go for current and good satisfaction, while they are here in this world, through ignorance of the true nature of the mercy of God, and the knowledge in what way God is satisfied for sinners. Now I say, through ignorance they think that if they do but mutter over some form of prayers, though they know not what they say, nor what they request, yet God is satisfied, yea, very well satisfied with their doings; when, alas! there is nothing less. Oh, friends, I beseech you to look about you, and seek in good earnest for the Spirit of Christ so to help you now to strive and pray, and to enable you to lay hold on Christ, that your souls may be saved; lest the time come, that though you cry and pray, and wish also that you had laid hold on the Lord Jesus, yet you must and shall be damned.

Then, again, you may see that though God be willing to save sinners at some time, yet this time doth not always last. No, he that can find in his heart to turn his back upon Jesus Christ now, shall have the back turned upon him hereafter, when he may cry and pray for mercy, and yet go without it. God will have a time to meet with them, that now do not seek after him. They shall have a time, yea time enough hereafter to repent their folly, and to befool themselves for turning their backs upon the Lord Jesus Christ. “I will laugh at their calamities,” saith he, “and mock when their fear cometh.” (Prov. i. 26.)

Again; this should admonish us to take time while it is proffered, lest we repent us of our unbelief and rebellion when we are deprived of it. Ah, friends! time is precious; an hour's time to hear a sermon is precious. I have sometimes thought thus with myself: set the case, the Lord should send two or three of his servants, the ministers of the gospel, to hell among the damned, with this commission: Go ye to hell, and preach my grace to those that are there: let your sermon be an hour

long, and hold forth the merits of my Son's birth, righteousness, death, resurrection, ascension, and intercession, with all my love in him, and proffer it to them, telling them, that now once more, and but once, do I proffer the means of reconciliation to them. They who are now roaring, being past hope, would then leap at the least proffer of mercy. Oh, they that could spend whole days, weeks, nay years in rejecting the Son of God, would now be glad of one tender of that mercy. "Father," saith he, "have mercy on me."

Again; from these words you may observe, that mercy would be welcome, when souls are under judgment. Now this soul is in the fire, now he is under the wrath of God, now he is in hell, there to be tormented; now he is with the devils and damned spirits, now he feels the vengeance of God. Now, oh now, have mercy upon me! Here you may see that mercy is prized by them that are in hell; they would be glad if they could have it. Father, have mercy on me; for my poor soul's sake, send me a little mercy.

"And send Lazarus, that he may dip the tip of his finger in water, and cool my tongue."

Third. These words do not only hold forth that the ungodly have a desire of mercy, but what those mercies are, what these poor creatures would be glad of. As 1. To have the company of a Lazarus granted to them. Father Abraham, have mercy upon me, and send Lazarus. Now Lazarus was he that was beloved of God, and also he that was hated of them. Therefore, 2. Observe, that those saints that the world in their lifetime could not endure, now they are departed, they would be glad to have society with them. Oh now, send Lazarus! Though the time was when I cared not for him, yet now let me have some society with him.

Though the world disregard the society of God's children now, yet there is a time coming, in which they would be glad to have the least company with them. Nay, do but observe, those of the saints that are now most rejected by them, even from them shall they be glad of comfort, if it might be. Send Lazarus; he that I slighted more than my dogs, he that I could not endure should come into my house, but must lie at my gate, send him. Now Lazarus shall be welcome to me, now do I desire some comfort from him; but he shall go without it.

From whence again observe; that there is a time coming, oh, ye surly, dogged persecutors of the saints, that they shall slight you as much as ever you slighted them. You have given them many a hard word, told many a lie of them, given them many a blow; and now in your greatest need and extremity they shall not pity you, the righteous shall rather "rejoice when he seeth the vengeance of God upon thee." (Ps. lviii. 10.)

Again; Send Lazarus. From whence observe, that any of the saints shall then be owned by you to be saints. Now you look upon them to be the sect with Hymeneus and Philetus, but then you

shall see them to be the Lazaruses of God, even God's dear children. Though now the saints of the Lord will not be owned by you, because they are beggarly, low, poor, contemptible among you; yet the day is coming that you shall own them, desire their company, and wish for the least courtesy from them.

"Send Lazarus, that he may dip the tip of his finger in water and cool my tongue: for I am tormented in this flame."

Thus shall the souls that abide in their sins cry out in the bitterness of their spirits, with wonderful anguish and torment of conscience, without intermission: "That he may dip the tip of his finger in water, and cool my tongue." That he, namely, the man who before I scorned should eat with the dogs of my flock, that before I slighted and had no regard of, that I shut out of door; send him, "that he may dip the tip of his finger in water, and cool my tongue."

Now these words, "that he may dip the tip of his finger in water," &c. do hold forth the least friendship or favour; as if he should have said, Now I would be glad of the least mercy, now I would be glad of the least comfort, though it be but one drop of cold water on the tip of his finger. One would have thought that this had been a small request, a small courtesy. One drop of water, what is that? Take a pailfull of it, if that will do thee any good. But mark, he is not permitted to have so much as one drop, not so much as a man may hold upon the tip of his finger; this signifies, that they that fall short of Christ, shall be tormented even as long as eternity lasteth, and shall not have so much as the least ease, no, not so long as while a man may turn himself round, not so much leave as to swallow his spittle, not one drop of cold water.

Oh that these things did take place in your hearts, how would it make you to seek after rest for your souls before it be too late, before the sun of the gospel be set upon you! Consider, I say, the misery of the ungodly that they shall be in, and avoid their vices, by closing in with the tenders of mercy; lest you partake of the same portion with them, and cry out in the bitterness of your souls, "One drop of cold water to cool my tongue."

"For I am tormented in this flame."

Indeed, the reason why the poor world do not so earnestly desire mercy, is partly because they do not so seriously consider the torment that they must certainly fall into if they die out of Christ. For let me tell you, did but poor souls indeed consider that wrath that doth by right fall to their shares because of their sins against God, they would make more haste to God through Christ for mercy than they do; then we should have them say, It is good closing with Christ to-day, before we fall into such distress.

But why is it said, "Let him dip the tip of his finger in water, and cool my tongue?" Because

that as the several members in the body have their share in sin, and committing of that; so the several members of the body shall at that time be punished for the same. Therefore when Christ is admonishing his disciples, that they should not turn aside from him, and that they should rather fear and dread the power of their God than another power; he saith, "Fear him, therefore, that can cast both body and soul into hell." (Luke xii. 4.) And again, "Fear him that can destroy both body and soul in hell." Here is not one member only, but all the body; the whole body, of which the hands, feet, eyes, ears and tongue, are members. And I am persuaded, that though this may be judged carnal by some now, yet it will appear to be a truth then, to the greater misery of those who shall be forced to undergo that which God in his just judgment shall inflict upon them. Oh, then they will cry, one dram of ease for my cursing, swearing, lying, jeering tongue. Some ease for my bragging, braving, flattering, threatening, dissembling tongue. Now men can let their tongues run at random, as we use to say; now they will be apt to say, "Our tongues are our own, who shall control them?" (Ps. xii. 4.) But then they will be in another mind. Then, Oh that I might have a little ease for my deceitful tongue! Methinks sometimes to consider, how some men do let their tongues run at random, it makes me marvel. Surely they do not think they shall be made to give an account for their offending with their tongue. Did they but think they shall be made to give an account to Him who is ready to judge the quick and the dead; surely they would be more wary of, and have more regard unto their tongue.

"The tongue," saith James, "is an unruly member, full of deadly poison;" "it setteth on fire the whole frame of nature, and is set on fire of hell," (Jam. ii.) The tongue, how much mischief will it stir up in very little time! How many blows and wounds doth it cause! How many times doth it, as James saith, curse man! How oft is the tongue made the conveyer of that hellish poison that is in the heart, both to the dishonour of God, the hurt of its neighbours, and the utter ruin of its own soul! And do you think the Lord will sit still, as I may say, and let thy tongue run as it lists, and yet never bring you to an account for the same? No, stay: the Lord will not always keep silence, but will reprove thee, and set thy sins in order before thine eyes, O sinner! Yea, and thy tongue, together with the rest of thy members, shall be tormented for sinning. And I say, I am very confident, that though this be made light of now, yet the time is coming, when many poor souls will rue the day that ever they did speak with a tongue. Oh, will one say, that I should so disregard my tongue! Oh that I, when I said so and so, had before bitten off my tongue! That I had been born without a tongue! My tongue, my tongue! a little water to cool my

tongue, for I am tormented in this flame; even in that flame that my tongue, together with the rest of my members, by sinning have brought me to. Poor souls now will let their tongues say anything for a little profit, for two-pence or three-pence gain. But, oh, what a grief will this be at that day, when they, together with their tongue, must smart for that which they by their tongues have done while they were in this world! Then you that love your souls, look to your tongues, lest you bind yourselves down so fast to hell with the sins of your tongues, that you will never be able to get loose again to all eternity. "For by thy words thou shalt be condemned," if thou have not a care of thy tongue. "For I say unto you, that for every idle word that man shall speak, he shall give an account thereof in the day of judgment." (Matt. xii. 36.)

Ver. 25. *But Abraham said, Son, remember that thou in thy lifetime hadst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.*

These words are the answer to the request of the damned. The verse before us, as I told you, is a discovery of the desires they have after they depart this world. Here is the answer, "Son, remember," &c.

The answer signifies thus much, that instead of having any relief or ease, they are hereby the more tormented, and that by fresh recollections, or by bringing afresh their former ill-spent life, while in the world, into their remembrance. Son, remember, thou hadst good things in thy lifetime; as much as if he had said, Thou art now sensible what it is to lose thy soul; thou art now sensible what it is to put off repentance; thou art now sensible that thou hast befooled thyself, in that thou didst spend that time in seeking after outward, momentary, earthly things, which thou shouldst have spent in seeking to make Jesus Christ sure to thy soul; and now through thy anguish of spirit, in the pains of hell thou wouldst enjoy that which in former time thou didst make light of; but, alas! thou art here beguiled and altogether disappointed; thy crying will now avail thee nothing at all, this is not the acceptable time. (2 Cor. vi. 2.) This is not a time to answer the desires of damned reprobates; if thou hadst cried out in good earnest while grace was offered, much might have been; but then thou wast careless, and didst turn the forbearance and goodness of God into wantonness. Wast thou not told, that those who would not hear the Lord when he did call, should not be heard, if they turned away from him, when they did call? (Prov. i. 24—28.) "But contrariwise he would laugh at their calamity, and mock when their fear did come."

Now, therefore, instead of expecting the least drop of mercy and favour, call into thy mind how thou didst spend those days which God did permit thee to live; I say, remember, that in thy life-

time thou didst behave thyself rebelliously against the Lord, in that thou wert careless of his word and ordinances, yea, and of the welfare of thine own soul also. Therefore now, I say, instead of expecting or hoping for any relief, thou must be forced to call to remembrance thy filthy ways, and feed upon them, to thine everlasting astonishment and confusion.

From these words therefore which say, "Remember that thou in thy lifetime hadst thy good things," there are these things to be taken notice of.

First. They that, by putting off repentance and living in their sins, lose their souls, shall, instead of having the least measure of comfort when they come into hell, have their ill-spent life always very fresh in their remembrance. While they live here, they can sin and forget it; but when they depart, they shall have it before them; they shall have a remembrance, or their memory notably enlightened, and a clearer and a continual sight of all their wicked practices that they wrought and did while they were in the world. "Son, remember," saith he: then you will be made to remember: 1. How you were born in sin, and brought up in the same. 2. Remember how thou hadst many a time the gospel preached to thee for taking away of the same, by Him whom the gospel doth hold forth. 3. Remember that, out of love to thy sins and lusts, thou didst turn thy back on the tenders of the same gospel of good tidings and peace. 4. Remember that the reason why thou didst lose thy soul, was because thou didst not close in with free grace, and the tenders of a loving and free-hearted Jesus Christ. 5. Remember how near thou wast to turning at such and such a time, only thou wast willing to give way to thy lusts when they wrought, to drunkards when they called, to pleasures when they proffered themselves, to the cares and inembrances of the world, which, like so many thorns, did choke that or those convictions that were set on thy heart. 6. Remember how willing thou wast to satisfy thyself with a hypocrite's hope, and with a notion of the things of God, without the real power and life of the same. 7. Remember how thou, when thou wast admonished to turn, didst put off turning and repenting till another time. 8. Remember how thou didst dissemble such a time, lie at such a time, cheat thy neighbour at such a time, mock, flout, scoff, taunt, hate, persecute the people of God at such a time, in such a place, among such company. 9. Remember that while others were met together in the fear of the Lord to seek him, thou wast met with a company of vain companions to sin against him; while the saints were a praying, thou wert a cursing; while they were speaking good of the name of God, thou wert speaking evil of the saints of God. Oh then, thou shalt have a scalding hot remembrance of all thy sinful thoughts, words, and actions, from the very first

to the last of them that ever thou didst commit in all thy lifetime. Then thou wilt find that scripture to be a truth, (Deut. xxviii. 65—67,) "The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would to God it were evening; for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." Nay, thou shalt find worse things to thy woe than this scripture doth manifest. For indeed there is no tongue able to express the horror, terror, torment, and eternal misery, that those poor souls shall undergo, without the least mitigation of ease; a very great part of it shall come from that quick, full, and continual remembrance of their sins that they shall have. And therefore there is much weight in these words, "Son, remember that thou in thy lifetime hadst thy good things."

From these words, you see, this is to be observed, That the ungodly shall remember, or have in remembrance, the misspending their lives; "Remember that in thy lifetime thou hadst thy good things." You may take these words, "good things," either simply for the things of this world, which in themselves are called, and may be called, good things; or else with these words, namely, the things of this life, all the pleasures, delights, profits, and vanities, which the ignorant people of the world do count their good things, and do very much cheer themselves therewith. "Soul, soul, eat, drink, and be merry; for thou hast much goods laid up for many years." (Luke xii. 19, 20.) Now I say, God, according to his glorious power and wisdom, will make poor creatures have always in their minds a fresh and clear remembrance of their ill-spent life: he will say unto them, Remember, remember, that in thy lifetime it was thus and thus with thee, and in thy lifetime thy carriage was so and so.

If sinners might have their choice, they would not have their sins and transgressions so much in the remembrance, as it is evident by their carriages here in this world; for they will not endure to entertain a serious thought of their filthy life; they "put far away the evil day," (Amos vi. 3. Ezek. xii. 27;) and labour by all means to put the thoughts of it out of their mind: but there they shall be made to remember to purpose, and to think continually of their ungodly deeds. And therefore it is said, that when our Lord Jesus Christ comes to judgment, it will be to convince the ungodly world of their wicked and ungodly deeds; mark, "to convince them." (Jude 14, 15.) They will not willingly take notice of them now. But then they shall, hereafter, in spite of their teeth; for those that die out of Christ shall be made to see, acknowledge, and confess their guilt, do what they can, when they lift up their eyes in hell, and remember their transgressions. God

will be a swift witness against them, (Mal. iii. 5,) and will say, Remember what thou didst in thy lifetime, how thou didst live in thy lifetime. Ha, friend! if thou dost not in these days of light "remember the days of darkness," (Eccles. xi. 8,) the days of death, hell, and judgment, thou shalt be made, in the days of darkness, death, hell, and at the judgment too, to remember the days of the gospel, and how thou didst disregard them too, to thy own destruction and everlasting misery. This is intimated in that 25th of St. Matthew:

"Remember that in thy lifetime thou hadst thy good things."

The great God, instead of giving the ungodly any ease, will even aggravate their torments; first, by slighting their perplexities, and by telling of them what they must be thinking of. Remember, saith he, O ye lost souls, that you had your joy in your lifetime, your peace in your lifetime, your comforts, delights, ease, wealth, health, your heaven, your happiness, and your portion in your lifetime.

Oh, miserable state! Thou wilt then be in a sad condition indeed, when thou shalt see that thou hast had thy good things, thy best things, thy pleasant things; for that is clearly signified by these words, "Remember that thou in thy lifetime hadst thy good things," or all the good things thou art like to have.

Second. From whence take notice of another truth, though it be a dreadful one, which is this: There are many poor creatures, who have all their good, sweet, and comfortable things in this life, or while they are alive in this world: "Remember," saith he, "that in thy lifetime thou hadst thy good things." (Ps. xvii. 14.)

The wicked's good things will shortly have an end; they will last no longer with them than this life, or their lifetime. That scripture was not written in vain: it is like the crackling of thorns under a pot, makes a little blaze for a sudden, a little heat for a while; but come and consider them by and by, and instead of a comfortable heat, you will find nothing but a few dead ashes; and instead of a flaming fire, nothing but a smell of smoke.

There is a time coming, that the ungodly would be glad of a better portion, when they shall see the vanity of this, that is, when they shall see what a poor thing it is for a man to have his portion in this world. It is true, while they are here on this side hell, they think there is nothing to be compared with riches, honours, and pleasures in this world; which makes them cry out, "Who will shew us any good" (Ps. iv. 6) that is comparable to the pleasures, profits, and glory of this world? But then they will see there is another thing that is better, and of more value than ten thousand worlds. And seriously, friends, will it not grieve you, trouble, perplex, and torment you, when you shall see that you lost heaven for a little pleasure and profit in your lifetime? Cer-

tainly, it will grieve you and perplex you exceedingly, to see what a blessed heaven you left for a dunghill-world. Oh that you did but believe this! that you did but consider this, and say within yourselves, What! shall I be contented with my portion in this world? What! shall I lose heaven for this world? I say, consider it while you have day-light, and gospel-light, while the Son of God doth hold out terms of reconciliation to you, lest you be made to hear such a voice as this is, "Son, remember that in thy lifetime thou hadst thy good things;" thy comforts, thy joys, thy ease, thy peace, and all the heaven thou art like to have. Oh, poor heaven! Oh, short pleasures! What a pitiful thing it is to be left in such a case! Soul, consider, is it not miserable to lose heaven, for twenty, thirty, or forty years' sinning against God? When thy life is done, thy heaven is also done? when death comes to separate thy soul and body, in that day also thou must have thy heaven and happiness separated from thee, and thou from that. Consider these things betimes, lest thou have thy portion in thy lifetime. "For if in this life only we have our portion, we are of all people the most miserable." (1 Cor. xv. 19.) Again, consider, that when other men (the saints) are to receive their good things, then thou hast had thine; when others are to enter into joy, then thou art to leave and depart from thy joy; when others are to go to God, thou must go to the devil. Oh, miserable! Thou hadst better thou hadst never been born, than to be a heir of such a portion; therefore, I say, have a care it be not thy condition.

"Remember that thou hadst thy good things, and Lazarus evil things."

These words do not only hold forth the misery of the wicked in this life, but also great consolation to the saints; where he saith, "And Lazarus evil things;" that is, Lazarus had his evil things in his lifetime, or when he was in the world. From whence observe,

1. That the life of the saints, so long as they are in this world, is attended with many evils or afflictions; which may be discovered to be of divers natures; as saith the Scripture, "Many are the troubles of the righteous, but the Lord delivereth him out of them all."

2. Take notice, that the afflictions or evils that accompany the saints, may continue with them their lifetime, so long as they live in this vale of tears; yea, and they may be divers, that is, of several sorts; some outward, some inward, and that as long as they shall continue here below, as hath been the experience of all saints in all ages; and this might be proved at large, but I only hint in these things, though I might enlarge much upon them.

3. The evils that do accompany the saints will continue no longer with them than their lifetime; and here indeed lies the comfort of believers, the Lazaruses, the saints; they must have all their

bitter cup wrung up to them in their lifetime : here must be all their trouble, here must be all their grief. "Behold," saith Christ, "the world shall rejoice, but ye shall lament ; but your mourning shall," mark, it "shall be turned into joy." (John xvi. 20.) You shall lament, you shall be sorrowful, you shall weep in your lifetime, but your sorrow shall be turned into joy, and your joy no man, let him be what he will, no man shall take away from you. Now if you think, when I say the saints have all their evil things in their lifetime, that I mean, they have nothing else but trouble in this their lifetime, this is your mistake ; for let me tell you, that though the saints have all their evil things in their lifetime, yet even in their lifetime they have also joy unspeakable and full of glory, while they look not at the things that are seen, but at the things which are not seen. The joy that the saints have sometimes in their heart, by a believing consideration of the good things to come when this life is ended, doth fill them fuller of joy than all the crosses, troubles, temptations, and evils that accompany them in this life can fill them with grief. (2 Cor. iv.)

But, some saints may say, My troubles are such as are ready to overcome me. *Ans.* Yet be of good comfort, they shall last no longer than thy lifetime. But my trouble is, I am perplexed with a heart full of corruption and sin, so that I am much hindered in walking with God. *Ans.* It is like so, but thou shalt have these troubles no longer than thy lifetime. But I have a cross husband, and that is a great grief to me. Well, but thou shalt be troubled with him no longer than thy lifetime, and therefore be not dismayed, be not comforted, thou shalt have no trouble longer than this lifetime. Art thou troubled with cross children, cross relations, cross neighbours ? They shall trouble thee no longer than this lifetime. Art thou troubled with a cunning devil, with unbelief ? yea, let it be what it will, thou shalt take thy farewell of them all, if thou be a believer, after thy lifetime is ended. Oh, excellent ! "Then God shall wipe away all tears from your eyes ; there shall be no more death, nor sorrow, nor crying, nor any more pain ; for the former things are passed away."

But now, on the contrary, if thou be not a right and sound believer, then, though thou shouldst live a thousand years in this world, and meet with sore afflictions every day, yet these afflictions, be they never so great and grievous, they are nothing to that torment that will come upon thee, both in soul and body, after this life is ended.

I say, he what thou wilt, if thou be found in unbelief, or under the first covenant, thou art sure to smart for it at the time when thou dost depart this world. But the thing to be lamented is, for all this is so sad a condition to be fallen into, yet poor souls are for the most part senseless of it, yea, so senseless, at some times, as though there was no such misery to come hereafter. Because the Lord doth not immediately strike with his

sword, but doth bear long with his creature, waiting that he might be gracious ; therefore, I say, the hearts of some of the sons of men are wholly set upon it to do mischief, (Ecc. viii. 11 ;) and that forbearance and goodness of God that one would think should lead them to repentance, the devil hardening of them, by their continuing in sin, and by blinding their eyes, as to the end of God's forbearance towards them, they are led away with a very hardened and senseless heart, even until they drop into eternal destruction.

But, poor hearts, they must have a time in which they must be made sensible of their former behaviours, when the just judgments of the Lord shall flame about their ears, insomuch that they shall be made to cry out again with anguish, "I am sorely tormented in this flame."

"But now he is comforted, and thou art tormented." As if he should say, Now hath God recompensed both Lazarus and you, according to what you sought after while you were in this world. As for your part, you did neglect the precious mercy and goodness of God, you did turn your back on the Son of God, that came into the world to save sinners ; you made a mock of preaching the gospel ; you was admonished over and over to close in with the loving-kindness of the Lord, in his Son Jesus Christ. The Lord let you live twenty, thirty, forty, fifty, sixty years ; all which time you, instead of spending it "to make your calling and election sure," (2 Pet. i. 10.) did spend it in making of eternal damnation sure to thy soul. And also Lazarus, he in his lifetime did make it his business to accept of my grace and salvation in the Lord Jesus Christ. When thou wast in the alehouse, he frequented the word preached ; when thou wert jeering at goodness, he was sighing for the sins of the times, (Ecc. ix. 4 ;) while thou wert swearing, he was praying ; in a word, while thou wert making sure of eternal ruin, he, by faith in the blood of the Lord Jesus Christ, was making sure of eternal salvation. Therefore, "now he is comforted, and thou art tormented."

Here then you may see, that as the righteous shall not be always void of comfort and blessedness, so neither shall the ungodly go always without their punishment. As sure as God is in heaven, it will be thus : they must have their several portions. And therefore, you that are the saints of the Lord, follow on, be not dismayed, "forasmuch as you know, that your labour is not in vain in the Lord." (1 Cor. xv. 58.) Your portion is eternal glory. And you that are so loth now to close in with Jesus Christ, and to leave your sins to follow him, your day is coming, (Ps. xxxvii. 13,) in which you shall know that your sweet morsels of sin, that you so easily take down, (Job xx. 12—14,) and it scarce troubles you, will have a time so to work within you to your eternal ruin, that you will be in a worse condition than if you had ten thousand devils tormenting you ; nay, you had better have been plucked limb from limb a thousand times, if

it could lie, than to be partakers of this torment, which will assuredly, without mercy, lie upon you.

Ver. 26. *And besides all this, between us and you there is a great gulf fixed, so that they which would go from hence to you cannot, neither can they come to us that would come from thence.*

These words are still part of that answer that the souls in hell shall have for all the sobbings, sighings, grievous cries, tears and desires, that they have to be released out of those intolerable pains they feel and are perplexed with. And oh, methinks the words at the first view, if rightly considered, are enough to make any hard-hearted sinner in the world to fall down dead! The verse I last spoke of was, and is, a very terrible one, and aggravates the torments of poor sinners wonderfully; where he saith, "Remember that thou in thy lifetime hadst thy good things, and Lazarus his evil things," &c. I say, these words are very terrible to those poor souls that die out of Christ. But these latter words do much more hold out their sorrow. They were spoken as to the present condition of the sinner: these do not only back the former, but do yet further aggravate their misery, holding forth that which will be more intolerable. The former verse is enough to smite any sinner into a swoon, but this is to make them fall down dead; where he saith, "And besides all this;" there is still something to aggravate thy misery, yet far more abundantly. I shall briefly speak to the words, as they have relation to the terror spoken of in the verses before. As if he had said, Thou thinkest the present state insupportable; it makes thee sob and sigh, it makes thee to rue the time that ever thou wert born: now thou findest the want of mercy; now thou wouldst leap at the least dram of it; now thou feelest what it is to slight the tenders of the grace of God; now it makes thee to sob, sigh, and roar exceedingly, for the anguish that thou art in. "But besides all this," I have other things to tell thee of, that will break thine heart indeed. Thou art now deprived of a being in the world; thou art deprived of hearing the gospel; the devil hath been too hard for thee, and hath made thee miss of heaven; thou art now in hell, among an innumerable company of devils, and all thy sins beset thee round; thou art all over wrapped in flames, and canst not have one drop of water to give thee any ease; thou criest in vain, for nothing will be granted: thou seest the saints in heaven, which is no small trouble to thy damned soul; thou seest that neither God nor Christ takes any care to ease thee, or speak any comfort unto thee. "But besides all this," there thou art, and there thou art to lie: never think of any ease, never look for any comfort; repentance now will do thee no good, the time is past, and can never be called again; look, what thou hast now thou must have for ever.

'Tis true, I spoke enough before to break thine heart asunder; "But besides all this," there lie

and swim in flames for ever. These words, "Besides all this," are terrible words indeed. I will give you the scope of them in a similitude. Set the case you should take a man, and tie him to a stake, and with red-hot pincers, pinch off his flesh by little pieces for two or three years together, and at last, when the poor man cries out for ease and help, the tormentors answer, Nay, "but besides all this," you must be handled worse. We will serve you thus these twenty years together, and after that we will fill your mangled body full of scalding lead, or run you through with a red-hot spit. Would not this be lamentable? Yet this is but a flea-biting to the sorrow of those that go to hell; for if a man were served so, there would, ere it were long, be an end of him. But he that goes to hell shall suffer ten thousand times worse torments than these, and yet shall never be quite dead under them. There they shall be ever whining, pining, weeping, mourning, ever tormented without ease; and yet never dissolved into nothing. If the biggest devil in hell might pull thee all to pieces, and rend thee small as dust, and dissolve thee into nothing, thou wouldst count this a mercy. But here thou mayest lie and cry, scorch and broil, and burn for ever. For ever; that is a long while, and yet it must be so long. "Depart from me," saith Christ, "into everlasting fire," into the fire that burns for ever, "prepared for the devil and his angels." (Matt. xxv. 41.) Oh, thou that wast loth to foul thy foot if it were but dirty, or did but rain; thou that wast loth to come out of the chimney-corner, if the wind did but blow a little cold; and was loth to go half a mile, yea, half a furlong, to hear the word of God, if it were but a little dark; thou that wast loth to leave a few vain companions, to edify thy soul; thou shalt have fire enough, thou shalt have night enough, and evil company enough, thy bellyfull, if thou miss of Jesus Christ; and "besides all this," thou shalt have them for ever and for ever.

Oh, thou that dost spend whole nights in carding and dicing, in rioting and wantonness; thou that countest it a brave thing to swear as fast as the bravest, to spend with the greatest spendthrift in the country; thou that lovest to sin in a corner when nobody sees thee! Oh thou that for by-ends dost carry on the hypocrite's profession, because thou wouldst be counted somebody among the children of God, but art an enemy to the things of Christ in thine heart; thou that dost satisfy thyself, either with sins, or a bare profession of godliness, thy soul will fall into extreme torment and anguish so soon as ever thou dost depart this world, and there thou shalt be weeping and gnashing thy teeth. (Matt. viii. 11, 12.) "And besides all this," thou art like never to have any ease or remedy, never look for any deliverance; thou shalt die in thy sins, and be tormented as many years as there are stars in the firmament, or sands on the sea-shore; "and besides all this," thou must abide it for ever.

“And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you, cannot; neither can they come to us that would come from thence.” “There is a great gulf fixed.” You will say, what is that? *Ans.* It is a nice question; therefore,

1. Seek thou rather to enter in at the strait gate, than curiously to inquire what this gulf is. But, 2. If thou wouldst needs know if thou do fall short of heaven, thou wilt find it this, namely, the everlasting decree of God; that is, there is a decree gone forth from God, that those who fall short of heaven in this world, God is resolved they shall never enjoy it in the world to come. And thou wilt find this gulf so deep, that thou shalt never be able to wade through it as long as eternity lasts. As Christ saith, “Agree with thine adversary quickly, while thou art in the way with him, lest he hale thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison: I tell thee thou shalt in no wise come out thence”—there is the gulf, the decree—“thou shalt not depart thence till thou hast paid the utmost farthing, or very last mite.” (Luke xii. 58, 59.) These words, therefore, “There is a great gulf fixed,” I do understand to be the everlasting decree of God. God hath decreed, that those who go to heaven shall never go from thence again into a worse place; and also those that go to hell, and would come out, they shall not come out from thence again. And, friend, this is such a gulf, so fixed by Him that cannot lie, that thou wilt find it so which way soever thou goest, whether it be to heaven or hell. Here, therefore, thou seest how secure God will make those who die in the faith; God will keep them in heaven; but those that die in their sins, God will throw them to hell, and keep them there; so that they that would go from heaven to hell, cannot, neither can they come from hell that would go to heaven. Mark, he doth not say, they would not; for oh, how fain would these who have lost their souls for a lust, for two-pence, for a jug of ale, for a strumpet, for this world, come out of that hot scalding fiery furnace of God’s eternal vengeance, if they might! But here is their misery; they that would come from you to us, that is, from hell to heaven, cannot, they must not, they shall not; they cannot, God hath decreed it, and is resolved the contrary; here therefore lies the misery, not so much that they are in hell, but there they must lie for ever and ever. Therefore if thy heart would at any time tempt thee to sin against God, cry out, No, for then I must go to hell, and lie there for ever. If the drunkards, swearers, liars, and hypocrites did but take this doctrine soundly down, it would make them tremble when they think of sinning. But, poor souls, now they will “make a mock of sin,” (Prov. xiv. 9.) and play with it as a child doth play with a rattle; but the time is coming that these rattles that now they play with will make such a noise in their ears and

consciences, that they shall find, that if all the devils in hell were yelling at their heels, the noise would not be comparable to it. (Numb. xxxii. 23.) Friend, thy sins, as so many bloodhounds, will first hunt thee out, and then take thee and bind thee, and hold thee down for ever, (Prov. v. 22;) they will gripe thee and gnaw thee as if thou hadst a nest of poisonous serpents in thy bowels, (Job xx. 14;) and this will not be for a time, but, as I have said, for ever, for ever, for ever.

Ver. 27. *Then he said, I pray thee, therefore, father, that thou wouldst send him to my father’s house.*

The verses before, I told you, were spoken partly to hold forth a desire that the damned have to be freed of their endless misery. Now, this verse still holds forth the cries of those poor souls very vehement; they would very fain have something granted to them, but it will not be, as will more clearly appear afterward.

“Then he said, I pray thee, therefore, father,” &c. As if he should say, Seeing I have brought myself into such a miserable condition that God will not regard me, that my exceeding loud and bitter cries will not be heard for myself; seeing I must not be admitted to have so much as one drop of cold water, nor the least help from the poorest saints; and seeing, “besides all this,” here my soul must lie to all eternity broiling and frying; seeing I must, whether I will or no, undergo the hand of eternal vengeance, and the rebukes of devouring fire; seeing my state is such that I would not wish a dog in my condition, “Send him to my father’s house.” It is worthy to be taken notice of, again, who it is he desired to be sent, namely, Lazarus. Oh, friend, see here how the stout hearts and stomachs of poor creatures will be humbled, as I said before; they will be so brought down, that those things that they disdained and made light of in this world, they would be glad of in the life to come. He who by this man was so slighted, as that he thought it a dishonour that he should eat with the dogs of his flock. What! shall I regard Lazarus, scrubbed, beggarly Lazarus? What! shall I so far dishonour my fair, sumptuous, and gay house, with such a scabbed creep-hedge as he? No, I scorn he should be entertained under my roof. Thus in his lifetime, while he was in his bravery: but now he is come into another world; now he is parted from his pleasures; now he sees his fine house, his dainty dishes, his rich neighbours and companions, and he are parted asunder; now he finds, instead of pleasures, torments; instead of joys, heaviness; instead of heaven, hell; instead of the pleasures of sin, the horror and guilt of sin; oh, now send Lazarus!

Lazarus, it may be, might have done him some good, if he might have been entertained in time past, and might have persuaded him, at least not to have gone on so grievously wicked; but he

slights him, will not regard him, he is resolved to disown him, though he lose his own soul for so doing. Ay, but now send Lazarus, if not to me, to my father's house, and let him tell them, from me, that if they run on in sin, as I have done, they must and shall receive the same wages that I have received.

Take notice of this, you that are despisers of the least of the Lazaruses of our Lord Jesus Christ; it may be now you are loth to receive these little ones of his, because they are not gentlemen, because they cannot, with Pontius Pilate, speak Hebrew, Greek, and Latin. Nay, they must not, shall not speak to them, to admonish them, and all because of this.

Though now the gospel of the Lord Jesus Christ may be preached to them freely, and for nothing—nay, they are now desired to hear and receive it; though now they will not own, regard, and embrace these Christian proffers of the glorious truth of Jesus, because they come out of some of the basest earthen vessels, (1 Cor. i. 26,) yet the time is coming, when they will both sigh and cry, Send him to my father's house. I say, remember this, ye that despise the day of small things; the time is coming when you would be glad if you might enjoy from God, from Christ, or his saints, one small drop of cold water, though now you are unwilling to receive the glorious distilling drops of the gospel of our Lord Jesus.

Again; see here the lamentable state they are in that go to hell from their fathers, mothers, sisters, brothers, &c. While they are in this world, men delight to set their children ill examples: and also children love to follow the wicked steps of their ungodly parents; but when they depart this life, and drop down into hell, and find themselves in irrecoverable misery, then they cry, Send somebody to my father's house, to my brother's house. Tell them my state is miserable; tell them I am undone for ever; and tell them also, that if they will be walking in these ungodly steps wherein I left them, they will assuredly fall into this place of torments.

"I pray thee send him to my father's house." Ah, friends and neighbours, it is like you little think of this, that some of your friends and relations are crying out in hell, Lord, send somebody to my father's house to preach the gospel to them, lest they also come into these torments.

Here, men while they live can willingly walk together in the way of sin, and when they are parted by death, they that are living seldom or never consider of the sad condition that they that are dead are descended into. But, ye ungodly fathers, how are your ungodly children roaring now in hell! And you, ungodly children, how are your ungodly parents, that lived and died ungodly, now in the pains of hell also! And one drunkard is singing on the alchouse bench, and another roaring under the wrath of God, saying, Oh, that I was with him, how would I rebuke him, and

persuade him by all means to leave off these evil courses! Oh, that they did but consider what I now suffer for pride, covetousness, drunkenness, lying, swearing, stealing, whoring, and the like! Oh, did they but feel the thousandth part thereof, it would make them look about them, and not buy sin at so dear a rate as I have done; even with the loss of my preeious soul!

"Send him to my father's house." Not to my father's, but to my "father's house." It may be there are ungodly children, there are ungodly servants, wallowing in their ungodliness; send him, therefore, to my father's house. It is like, they are still the same that I left them; I left them wicked, and they are wicked still; I left them slighers of the gospel, saints, and ways of God, and they do it still. "Send him to my father's house;" it is like there is but a little between them and the place where I am; send him to-day, before to-morrow, "lest they come into the same place of torment. I pray thee thou wouldst send him." I beg it on my hended knee, with crying and with tears, in the agony of my soul. It may be, they will not consider, if thou do not send him: I left them sottish enough, hardened as well as I; they have the same devil to tempt them, the same lusts and world to overcome them; "I pray thee, therefore, that thou wouldst send him to my father's house." Make no delay, lest they lose their souls, lest they come hither; if they do, they are like never to return again. Oh, little do they think how easily they may lose their souls! They are apt to think their condition to be as good as the best, as I once through ignorance did; but send him, send him without delay, "lest they come into this place of torment." Oh that thou wouldst give him commission! Do thou send him thyself; the time was when I, together with them, slighted those that were sent of God. Though we could not deny but that he spake the word of God, and was sent of him, as our conscience told us; yet we preferred the calls of men before the calls of God: for though they had the one, yet because they had not the other in that anti-Christian way which we thought meet, we could not, would not, either hear him ourselves, nor yet give consent that others should. But now a call from God is worth all. Do thou, therefore, "send him to my father's house."

The time was when we did not like it, except it might be preached in the synagogue; we thought it a low thing to preach and pray together in houses; we were too high-spirited, too superstitious; the gospel would not down with us, unless we had it in such a place, by such a man; no, nor then neither effectually. But now, oh that I was to live in the world again, and might have that privilege to have some acquaintance with blessed Lazarus, some familiarity with that holy man. What attendance would I give unto his wholesome words! How would I affect his doctrine, and close in with it! How would I square my life

thereby! Now, therefore, as it is better to hear the gospel under a hedge than to sit roaring in a tavern, it is better to welcome God's begging Lazaruses, than the wicked companions of this world. It is better to receive a saint in the name of a saint, "a disciple in the name of a disciple," (Luke x. 16,) than to do as I have done. Oh, it is better to receive a child of God that can by experience deliver the things of God, his free love, his tender grace, his rich forbearance, and also the misery of man, if without it, than to be "daubed up with untempered mortar." (Ezek. xiii. 10.) Oh, I may curse the day that ever I gave way to the flatteries and fawning of a company of carnal men, but this my repentance is too late; I should have looked about me sooner, if I would have been saved from this woeful place. Therefore send him, not only to the town I lived in, and unto some of my acquaintance, but to my father's house.

In my lifetime I did not care to hear that word that cut me most, and showed me mine estate aright. I was vexed to hear my sins mentioned, and laid to my charge; I loved him best that deceived me most, that said, "Peace, peace, when there was no such thing." (Jer. v. 30, 31.) But now, oh that I had been soundly told of it! Oh that it had pierced both mine ears and heart, and had stuck so fast, that nothing could have cured me saving the blood of Christ! It is better to be dealt plainly with, than that we should be deceived; they had better see their lost condition in the world, than stay while they be damned, as I have done; therefore send Lazarus, send him to my father's house. Let him go and say, I saw your son, your brother, in hell, weeping and wailing, and gnashing his teeth: let him bear them down in it, and tell them plainly it is so, and that they shall see their everlasting misery, if they have not a special care. "Send him to my father's house."

Ver. 28. *For I have five brethren, that he may testify unto them, lest they also come into this place of torment.*

These words are, if I may so say, a reason given by those in hell, why they are restless and do cry so loud; it is that their companions might be delivered from those intolerable torments which they must and shall undergo if they fall short of everlasting life by Jesus Christ. "Send him to my father's house; for I have five brethren," &c. Though while they lived among them in the world they were not so sensible of their ruin, yet now they are passed out of the world, and do partake of that which before they were warned of; they can, I say, then cry out, Now I find that to be true indeed, which was once and again told and declared to me, that it would certainly come to pass.

"For I have five brethren." Here you may see that there may be, and are, whole households in a damnable state and condition, as our Lord Jesus doth by this signify. "Send him to my

father's house," for they are all in one state; I left all my brethren in a pitiful case. People while they live here cannot endure to hear that they should be all in a miserable condition; but when they are under the wrath of God, they see it, they know it, and are very sure of it; for they themselves, when they were in the world, lived as they do, but they fell short of heaven, and therefore, if they go on, so shall they. Oh, therefore, send quickly to my father's house, for all the house is in an undone condition, and must be damned if they continue so.

The thing observable is this, namely, that those that are in hell do not desire that their companions should come thither; nay, rather saith he, "Send him to my father's house," and let him testify to them that are therein, "lest they also come," &c.

Quest. But some may say: What should be the reason that the damned should desire not to have their companions come into the same condition that they are fallen into, but rather that they might be kept from it, and escape that dreadful state?

Ans. I do believe there is scarce so much love in any of the damned in hell, as really to desire the salvation of any. But in that there is any desire in them that are damned, that their friends and relations should not come into that place of torment: it appears to me to be rather for their own ease than for their neighbours' good; for let me tell you, this I do believe, that it will aggravate the grief and horror of them, to see their ungodly neighbours in the like destruction with them. For where the ungodly do live and die, and descend into the pit together, the one is rather a vexation to the other than anything else. And it must needs be so, because there are no ungodly people that do live ungodly together, but they do learn ill examples one of another, as thus; if there live one in the town that is very expert and cunning for the world, why now the rest that are of the same mind with him, they will labour to imitate and follow his steps; this is commonly seen.

Again. If there be one given to drunkenness, others of the town, through his means, run the more into that sin with him, and do accustom themselves the more unto it because of his enticing them, and also by setting such an ill example before them. And so if there be any addicted to pride, and must needs be in all the newest fashions, how does their example provoke others to love and follow the same vanity! spending that upon their lusts which should relieve their own and others' wants. Also if there be any given to jesting, scoffing, lying, whoring, backbiting, junketing, wantonness, or any other sin; they that are most expert in these things do oftentimes entangle others, that peradventure would not have been so vile as now they are had they not had such an example, and hence they are called corrupters. (Isa. i. 4.)

Now these will by their doings exceedingly aggravate the condemnation of one another. He

that did set his neighbour an ill example, and thereby caused him to walk in sin, he will be found one cause of his friend's destruction, insomuch that he will have to answer for his own sin, and for a great part of his neighbour's too, which will add to his destruction; as the scripture in Ezekiel showeth, where, speaking of the watchman that should give the people warning, if he do not, though the man did die in his sins, yet "his blood shall be required at the watchman's hand." (Ezek. xxxiii.)

So here let me tell thee that if thou shouldst be such an one, as by thy conversation and practices shall be a trap and a stumbling-block to cause thy neighbour to fall into eternal ruin; though he be damned for his own sin, yet God may, nay he will charge thee as being guilty of his blood, in that thou didst not content thyself to keep from heaven thyself, but didst also by thy filthy conversation keep away others, and cause them to fall with thee. Oh, therefore, will not this aggravate thy torment! Yea, if thou shouldst die and go to hell before thy neighbours or companions, besides the guilt of thine own sins, thou wouldst be so laden with the fear of the damnation of others to be laid to thy charge, that thou wouldst cry out: "Oh send one from the dead to this companion, and that companion with whom I had society in my lifetime, for I see my cursed carriage will be one cause of his condemnation, if he fall short of glory!"

I left him living in foul and heinous offences; but I was one of the first instruments to bring him to them. Oh I shall be guilty both of my own and his damnation too! Oh that he might be kept out hence, lest my torment be aggravated by his coming hither!

For where ungodly people do dwell together, they being a snare and stumbling-block one to another by their practice, they must be a torment one to another, and an aggravation of each other's damnation. "Oh cursed be thy face," saith one, "that ever I set mine eyes on thee: it was long of thee: I may thank thee: it was thee that did entice me and ensnare me: it was your filthy conversation that was a stumbling-block to me: it was your covetousness, it was your pride, your haunting the alehouse, your gaming and whoring: it was long of you that I fell short of life. If you had set me a good example, as you set me an ill one, it may be I might have done better than now I do. But I learned of you; I followed your steps; I took counsel of you. Oh that I had never seen your face! Oh that thou hadst never been born to do my soul this wrong, as you have done!" "Oh," saith the other, "and I may as much blame you, for do you not remember how at such a time, and at such a time, you drew me out, and drew me away, and asked me if I would go with you, when I was going about other business, about my calling; but you called me away, you sent for me; you are as much in the fault as I; though I were covetous, you were proud; and if you learned covetousness

of me, I learned pride and drunkenness of you. Though I learned you to cheat, you learned me to whore, to lie, to scoff at goodness. Though I, base wretch, did stumble you in some things, you did as much stumble me in others. I can blame you as you blame me; and if I have to answer for some of your most filthy actions, you have to answer for some of mine. I would you had not come hither; the very looks of you do wound my soul, by bringing my sins afresh into my mind, the time when, the manner how, the place where, the persons with whom. It was with you, you! Grief to my soul! Since I could not shun thy company there, oh that I had been without thy company here!"

I say, therefore, for those that have sinned together to go to hell together it will very much perplex and torment them both; therefore I judge this one reason why they that are in hell do desire that their friends or companions do not come thither into the same place of torment that they are in. And therefore where Christ saith, that the damned souls cry out, Send to our companions, that they may be warned and commanded to look to themselves—"Oh send to my five brethren!"—it is because they would not have their own torments heightened by their company; and a sense, yea, a continual sense of their sins, which they caused them to commit, when they were in the world with them. For I do believe that the very looks of those that have been beguiled of their fellows, I say, their very looks will be a torment to them; for thereby will the remembrance of their own sins be kept, if possible, the fresher on their consciences, which they committed with them; and also they will wonderfully have the guilt of the other's sins upon them, in that they were partly the cause of his committing them, being instruments in the hands of the devil to draw them in too. And therefore, lest this come to pass, "I pray thee, send him to my father's house." For if they might not come hither, peradventure my torment might have some mitigation; that is, if they might be saved, then their sins will be pardoned, and not so heavily charged on my soul. But if they do fall into the same place where I am, the sins that I have caused them to commit will lie so heavy, not only on their soul, but also on mine, that they sink me into eternal misery, deeper and deeper. "Oh, therefore, send him to my father's house, to my five brethren, and let him testify to them, lest they come into this place of torment."

These words being thus understood, what a condition doth it show them to be in, then, that now much delight in being the very ringleaders of their companions into sins of all sorts whatsoever!

While men live here, if they can be counted the cunningest in cheating, the boldest for lying, the archest for whoring, subtlest for coveting, and getting the world; if they can but cunningly defraud, undermine, cross, and anger their neigh-

hours; yea, and hinder them from the means of grace, the gospel of Christ: they glory in it, take a pride in it, and think themselves pretty well at ease, and their minds are somewhat quiet, being beguiled with sin.

But, friend, when thou hast lost this life, and dost begin to lift up thine eyes in hell, and seest what thy sins have brought thee to; and not only so, but that thou by thy filthy sins didst cause others, devil-like, to fall into the same condemnation with thee; and that one of the reasons of their damnation was this, that thou didst lead them to the commission of those wicked practices of this world, and the lusts thereof,—then, oh that somebody would stop them from coming, lest they also come into this place of torment, and be damned as I am! How will it torment me! Balaam could not be contented to be damned himself, but also he must by his wickedness cause others to stumble and fall. The Scribes and Pharisees could not be content to keep out of heaven themselves, but they must labour to keep out others too. Therefore theirs is the greater damnation.

The deceived cannot be content to be deceived himself; but he must labour to deceive others also. The drunkard cannot be content to go to hell for his sins, but he must labour to cause others to fall into the same furnace with him. But look to yourselves, for here will be damnation upon damnation; damned for thy own sins, and damned for thy being partakers with others in their sins, and damned for being guilty of the damnation of others. Oh, how will the drunkards cry, for leading their neighbours into drunkenness! How will the covetous person howl, for setting his neighbour, his friend, his brother, his children and relations, so wicked an example! by which he hath not only wronged his own soul, but also the souls of others. The liar, by lying, learned others to lie; the swearer learned others to swear; the whoremonger learned others too whore.

Now all these, with others of the like sort, will be guilty, not only of their own damnation, but of others'. I tell you, that some men have so much been the authors of the damnation of others, that I am ready to think that the damnation of them will trouble them as much as their own damnation. Some men, it is to be feared, at the day of judgment will be found to be the authors of destroying whole nations. How many souls do you think Balaam with his deceit will have to answer for? How many Mahomet? How many the Pharisees, that hired the soldiers to say the disciples stole away Jesus? (Matt. xxviii. 11—15;) and by that means stumbled their brethren to this day; and was one means of hindering them from believing the things of God and Jesus Christ, and so the cause of the damnation of their brethren to this very day.

How many poor souls hath Bonner to answer for, think you? and several filthy blind priests? How many souls have they been the means of de-

stroying by their ignorance and corrupt doctrine? Preaching, that was no better for their souls than ratsbane to the body, for filthy lucre's sake. They shall see, that they, many of them, it is to be feared, will have whole towns to answer for; whole cities to answer for. Ah, friend, I tell thee, thou that hast taken in hand to preach to the people, it may be thou hast taken in hand thou canst not tell what. Will it not grieve thee, to see thy whole parish come bellowing after thee to hell, crying out, This we may thank thee for; this is long of thee; thou didst not teach us the truth; thou didst lead us away with fables, thou wast afraid to tell us of our sins, lest we should not put meat fast enough into thy mouth. Oh, cursed wretch, that ever thou shouldst beguile us thus, deceive us thus, flatter us thus! We would have gone out to hear the word abroad; but that thou didst reprove us, and also tell us, that that which we see now is the way of God was heresy, and a deceivable doctrine; and wast not contented, blind guide as thou wert, to fall into the ditch thyself, but hast also led us thither with thee.

I say, look to thyself, lest thou cry out when it is too late, Send Lazarus to my people, my friends, my children, my congregation to whom I preached, and beguiled through my folly. Send him to the town in which I did preach last, lest I be the cause of their damnation. Send him to my friends from whence I came, lest I be made to answer for their souls and mine own too. (Ezek. xxxiii. 1—6.)

Oh send him, therefore, and let him tell them, and testify unto them, lest they also come into this place of torment. Consider, ye that live thus in the world, while ye are in the land of the living, lest you fall into this condition. Set the case thou shouldst by thy carriage destroy but a soul, but one poor soul, by one of thy carriages or actions, by thy sinful works; consider it now, I say, lest thou be forced to cry, "I pray thee, therefore, that thou wouldst send him to my father's house, for I have five brethren; that he may testify unto them, lest they also come into this place of torment."

If so, then I shall not only say to the blind guides, look you to yourselves, and shut not out others: no, but this doth reach unto all those that do not only keep souls from heaven by preaching, and the like, but speaks forth the doom of those that shall any ways be instrumental to hinder others from closing in with Jesus Christ. Oh what red lines will those be against all those rich ungodly landlords, that so kept under their poor tenants, that they dare not go out to hear the word, for fear their rent should be raised, or they turned out of their houses? What sayest thou, landlord, will it not cut thy soul, when thou shalt see that thou couldst not be content to miss of heaven thyself, but thou must labour to hinder others also? Will it not give thee an eternal wound in thy heart, both at death and judgment, to be accused of the ruin of thy neighbour's soul, thy

servant's soul, thy wife's soul, together with the ruin of thy own? Think on this, you drunken, proud, rich, and scornful landlords; think on this, you mad-brained blasphemous husbands, that are against the godly and chaste conversation of your wives; also you that hold your servants so hard to it, that you will not spare them time to hear the word, unless it be where and when your lusts will let you. If you love your own souls, your tenants' souls, your wives' souls, your servants' souls, your children's souls: if you would not cry, if you would not howl, if you would not bear the burden of the ruin of others for ever; then I beseech you consider this doleful story, and labour to avoid the soul-killing torment that this poor wretch groaneth under, when he saith, "I pray thee, therefore, that thou wouldst send him to my father's house."

"For I have five brethren; that he may testify," mark, that he may testify, "unto them, lest they come into this place of torment."

These words have still something more in them than I have yet observed from them; there are one or two things more that I shall briefly touch upon; and therefore mark, he saith, "That he may testify unto them," &c. Mark, I pray you, and take notice of the word "testify." He doth not say, And let him go unto them, or speak with, or tell them such and such things. No, but let him testify, or affirm it constantly, in case any should oppose it. "Let him testify unto them." It is the same word the Scripture uses to set forth the vehemency of Christ, his telling of his disciples of him that should betray him. And he testified, saying, One of you shall betray me. And he testified, that is, he spake it so as to dash or overcome any that should have said it shall not be. It is a word that signifies, that in case any should oppose the thing spoken of, yet that the party speaking should still continue constant in his saying. And he commanded them to preach, "and to testify, that it is he that was ordained of God to be the judge of quick and dead." To testify, mark, that is, to be constant, irresistible, undaunted, in case it should be opposed and objected against. So here, let him testify to them, lest they come into this place of torment.

From whence observe, that it is not an easy matter to persuade them who are in their sins alive in this world, that they must and shall be damned if they turn not and be converted to God. "Let him testify to them," let him speak confidently, though they frown upon him, or dislike his way of speaking. And how is this truth verified and cleared by the carriages of almost all men now in the world toward them that do preach the gospel; and show their own miserable state plainly to them, if they close not with it! If a man do but indeed labour to convince sinners of their sins, and lost condition by nature, though they must be damned if they live and die in that condition, oh how angry are they at it! Look how he judges,

say they, hark how he condemns us; he tells us we must be damned if we live and die in this state! We are offended at him, we cannot abide to hear him, or any such as he; we will believe none of them all, but go on in the way we are a going. "Forbear, why shouldst thou be smitten?" said the ungodly king to the prophet, when he told him of his sins. (2 Chron. xxv. 15, 16.)

I say, tell the drunkard he must be damned if he leaves not his drunkenness; the swearer, liar, cheater, thief, covetous, railers, or any ungodly persons, they must and shall lie in hell for it, if they die in this condition; they will not believe you, not credit you.

Again; tell others that there are many in hell that have lived and died in their conditions, and so are they like to be, if they convert not to Jesus Christ, and be found in him; or that there are others that are more civil and sober men, who, although we know that their civility will not save them, if we do but tell them plainly of the emptiness and unprofitableness of that, as to the saving of their souls, and that God will not accept them, nor love them, notwithstanding these things; and that if they intend to be saved, they must be better provided than with such righteousness as this; they will either fling away, and come to hear no more, or else if they do come, they will bring such prejudice with them in their hearts, that the word preached shall not profit them, it being mixed not with faith, but with prejudice in them that hear it. (Heb. iv. 1, 2.) Nay, they will some of them be so full of anger that they will break out and call, even those that speak the truth, heretics; yea, and kill them. (Luke iv. 25—29.) And why so? Because they tell them, that if they live in their sins that will damn them; yet if they turn and live a righteous life, according to the holy, and just, and good law of God, that will not save them. Yea, because we tell them plainly, that unless they leave their sins and unrighteousness too, and close in with a naked Jesus Christ, his blood and merits, and what he hath done, and is now doing for sinners, they cannot be saved; and unless they do eat the flesh of the Son of man, and drink his blood, they have no life abiding in them, they gravel presently, and are offended at it, (as the Jews were with Christ for speaking the same thing to them, John vi. 53, 60,) and fling away themselves, their souls and all, by quarrelling against the doctrine of the Son of God, as indeed they do, though they will not believe they do; and therefore he that is a preacher of the word had need not only tell them, but testify to them, again and again, that their sins, if they continue in them, will damn them, and damn them again. And tell them again, their living honestly according to the law, their paying every one their own, their living quietly with their neighbours, their giving to the poor, their notion of the gospel, and saying, they do believe in Christ, will do them no good at the general day of judgment. Ha, friends! how

many of you are there at this very day, that have been told once and again of your lost undone condition, because you want the right, real, and saving work of God upon your souls! I say, hath not this been told you, yea, testified unto you from time to time, that your state is miserable, that yet you are never the better, but do still stand where you did; some in an open ungodly life, and some drowned in a self-conceited holiness of Christianity? Therefore, for God's sake, if you love your souls, consider, and beg of God, for Jesus Christ's sake, that he would work such a work of grace in your hearts, and give you such a faith in his Son Jesus Christ, that you may not only have rest here, as you think, not only think your state safe while you live here, as you may be safe indeed, not only here but also when you are gone, lest you do cry in the anguish and perplexity of your souls, Send one to my companions that have been beguiled by Satan, as I have been; and so by going on come into this place of torment, as I have done.

Again; one thing more is to be observed from these words, "Let him testify to them, lest they come into this place of torment."

Mark, lest they come in; as if he had said, Or else they will come into this place of torment, as sure as I am here. From whence observe, that though some souls do for sin fall into the bottomless pit of hell before their fellows, because they depart this world before them; yet the other, abiding in the same course, are as sure to go to the same place as if they were there already. How so? Because that all are condemned together, they have all fallen under the same law, and have all offended the same justice, and must for certain, if they die in that condition, drink as deep, if not deeper, of the same destruction. Mark, I pray you, what the Scriptures say: "He that believeth not, is condemned already." (John iii. 18.)

He is condemned as well as they, having broken the same law with them; if so, then what hinders but they will partake of the same destruction with them? Only the one hath not the law yet so executed upon them, because they are here; the other have had the law executed upon them; they are gone to drink that which they have been brewing, and thou art brewing that in this life which thou must certainly drink. The same law, I say, is in force against you both, only he is executed and thou art not. Just as if there were a company of prisoners at the bar, and all condemned to die; what because they are not all executed in one day, therefore shall they not be executed at all? Yes, the same law that executed its severity upon the parties now deceased, will for certain be executed upon them that are alive, in its appointed time. Even so it is here; we are all condemned by nature; if we close not in with the grace of God by Jesus Christ, we must and shall be destroyed with the same destruction; and "there-

fore send him," saith he, "lest," mark, "lest they come into this place of torment."

Again, "Send him to my father's house, and let him testify to them, lest they come into this place of torment." As if he had said, It may be he may prevail with them, it may be he may win upon them, and so they may be kept from hence, from coming into this grievous place of torment. Observe, again, that there is a possibility of obtaining mercy, if now, I say, now in this day of grace we turn from our sins to Jesus Christ; yea, it is more than possible. And therefore, for thy encouragement, do thou know for certain, that if thou shalt in this thy day accept of mercy upon God's own terms, and close with him effectually, God hath promised, yea, made many promises, that thy soul shall be conducted safe to glory, and shall for certain escape all the evils that I have told thee of; ay, and many more than I can imagine. Do but search the Scriptures, and see how full of consolation they are to a poor soul that is minded to close in with Jesus Christ. "He that cometh to me," saith Christ, "I will in no wise cast out." Though he be an old sinner, "I will in no wise cast him out;" mark, "in no wise," though he be a great sinner, "I will in no wise cast him out," if he come unto me. Though he have slighted me never so many times, and not regarded the welfare of his own soul, yet let him now come to me, and notwithstanding this, "I will in no wise cast him out," nor throw away his soul. (John vi. 37.) Again, saith the Apostle, "Now," mark, now, "is the accepted time, now is the day of their salvation." Now here is mercy good store; now God's heart is open to sinners; now he will make you welcome; now he will receive anybody if they do but come to Christ. "He that cometh to me," saith Christ, "I will in no wise cast out." And why? Because "now is the accepted time, now is the day of salvation." (2 Cor. vi. 2.) As if the Apostle had said, If you will have mercy, have it now, receive it now, close in with it now.

God hath a certain day to hold out his grace to sinners: now is the time, now is the day. It is true, there is a day of damnation, but this is a day of salvation. There is a day coming, wherein sinners must "cry to the mountains to fall on them, to the hills to cover them from the wrath of God;" but now, now is the day in which he doth hold out his grace. There is a day coming, in which you will not be admitted to have the privilege of one drop of water to cool your tongue, if now, I say, if now you slight his grace and goodness which he holds out to you. Ah, friends, consider there is now hopes of mercy, but then there will not; now Christ holds forth mercy unto you, but then he will not. (Matt. vii. 23.) Now there are his servants that do beseech you to accept of his grace; but if thou lose the opportunity that is put into thine hand, thou thyself mayest beseech hereafter, and no mercy be given thee. "And he cried and said, Father Abraham, have mercy on

me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue." And there was none given. Therefore let it never be said of thee, as it will be said of some, "Why is there a price put into the hand of a fool, seeing he hath no heart to it?" seeing he hath no heart to make a good use of it. (Prov. xvii. 16.) Consider therefore with thyself, and say, It is better going to heaven than hell; it is better to be saved than damned; it is better to be with saints than with damned souls; and to go to God is better than to go to the devil. Therefore, "seek the Lord while he may be found, and call upon him while he is near," (Isa. lv. 6;) lest in thy trouble he leave thee to thyself, and say unto thee plainly, "Where I am, thither ye cannot come." (John viii. 21.)

Oh, if they that are in hell might but now again have one such invitation as this, how would they leap for joy! I have thought sometimes, should God send but one of his ministers to the damned in hell, and give him commission to preach the free love of God in Christ extended to them, and held out to them, if now while it is proffered to them they will accept of his kindness; oh, how welcome would they make this news, and close in with it on any terms! Certainly they would say, we will accept of grace on any terms in the world, and thank you too, though it cost life and limbs to boot; we will spare no cost nor charge, if mercy may be had. But, poor souls, while they live here they will not part from sin, with hell-bred devilish sin; no, they will rather lose their souls than lose their filthy sins.

But, friend, thou wilt change thy note before it be long, and cry, Oh, simple wretch that I am, that I should damn my soul by sin! It is true, I have had the gospel preached to me, and have been invited in; I have been preached to, and have been warned of this; but "how have I hated instruction, and mine heart despised reproof! I have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me." (Prov. v. 12, 13.) Oh, therefore, I say, poor soul, is there hope? Then lay thine hand upon thy mouth, and kiss the dust, and close in with the Lord Jesus Christ, and make much of his glorious mercy; and invite also thy companions to close in with the same Lord Jesus Christ, lest one of you do go to hell beforehand, and expect with grief of heart your companions to come after; and in the meantime, with anguish of heart, do sigh and say, Oh send him to my companions, and let him testify to them, lest they also come into this place of torment!

Now, then, from what hath been said there might many things be spoken by way of use and application; but I shall be very brief, and but touch some things, and so wind up. And, first, I shall begin with the sad condition of those that die out of Christ, and speak something to that. Secondly, to the latter end of the parable, which more evidently concerns the Scripture, and speak somewhat to that.

First. Therefore you see, 1. That the first part of the parable contains a sad declaration of the state of one living and dying out of Christ; how that they lose heaven for hell, God for the devil, light for darkness, joy for sorrow. 2. How that they have not so much as the least comfort from God, who in the time they live here below neglect coming to him for mercy; not so much as one drop of cold water. 3. That such souls will repent of their folly, when repentance will do them no good, or when they shall be past recovery. 4. That all the comfort such souls are like to have, they have it in this world. 5. That all their groanings and sighs will not move God to mitigate in the least his heavy hand of vengeance that is upon them for the transgressions they have committed against him. 6. That their sad state is irrecoverable, or they must never (mark, never) come out of that condition. 7. Their desires will not be heard for their ungodly neighbours.

From these things, then, I pray you consider the state of those that die out of Christ Jesus; yea, I say, consider their miserable state; and think thus with thyself: Well, if I neglect coming to Christ, I must go to the devil, and he will not neglect to fetch me away into those intolerable torments. Think thus with thyself: What! shall I lose a long heaven for short pleasure? shall I buy the pleasures of this world at so dear a rate as to lose my soul for the obtaining of that? shall I content myself with a heaven that will last no longer than my lifetime? What advantage will these be to me, when the Lord shall separate soul and body asunder, and send one to the grave, the other to hell, and at the judgment-day the final sentence of eternal ruin must be passed upon me?

1. Consider, that the profits, pleasures, and vanities of this world will not last for ever, but the time is coming, yea, just at the doors, when they will give thee the slip, and leave thee in the suds, and in the brambles of all that thou hast done.

2. And therefore to prevent this thy dismal state, think thus with thyself. It is true I love my sins, my lusts and pleasures, but what good will they do me at the day of death and of judgment? Will my sins do me good then? Will they be able to help me when I come to fetch my last breath? What good will my profits do me? And what good will my vanities do, when Death says he will have no nay? What good will all my companions, fellow-jesters, jeerers, liars, drunkards, and all my wantons do me? Will they help to ease the pains of hell? Will these help to turn the hand of God from inflicting his fierce anger upon me? Nay, will they not rather cause God to show me no mercy, to give me no comfort, but rather to thrust me down in the hottest place in hell, where I may swim in fire and brimstone?

3. Consider thus with thyself: Would I be glad to have all, every one of my sins: come in against me, to inflame the justice of God against me? Would I be glad to be bound up in them, as the

three children were bound in their clothes, and to be as really thrown into the fiery furnace of the wrath of Almighty God, as they were into Nebuchadnezzar's fiery furnace?

4. Consider thus: Would I be glad to have all, and every one of the Ten Commandments to discharge themselves against my soul? The first saying, Damn him, for he hath broken me. The second saying, Damn him, for he hath broken me, &c. Consider how terrible this will be, yea, more terrible than if thou shouldst have ten of the biggest pieces of ordnance in England to be discharged against thy body, thunder, thunder, one after another! Nay, this would not be comparable to the reports that the law (for the breach thereof) will give against thy soul. For those can but kill the body, but these will kill both body and soul; and that, not for an hour, a day, a month, or a year, but they will condemn thee for ever.

Mark, it is for ever, for ever! It is into everlasting damnation, eternal destruction, eternal wrath and displeasure from God, eternal gnawings of conscience, eternal continuance with devils. Oh, consider, it may be the thought of seeing the devil doth now make thine hair to stand right upon thine head. Oh but this, to be damned, to be among all the devils, and that not only for a time, as I said before, but for ever, to all eternity! This is wonderfully miserable, ever miserable; that no tongue of man, no, nor of angels, is able to express it.

5. Consider much with thyself, Not only my sins against the law will be laid to my charge, but also the sins I have committed in slighting the gospel, the glorious gospel: these also must come with a voice against me. As thus: Nay, he is worthy to be damned, for he rejected the gospel, he slighted the free grace of God tendered in the gospel. How many times wast thou, damned wretch, invited, entreated, beseeched to come to Christ, to accept of mercy, that thou mightest have heaven, thy sins pardoned, thy soul saved, thy body and soul glorified; and all this for nothing but the acceptance, and through faith forsaking those imps of Satan, which by their embracements have drawn thee down toward the gulf of God's eternal displeasure? How often didst thou read the promises, yea, the free promises of the common salvation! How oft didst thou read the sweet counsels and admonitions of the gospel to accept of the grace of God! But thou wouldst not, thou regardedst it not, thou didst slight all.

Second. As I would have thee to consider the sad and woeful state of those that die out of Christ, and are past all recovery, so would I have thee consider the many mercies and privileges thou enjoyest above some, peradventure, of thy companions that are departed to their proper place.

As,

1. Consider, thou hast still the thread of thy life lengthened, which for thy sins might, seven

years ago or more, have been cut asunder, and thou have dropped down amongst the flames.

2. Consider, the terms of reconciliation by faith in Christ are still proffered unto thee, and thou invited, yea, entreated to accept of them.

3. Consider, the terms of reconciliation are but—bear with me, though I say “but”—only to believe in Jesus Christ with faith that purifies the heart, and enables thy soul to feed on him effectually, and be saved from this sad state.

4. Consider, the time of thy departure is at hand, and the time is uncertain, and also that, for ought thou knowest, the day of grace may be past to thee before thou diest, not lasting so long as thy uncertain life in this world. And if so, then know for certain, that thou art as sure to be damned as if thou wast in hell already, if thou convert not in the meanwhile.

5. Consider, it may be, some of thy friends are giving all diligence to make their calling and election sure, being resolved for heaven, and thou thyself endeavourest as fast to make sure of hell, as if resolved to have it; and together with this, consider how it will grieve thee, that while thou wast making sure of hell, thy friends were making sure of heaven; but more of this by and by.

6. Consider, what a sad reflection this will have on thy soul, to see thy friends in heaven, and thyself in hell; thy father in heaven, and thou in hell; thy mother in heaven, and thou in hell; thy brother, thy sister, thy children in heaven, and thou in hell. As Christ said to the Jews of their relations according to the flesh, so may I say to thee concerning thy friends, “There shall be weeping and wailing and gnashing of teeth,” when you shall see your fathers and mothers, brethren and sisters, husbands and wives, children and kinsfolk, with your friends and neighbours, in the kingdom of heaven, and thou thyself thrust out. (Luke xiii. 27—29.)

But, again; because I would not only tell thee of the damnable state of those that die out of Christ, but also persuade thee to take hold of life, and go to heaven, take notice of these following things.

(1.) Consider, that whatever thou canst do as to thy acceptance with God, is not worth the dirt of thy shoes, but is all “as filthy rags,” (Isa. lxiv. 6.)

(2.) Consider, that all the conditions of the new covenant, as to salvation, are and have been completely fulfilled by the Lord Jesus Christ, and that for sinners.

(3.) Consider, that the Lord calls to thee for to receive whatsoever Christ hath done, and that on free cost. (Rev. xxii. 17.)

(4.) Consider, that thou canst not honour God more than to close in with his proffers of grace, mercy, and pardon of sin. (Rom. iv.)

Again; that which will add to all the rest, thou shalt have the very mercy of God, the blood of Christ, the preachers of the word, together with every sermon, all the promises, invitations, exhortations, and all the counsels and threatenings of

the blessed word of God; thou shalt have all thy thoughts, words, and actions, together with all thy food, thy raiment, thy sleep, thy goods, and also all hours, days, weeks, months, and years, together with whatsoever else God hath given thee; I say, thy abuse of all these shall come up in judgment against thy soul: for God will reckon with thee for everything, whether it be good or bad. (Eccles. xii. 14.)

(5.) Nay, further, it is so unreasonable a thing for a sinner to refuse the gospel, that the very devils themselves will come in against thee, as well as Sodom, that damned crew. May not they, I say, come in against thee, and say, Oh, thou simple man! oh, vile wretch! that had not so much care of thy soul, thy precious soul, as the beast hath of its young, or the dog of the very bone that lieth before him. Was thy soul worth so much, and didst thou so little regard it? Were the thunder-claps of the law so terrible, and didst thou so slight them? Besides, was the gospel so freely, so frequently, so fully tendered to thee, and yet hast thou rejected all these things? Hast thou valued sin at a higher rate than thy soul?—than God, Christ, angels, saints, and communion with them in eternal blessedness and glory? Wast thou not told of hell-fire, those intolerable flames? Didst thou never hear of those intolerable roarings of the damned ones that are therein? Didst thou never hear or read that doleful saying in the 16th of Luke, how the sinful man cries out among the flames, "One drop of water to cool my tongue?" Thus, I say, may the very devils, being ready to go with thee into the burning furnace of fire and brimstone, though not for sins of so high a nature as thine, trembling say, Oh, that Christ had died for devils as he died for man! And, oh, that the gospel had been preached to us as it hath been to thee! How would we have laboured to have closed in with it! But woe be to us, for we might never have it proffered; no, not in the least, though we would have been glad of it! But you, you have it proffered, preached and proclaimed unto you. (Prov. viii. 4.) Besides, you have been entreated and beseeched to accept of it, but you would not. Oh, simple fools! that might have escaped wrath, vengeance, hell-fire, and that to all eternity, and had no heart at all to do it.

(6.) May not the messengers of Jesus Christ also come in with a shrill and terrible note against thy soul, when thou standest at the bar of God's justice, saying, Nay, thou ungodly one, how often hast thou been forewarned of this day! Did we not sound an alarm in thine ears, by the trumpet of God's word day after day? How often didst thou hear us tell thee of these things! Did we not tell thee, sin would damn thy soul? Did we not tell thee, that without conversion there was no salvation? Did we not tell thee, that they who loved their sins should be damned at this dark and gloomy day, as thou art like to be? Yea, did we not tell thee, that God, out of his love to

sinner, sent Christ to die for them, that they might, by coming to him, be saved? Did not we tell thee of these things? Did we not run, ride, labour and strive abundantly, if it might have been, for the good of thy soul, though now a damned soul? Did we not venture our goods, our names, our lives? Yea, did we not even kill ourselves with our earnest entreaties of thee to consider of thine estate, and by Christ to escape this dreadful day? Oh, sad doom! when thou shalt be forced full sore against thy will to fall under the truth of this judgment, saying, "Oh how have I hated instruction, and how hath my heart despised reproof!" for indeed "I have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me." (Prov. v. 12, 13.)

(7.) May not thy father, thy mother, thy brother, thy sister, thy friend, &c. appear with gladness against thee at the terrible day, saying, Oh thou silly wretch! how rightly hath God met with thee! oh, how righteously doth his sentence pass upon thee! Remember, thou wouldst not be ruled nor persuaded in thy lifetime: as thou didst not care for us and our admonitions then, so neither do we care for thy ruin, terror, and damnation now. No, but we will stand on God's side in sentencing of thee to that portion which the devils must be partakers of. "The righteous shall rejoice when he seeth the vengeance; he shall wash his foot in the blood of the wicked." (Ps. lviii. 10.) Oh sad! It is enough to make mountains tremble, and the rocks rend in pieces, to hear this doleful sound. Consider these things, and if thou wouldst be loth to be in this condition, then have a care of living in sin now. How loth wilt thou be to be thrust away from the gates of heaven! And how loth wilt thou be to be deprived of the mercy of God! How unwillingly wilt thou set foot forward towards the lake of fire! Never did malefactor so unwillingly turn off the ladder when the halter was about his neck, as thou wilt turn from God to the devil, from heaven to hell, when the sentence is passed upon thy soul.

Oh, how wilt thou sigh and groan! How willingly wouldst thou hide thyself, and run away from justice! But, alas! as it is with them that are on the ladder ready to be executed, so it will be with thee. They would fain run away, but there are many halberd-men to stay them: and so the angels of God will beset thee round, I say, round on every side; so that thou mayest indeed look, but run thou canst not: thou mayest wish thyself under some rock, or mountain, (Rev. vi. 15, 16,) but how to get under thou knowest not.

Oh, how unwilling wilt thou be to let thy father go to heaven without thee! thy mother or friends, &c. go to heaven without thee! How willingly wouldst thou hang on them, and not let them go! O father! cannot you help me? Mother, cannot you do me some good? Oh, how loth am I to burn and fry in hell, while you are singing in heaven! But, alas! the father, mother, or friends

reject them, slight them, and turn their backs upon them, saying, You would have none of heaven in your lifetime, therefore you shall have none of it now; you slighted our counsels then, and we slight your tears, cries, and condition now. What sayest thou, sinner? Will not this persuade thine heart, nor make thee bethink thyself? This is now before thou fall into that dreadful place, that fiery furnace. But, oh, consider how dreadful the place itself, the devils themselves, the fire itself will be! And this at the end of all, Here thou must lie for ever! Here thou must fry for ever and for ever! This will be more to thee than any man with tongue can express, or with pen can write. There is none that can, I say, by the ten thousandth part, discover the state and condition of such a soul.

I shall conclude this, then, with a few considerations of encouragement.

First. Consider, (for I would fain have thee come in, sinner,) that there is way made by Jesus Christ for them that are under the curse of God to come to this comfortable and blessed state of Lazarus I was speaking of. (See Eph. ii.)

Secondly. Consider, what pains Christ took for the ransoming of thy soul from all the curses, thunder-claps, and tempests of the law; from all the intolerable flames of hell; from that soul-sinking appearance of thy person, on the left hand, before the judgment-seat of Christ Jesus, from everlasting fellowship with innumerable companies of yelling and soul-amazing devils; I say, consider what pains the Lord Jesus Christ took in bringing in redemption for sinners from these things.

1. In that, "Though he were rich, yet he became poor, that thou, through his poverty, might be made rich." (2 Cor. viii. 9.) He laid aside his glory, (John xvii.) "and became a servant." (Phil. ii. 7.) He left the company of angels, and encountered with the devil. (Luke iv. Matt. iv.) He left heaven's ease for a time to lie upon hard mountains. (John viii. 1.) In a word, he became poorer than those that go with flail and rake; yea, than the very birds or foxes, and all to do thee good. Besides, consider a little of these unspeakable and intolerable slights and rejections, and the manifold abuses that came from men upon him. How he was falsely accused, being a sweet, harmless, and undefiled lamb. How he was undervalued, so that a murderer was counted less worthy of condemnation than he. Besides, how they mock him, spit on him, beat him over the head with staves, had the hair plucked from his cheeks. "I gave my back to the smiters," saith he, "and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." His head crowned with thorns, his hands pierced with nails, and his side with a spear; together with how they used him, scourged him, and so miserably misusing him, that they had even spent him in a great measure before they did crucify him; insomuch that there was another fain to carry his cross.

Thirdly. Again; not only this, but lay to heart a little what he received from God, his dear Father, though he were his dear and tender Son.

1. In that he did deal with him as the greatest sinner and rebel in the world: for he lay the sins of thousands, and ten thousands, and thousand of thousands of sinners to his charge, (Isa. liii.) and caused him to drink the terrible cup that was due to them all: and not only so, but did delight in so doing, "For it pleased the Lord to bruise him." God dealt indeed with his Son as Abraham would have dealt with Isaac; ay, and more terrible by ten thousand parts. For he did not only tear his body like a lion, but made his soul an offering for sin. And this was not done feignedly, but really, (for justice called for it, he standing in the room of sinners;) witness that horrible and unspeakable agony that fell on him suddenly in the garden, as if all the vials of God's unspeakable scalding vengeance had been cast upon him all at once, and all the devils in hell had broken loose from thence at once to destroy him, and that for ever; insomuch that the very pangs of death seized upon him in the same hour. For, saith he, "My soul is exceeding sorrowful and amazed, even unto death." (Mark xiv. 34.)

2. Witness also that strange kind of sweat that trickled down his most blessed face, where it is said, "And he sweat, as it were, great drops," or clodders, "of blood, trickling down to the ground." O Lord Jesus! what a load didst thou carry! What a burden didst thou bear of the sins of the world, and the wrath of God! Oh, thou didst not only bleed at nose and mouth with the pressure that lay upon thee, but thou wast so pressed, so laden, that the pure blood gushed through the flesh and skin, and so ran trickling down to the ground! "And his sweat was as it were great drops of blood, trickling or falling down to the ground." (Luke xxii. 44.) Canst thou read this, O thou wicked sinner, and yet go on in sin? Canst thou think of this, and defer repentance one hour longer? Oh, heart of flint, yea, harder! Oh, miserable wretch! what place in hell will be hot enough for thee to have thy soul put into, if thou shalt persist or go on still to add iniquity to iniquity.

3. Besides, his soul went down to hell, (Ps. xvi. 10. Acts ii. 31.) and his body to the bars of the grave. And had hell, death, or the grave, been strong enough to hold him, then he had suffered the vengeance of eternal fire to all eternity. But, O blessed Jesus, how didst thou discover thy love to man in thy thus suffering! And, O God the Father, how didst thou also declare the purity and exactness of thy justice, in that—though it was thine only, holy, innocent, harmless, and undefiled Son Jesus, that did take on him our nature, and represent our persons, answering for our sins instead of ourselves—thou didst so wonderfully pour out thy wrath upon him, to the making of him cry out, "My God, my God, why hast thou forsaken

me?" And, O Lord Jesus! what a glorious conquest hast thou made over the enemies of our souls, even wrath, sin, death, hell, and devils, in that thou didst wring thyself from under the power of them all. And not only so, but hast led them captive which would have led us captive; and also hast received for us that glorious and unspeakable inheritance, that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive:" and also hast given them some discovery thereof through thy Spirit.

And now, sinner, together with this, consider,

4. That though Jesus Christ hath done all these things for sinners, yet the devils make it their whole work and continual study, how they may keep thee and others from enjoying of these blessed privileges, that have been thus obtained for sinners by this sweet Jesus. He labours, I say, (1.) To keep thee ignorant of thy state by nature. (2.) To harden thy heart against the ways of God. (3.) To inflame thy heart with love to sin and the ways of darkness. And (4.) To get thee to continue herein. For that is the way, he knows, to get thee to be a partaker with him of flaming hell-fire, even the same that he himself is fallen into, together with the rest of the wicked world, by reason of sin. Look to it therefore.

Fourthly. But now, in the next place, a word of encouragement to you that are the saints of the Lord.

1. Consider what a happy state thou art in; that hast gotten the faith of the Lord Jesus into thy soul. But be sure thou have it. I say, how safe, how sure, how happy art thou! For when others go to hell, thou must go to heaven; when others go to the devil, thou must go to God; when as others go to prison, thou must be set at liberty, at ease, and at freedom; when others must roar for sorrow of heart, then thou shalt also sing for the joy of heart.

2. Consider thou must have all thy well-spent life to follow thee instead of all thy sins, and the glorious blessings of the gospel instead of the dreadful curses and condemnations of the law; the blessing of the Father, instead of a fiery sentence from the Judge.

3. Let dissolution come when it will, it can do thee no harm; for it will be but only a passage out of a prison into a palace; out of a sea of troubles into a haven of rest; out of a crowd of enemies, to an innumerable company of true, loving and faithful friends; out of shame, reproach, and contempt, into exceeding great and eternal glory. For Death shall not hurt thee with his sting, nor bite thee with his soul-murdering teeth; but shall be a welcome guest to thee, even to thy soul, in that it is sent to free thee from thy troubles which thou art in whilst here in this world, dwelling in the tabernacle of clay.

4. Consider, however it goes with friends and relations, yet it will go well with thee. (Eccles. viii. 12.) However it goes with the wicked, yet

"I know"—mark, "yet I know," saith he—"that it shall go well with them that fear the Lord, that fear before him."

(1.) And therefore let this, in the first place, cause thee cheerfully to exercise thy patience under all the calamities, crosses, troubles and afflictions that may come upon thee; and by patient continuance in well-doing to commit both thyself and thine affairs and actions into the hands of God, through Jesus Christ, as to a faithful Creator, who is true to his word, and loveth to give unto thee whatsoever he hath promised to thee.

(2.) And therefore to encourage thee while thou art here with comfort to hold on for all thy crosses in this thy journey, be much in considering the place that thou must go into so soon as dissolution comes. It must be into heaven, to God the judge of all, to an innumerable company of angels, to the spirits of just men made perfect, to the general assembly and church of the first-born, whose names are written in heaven, and to Jesus (to the Redeemer), who is the mediator of the new covenant, and to the blood of sprinkling, that speaks better things for thee than Abel's did for Cain. (Heb. xi. 22—24.)

(3.) Consider, that when the time of the dead that they shall be raised is come, then shall thy body be raised out of the grave, and be glorified, and be made like to Jesus Christ. (Phil. iii. 21.) Oh, excellent condition!

(4.) When Jesus Christ shall sit on the throne of his glory, you shall also sit with him, even when he shall sit on the throne of his glory. Oh, will not this be glorious, that when thousands, and thousands of thousands shall be arraigned before the judgment-seat of Christ, then for them to sit with him upon the throne, together with him to pass the sentence upon the ungodly! (1 Cor. vi. 2, 3.) Will it not be glorious to enjoy those things that "eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive?"

Will it not be glorious to have this sentence, "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world?" Will it not be glorious to enter then with the angels and saints into that glorious kingdom? will it not be glorious for thee to be in glory with them, while others are in unutterable torments? Oh then, how will it comfort thee to see thou hast not lost that glory; to think that the devil hath not got thy soul; that thy soul should be saved, and that not from a little, but a great exceeding danger; not with a little, but a great salvation! Oh, therefore, let the saints be joyful in glory, let them triumph over all their enemies! Let them begin to sing heaven upon earth, triumph before they come to glory, even when they are in the midst of their enemies, for "this honour shall all his saints have." (Ps. cxlix. 9.)

Ver. 29. *Abraham said unto him, They have Moses and the prophets; let them hear them.*

In the verses foregoing, you see there is a discovery of the lamentable state of the poor soul that dies out of Christ, and the special favour of God: and also, how little the glorious God of heaven doth regard and take notice of their most miserable condition.

Now in this verse he doth magnify the words which were spoken to the people by the prophets and apostles, "They have Moses and the prophets; let them hear them." As if he should say, Thou askest me, that I should send Lazarus back again into the world to preach to them that live there, that they might escape that doleful place that thou art in: what needs that? have they not Moses and the prophets? have they not had my ministers and servants sent unto them, and coming as from me? I sent Enoch and Noah, Moses and Samuel; I sent David, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, and the rest of the prophets, together with Peter, Paul, John, Matthew, James, Jude, with the rest; "let them hear them." What they have spoken by divine inspiration I will own, whether it be for the damnation of those that reject, or the saving of them that receive their doctrine. And therefore, what need have they that one should be sent unto them in another way? "They have Moses and the prophets; let them hear them:" let them receive their word, close in with the doctrine declared by them. I shall not at this time speak any thing to that word "Abraham," having touched upon it already; but shall tell you what is to be understood by these words, "They have Moses and the prophets; let them hear them." The things that I shall observe from hence are these:

First, That the Scriptures spoken by the holy men of God are a sufficient rule to instruct to salvation them that do assuredly believe and close in with what they hold forth. "They have Moses and the prophets; let them hear them." That is, if they would escape that doleful place, and be saved indeed from the intolerable pains of hell-fire, as they desire, they have that which is sufficient to counsel them; "They have Moses and the prophets;" let them be instructed by them; "Let them hear them," (2 Tim. iii. 16, 17.) For "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Why? "That the man of God may be perfect, thoroughly furnished to every good work." Do but mark these words, "All Scripture is profitable"—"all." Take it where you will, and in what place you will: "all is profitable." For what? "That the man of God," or he that is bound for heaven, and would instruct others in their progress thither.

It is profitable to instruct him, in case he be ignorant; to reprove him, in case he transgress; to correct him, if he hath need of it; to confirm

him, if he be wavering. It is profitable for doctrine, and all this in a very righteous way, that the poor soul may not only be helped, but thoroughly furnished, not only to some, but to all good works. And when Paul would counsel Timothy to stick close to the things that are sound and sure, presently he puts him upon the Scriptures, saying, "Thou hast from a child known the Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." The Scripture holds forth God's mind and will, of his love and mercy towards man, and also the creature's carriage towards him from first to last; so if thou wouldst know the love of God in Christ to sinners, then "search the Scriptures, for they are they that testify of him."

Wouldst thou know what thou art, and what is in thine heart? Then search the Scriptures, and see what is written in them. (Rom. i. 29—31; iii. 9—18. Jer. xvii. 9. Gen. vi. 5, 8, 21. Eph. iv. 18, with many others.) The Scriptures, I say, they are able to give a man perfect instruction into any of the things of God necessary to faith and godliness, if he hath but an honest heart, seriously to weigh and ponder the several things contained in them. As to instance in things more particular for the further clearing up of this. And first, if we come to the creation of the world.

Wouldst thou know somewhat concerning that? Then read Gen. i. and ii., and compare them with Ps. xxxiii. 6; also Isa. lxvi. 2. Prov. viii. towards the end.

Wouldst thou know whether he made them of something or nothing? Read Heb. xi. 3.

Wouldst thou know whether he put forth any labour in making them, as we do in making things? Read Ps. xxxiii. 2.

If thou wouldst know whether man was made by God corrupt or upright, read Eccles. vii. 29. Gen. i. 10, 18, 25, 31.

Wouldst thou know where God did place man after he had made him? Read Gen. ii. 15.

Wouldst thou know whether that man did live there all this time or not? Then read Gen. iii. 23, 24.

If thou wouldst know whether man be still in that state by nature that God did place him in, then read Eccles. vii. 29, and compare it with Rom. v. 16 and Eph. ii. 1—3. "God made man upright, but he hath sought out many inventions."

If thou wouldst know whether the man were first beguiled, or the woman that God made an helpmate for him, read Gen. iii. 6, and compare it with 1 Tim. ii. 14.

Wouldst thou know whether God looked upon Adam's eating the forbidden tree to be sin or no? Read Rom. v. 12—15, and compare it with Gen. iii. 17.

Wouldst thou know whether it were the devil who beguiled them, or whether it was a natural serpent, such as do haunt the desolate places? Read Gen. iii. 13, with Rev. xx. 1—3.

Wouldst thou know whether that sin be imputed to us? Read Rom. v. 12—15, and compare it with Eph. ii. 2.

Wouldst thou know whether man was cursed for his sin? Read Gal. iii. 10. Rom. v. 15.

Wouldst thou know whether the curse did fall on man, or on the whole creation with him? Compare Gen. iii. 17, with Rom. viii. 20—22.

Wouldst thou know whether a man be defiled in every part of him by the sin he hath committed? Then read Isa. i. 6.

Wouldst thou know a man's inclination so soon as he is born? Read Psalm lviii. 3. "The wicked are estranged from the womb; they go astray so soon as they be born."

Wouldst thou know whether man once fallen from God by transgression can recover himself by all he can do? Then read Rom. iii. 20, 23.

Wouldst thou know whether it be the desire of the heart of man by nature to follow God in his own way or no? Compare Gen. vi. 5, and yiii. 21, with Hos. xi. 7.

Wouldst thou know how God's heart stood affected towards man before the world began? Compare Eph. i. 4, with 2 Tim. i. 9.

Wouldst thou know whether sin were sufficient to draw God's love from his creatures? Compare Jer. iii. 7, and Micah vii. 18, with Rom. v. 6—8.

Wouldst thou know whether God's love did still abide towards his creatures for anything they could do to make him amends? Then read Deut. xi. 5—8.

Wouldst thou know how God could still love his creatures, and do his justice no wrong? Read Rom. iii. 24—26. "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation for sin, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare," I say, "at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus."

That is, God having his justice satisfied in the blood, and righteousness, and death of his own Son Jesus Christ for the sins of poor sinners, he can now save them that come to him, though never so great sinners, and do his justice no wrong, because it hath had a full and complete satisfaction given it by that blood. (1 John i. 7, 8.)

Wouldst thou know who he was, and what he was, that did out of his love die for sinners? Then compare John iii. 16, 17, Rom. v. 8, with Isa. ix. 6.

Wouldst thou know whether this Saviour had a body of flesh and bones before the world was, or took it from the Virgin Mary? Then read Gal. iv. 4.

Wouldst thou know whether he did in that body bear all our sins, and where? Then read 1 Pet. ii. 4. "Who bore our sins in his own body on the tree."

Wouldst thou know whether he did rise again after he was crucified with the very same body? Then read Luke xxiv. 38—41.

Wouldst thou know whether he did eat or drink with his disciples after he rose out of the grave? Then read Luke xxiv. 42, and Acts x. 41.

If thou wouldst be persuaded of the truth of this, that that very body is now above the clouds and stars, read Acts i. 9—11, and Luke xxiv. toward the end.

If thou wouldst know that the Quakers hold an error, that say the body of Christ is within them, consider the same scripture.

Wouldst thou know what that Christ that died for sinners is doing in that place whither he is gone? Then read Heb. vii. 24.

Wouldst thou know who shall have life by him? Read 1 Tim. i. 14, 15, and Rom. v. 6—8, which say, "Christ died" for sinners, "for the ungodly."

Wouldst thou know whether they that live and die in their sins shall go to heaven or not? Then read 1 Cor. vi. 10, Rev. xxi. 8, 27, which saith, "They shall have their part in the lake that burneth with fire and brimstone."

Wouldst thou know whether man's obedience will obtain that Christ should die for them, or save them? Then read Mark ii. 17. Rom. v. 7.

Wouldst thou know whether righteousness, justification, and sanctification do come through the virtue of Christ's blood? Compare Rom. v. 9, with Heb. xii. 12.

Wouldst thou know whether a natural man can abstain from the outward act of sin against the law, merely by a principle of nature? Then compare well Rom. ii. 14, with Phil. iii. 6.

Wouldst thou know whether a man by nature may know something of the invisible things of God? Compare seriously Rom. i. 20, 21, with Rom. ii. 14, 15.

Wouldst thou know how far a man may go on in a profession of the gospel, and yet fall away? Then read Heb. vi. 4—6; "They may taste the good word of God, and the powers of the world to come." They may taste "the heavenly gift, and be partakers of the Holy Ghost," and yet so fall as never to be recovered, or renewed again unto repentance. See also Luke xiii.

Wouldst thou know how hard it is to go to heaven? Read Matt. vii. 13, 14. Luke xiii. 24.

Wouldst thou know whether a man by nature be a friend to God or an enemy? Then read Rom. v. 10. Col. i. 21.

Wouldst thou know what, or who they are that shall go to heaven? Then read John iii. 3—7, and 2 Cor. v. 17. Also, wouldst thou know what a sad thing it is for any to turn their backs upon the gospel of Jesus Christ? Then read Heb. x. 28, 29, and Mark xvi. 16.

Wouldst thou know what is the wages of sin? Then read Rom. vi. 23.

Wouldst thou know whither those do go that die

unconverted to the faith of Christ? Then read Ps. ix. 17, and Isa. xiv. 9.

Reader, here might I spend many sheets of paper, yea, I might upon this subject write a very great book, but I shall now forbear, desiring thee to be very conversant in the Scriptures, "for they are they that will testify of Jesus Christ." (John v. 39.) The Bereans were counted noble upon this account: "These were nobler than those of Thessalonica, in that they received the word with all readiness of mind; and searched the Scriptures daily," &c. (Acts xvii. 11.) But here let me give thee one caution, that is, have a care that thou do not satisfy thyself with a bare search of them, without a real application of him whom they testify of to thy soul; lest, instead of faring better for thy doing this work, thou dost fare a great deal the worse, and thy condemnation be very much heightened, in that though thou didst read so often the sad state of those that die in sin, and the glorious estate of them that close in with Christ, yet thou thyself shouldst be such a fool as to lose Jesus Christ, notwithstanding thy hearing and reading so plentifully of him.

"They have Moses and the prophets; let them hear them."

As if he should say, what need have they, that one should be sent to them from the dead? Have they not Moses and the prophets? Hath not Moses told them the danger of living in sin? (Deut. xxvii. 15—26; xxviii. 15—68; xxix. 18—22.) Hath he not there told them, what a sad state those persons are in that deceive themselves with the deceit of their hearts, saying they shall have peace though they follow their sins, in these words: "And when he heareth the words of this curse, he blesseth himself in his heart, saying, I shall have peace though I go on, or walk in the imagination of my heart, to add drunkenness to thirst. The Lord will not spare that man, but then the anger of the Lord and his jealousy shall smoke against him, and all the curses that are written in this book shall lie upon him: and the Lord shall blot out his name from under heaven."

Again. Did not Moses write of the Saviour that was to come afterwards into the world? (Deut. xviii. 18.) Nay, have not all the prophets, from Samuel, with all those that follow after, prophesied and foretold these things? Therefore what need have they that I should work such a miracle as to send one from the dead unto them? "They have Moses and the prophets; let them hear them."

Second. From whence observe, again, That God doth honour the writings of Moses and the prophets as much, nay more, than if one should rise from the dead: "Should not a people seek unto their God?" What! seek "for the living among the dead? To the law, and to the testimony," saith God, "if they speak not according to this word, it is because there is no light in them." (Isa. viii. 19, 20.) And let me tell you plainly, I do believe that the devil

knows this full well, which makes him labour to beget in the hearts of his disciples and followers light thoughts of them; and doth persuade them that even a motion from their own beguiled conscience, or from his own wicked spirit, is to be observed and obeyed before them. When the very Apostle of Jesus Christ, though he heard a voice from the excellent glory, saying, "This is my beloved Son," &c., yet writing to the churches, he commends the writing of the prophets before it, saying, "We have also a more sure word of the prophets, unto which ye do well to take heed," &c. (2 Pet. i. 17—19.) Now if thou doubtst whether in that place be meant the Scriptures, the words of the prophets, or no; read but the next verse, where he addeth for a certain confirmation thereof, these words: "Knowing this, first, that there is no prophecy of the Scriptures of any private interpretation; for prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

And therefore what a sad thing is it for those that go about to disown the Scriptures! I tell you, however they may slight them now, yet when they come into hell they will see their folly: "They have Moses and the prophets; let them hear them."

Further, who are they that are so tossed to and fro with the several winds of doctrine that have been broached in these days, but such, for the most part, as have had a light esteem of the Scriptures? for the ground of error, as Christ saith, is because they know not them. (Mark xii. 24.) And, indeed, it is just with God to give them over to follow their own dark, blinded consciences to be led into errors, that they might be damned in hell, who did not believe that the things contained in the Scriptures were the truth, that they might be saved and go to heaven. I cannot well tell how to have done speaking for and on the Scriptures' side; only this I consider, a word is enough to the wise; and therefore I shall commit these things into the hands of them that are of God: and as for the rest, I shall say to them, Rather than God will save them from hell with the breach of his holy word, if they had a thousand souls apiece, God would destroy them all; "for the Scriptures cannot be broken." (John x. 35.)

Ver. 30. And he said, Nay, father Abraham; but if one went unto them from the dead, they would repent.

The verse before, you know, as I told you, it was part of an answer to such as lose their souls; so it is a vindication of the Scriptures of Moses and the prophets: "They have Moses and the prophets; let them hear them."

Now this verse is an answer to what was said in the former; and such an one as hath in it a rejection of the former answer. "Nay, father Abraham." Nay, saith he, do not say so, do not put them off with this; "send one from

the dead," and then there will be some hopes. It is true, thou speakest of the Scripture, of Moses, and the prophets, and sayest, "let them hear them;" but these things are not so well as I could wish; I had rather thou wouldst send one from the dead. In these words, therefore, "Nay, father Abraham," there is a repulse given; Nay, let it not be so. Nay, I do not like of that answer. Hear Moses, and the prophets—nay. The same expression is used by Christ, (Luke xiii. 2, 3:) "Think you, that they upon whom the tower of Siloam fell were sinners above others? I tell you, nay: for except ye repent, ye shall all likewise perish." So here, "Nay, father Abraham," &c.

By this word "nay," therefore, is signified a rejecting the first answer.

Now observe, I pray you, the reason why he says Nay, is, because God doth put over all those that would be saved, to observe and receive the truth contained in Scripture, and believe that. To have a high esteem of them, and to love and search them, as Christ saith, "Search the Scriptures," for "they are they which testify of me." (John v. 39.) But the damned say, Nay; as if he had said, This is the thing: to be short, my brethren are unbelievers, and do not regard the word of God: I know it by myself, for when I was in the world, it was so with me; many a good sermon did I hear; many a time was I admonished, desired, entreated, beseeched, threatened, forewarned of what I now suffer; but, alas! I was ignorant, self-conceited, surly, obstinate, and rebellious. Many a time the preachers told me, hell would be my portion, the devil would wreck his malice on me, God would pour on me his sore displeasure. But he had as good have preached to the stock, to the post, to the stones I trod on; his words rang in mine ears, but I kept them from my heart. I remember he alleged many a scripture, but those I valued not. The Scriptures, thought I, what are they? A dead letter, a little ink and paper, of three or four shillings price. Alas! What is the Scripture? Give me a hallad, a news-book, *George on Horseback*, or *Bevis of Southampton*: give me some book that teaches curious arts, that tells of old fables; but for the Holy Scriptures I cared not. And as it was with me then, so it is with my brethren now; we were all in one spirit, loved all the same sins, slighted all the same counsels, promises, encouragements and threatenings of the Scriptures; and they are still, as I left them, still in unbelief, still provoking God, and rejecting good counsel; so hardened in their ways, so bent to follow sin, that let the Scriptures be showed to them daily, let the messengers of Christ preach till their hearts ache, till they fall down dead with preaching, they will rather trample it under foot, and swine-like rend them, than close in with those gentle and blessed proffers of the gospel.

"Nay, father Abraham; but if one should rise

from the dead, they would repent." Though they have Moses and the prophets, (the Scriptures,) they will not repent and close in with Jesus Christ, though the Scriptures do witness against them. If therefore there be any good done to them, they must have it another way. I think, saith he, it would work much on them "if one should rise from the dead." And this truth indeed is so evident, that ungodly ones have a light esteem of the Scriptures, that it needs not many strong arguments to prove it, being so evidently manifested by their every day's practice, both in words and actions, almost in all things they say and do. Yet, for the satisfaction of the reader, I shall show you by a scripture or two, (though I might show many,) that this was and is true with the generality of the world. See the words of Nehemiah in his ninth chapter concerning the children of Israel, who though the Lord offered them mercy upon mercy, as it is from ver. 19—25; yet ver. 26, saith he, "Nevertheless, they were disobedient," for all thy goodness towards them, "and rebelled against thee." But how? "And cast the law behind their backs: slew the prophets which testified against them, to turn them to thee, and they wrought great provocations."

Observe, 1. They sinned against mercy. And then, 2. They slighted the law, or word of God. 3. They slew the prophets that declared it unto them. 4. The Lord counts it a great provocation. (See Heb. iii. 10—19. Zech. vii. 11, 12.) "But they refused to hearken," saith he there of the wicked, "and pulled away the shoulder, and stopped their ears, that they should not hear" the law. "Yea, they made their hearts" hard as "an adamant stone, lest they should hear the law, and the words which the Lord of hosts sent" unto them "in his Spirit by the former prophets," &c.

Mark, I pray you, here is also, (1.) A refusing to hearken to the words of the prophets. (2.) That they might so do, they stopped their ears. (3.) If any thing was to be done, they pulled away their shoulder. (4.) To effect this, they labour to make their hearts as an adamant stone. (5.) And all this, lest they should hear and close in with Jesus, and live, and be delivered from the wrath to come. All which things do hold out an unwillingness to submit to and embrace the words of God, and so Jesus Christ, which is testified of by them. Many other scriptures I might bring in for confirmation of the thing, as that in Amos vii. 12, 13; also 1 Sam. ii. 24, 25. 2 Chron. xxv. 15, 16. Jer. vii. 23—28; xvi. 12. Read also seriously that saying in 2 Chron. xxxvi. 15, where he saith, "And the Lord God of their fathers sent unto them by his messengers, rising up betimes, because he had compassion on his people, and on his dwelling-place." And did they make them welcome? No, but mocked the messengers of God, and despised his words. And was that all? No, they "misused his prophets." How long? "Until the wrath of the Lord arose against them; till

there was no remedy." (See also Jer. xxix. 19; xxv. 3—7. Luke xi. 49.)

And besides, the conversion of almost all men doth bear witness to the same, both religious and profane persons, in that they daily neglect, reject, and turn their backs upon the plain testimony of the Scriptures. As,

First. Take the THREATENINGS laid down in holy writ, and how are they disregarded? There are but a few places in the Bible but there are threatenings against one sinner or other; against drunkards, swearers, liars, proud persons, strumpets, whoremongers, covetous, railers, extortioners, thieves, lazy persons; in a word, all manner of sins are reprov'd, and without faith in the Lord Jesus there is a sore punishment to be executed on the committers of them; and all this made mention of in the Scriptures.

But for all this, how thick, and by heaps, do these wretches walk up and down our streets? Do but go into the alehouses, and you shall see almost every room besprinkled with them, so foaming out their own shame that it is enough to make the heart of a saint to tremble, insomuch that they would not be bound to have society with them any long while for all the world. For as the ways of the godly are not liked of by the wicked, even so the ways of the wicked "are an abomination to the just." (Prov. xxix. 27. Ps. exx. 5, 6.)

1. The Scriptures say, "Cursed is the man that trusteth in man, that maketh flesh his arm, and whose heart departeth from the Lord." (Jer. xvii. 5.)

And yet how many poor souls are there in the world, that stand in so much awe and dread of men; and do so highly esteem their favour, that they will rather venture their souls in the hands of the devil with their favour, than they will fly to Jesus Christ for the salvation of their souls! Nay, though they be convinc'd in their souls that the way is the way of God; yet how do they labour to stifle conviction, and turn their ears away from the truth, and all because they will not lose the favour of an opposite neighbour! Oh, I dare not, for my master, my brother, my landlord; I shall lose his favour, his house of work, and so decay my calling! Oh, saith another, I would willingly go in this way, but for my father; he chides and tells me he will not stand my friend when I come to want; I shall never enjoy a pennyworth of his goods; he will disinherit me. And I dare not, saith another, for my husband, for he will be a railing, and tells me he will turn me out of doors, he will beat me, and cut off my legs. But I tell you, if any of these, or any other things be so prevalent with thee now, as to keep thee from seeking after Christ in his ways, they will also be so prevalent with God against thee, as to make him cast off thy soul, because thou didst rather trust man than God; and delight in the embracing of man rather than in the favour of the Lord.

2. Again; the Scripture saith, "He that being

often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. xxix. 1.) Yet many are so far from turning, though they have been convinc'd of their wretched state a hundred times, that when convictions or trouble for sin comes on their consciences, they go on still in the same manner, resisting and choking the same, though remediless destruction be hard at their heels.

3. Again; thou hast heard say, "Unless a man be born again, he cannot enter into the kingdom of heaven." (John iii. 3—7.) And yet thou goest on in a natural state, an unregenerate condition; nay, thou dost resolve never to turn nor be changed, though hell be appointed on purpose to swallow up such. (Isa. xiv. 9. Ps. ix. 17.) "The wicked shall be turned into hell, and all the nations that forget God."

4. Again; the Scripture saith plainly, that he that loveth and maketh a lie, shall have his part "in the lake that burneth with fire and brimstone." (Rev. xxi. 8, 27.) And yet thou art so far from dreading it, that it is thy delight to jest and jeer, and lie for a penny, or twopence, or sixpence again. And also, if thou canst make the rest of thy companions merry by telling things that are false of them that are better than thyself, thou dost not care a straw; or if thou hearest a lie from, or of another, thou wilt tell it, and swear to the truth of it. Oh, miserable!

5. Thou hast heard and read, that "he that believes not, shall be damned," (Mark xvi. 16;) and that "all men have not faith," (2 Thess. iii. 2;) and yet thou dost so much disregard these things, that it is like thou didst scarce ever so much as examine seriously whether thou wast in the faith or no; but doth content thyself with the hypocrite's hope, which at the last God will cut off, count it no better than the spider's-web, (Job. viii. 13, 14,) or the house that is built on the sands. (Luke vi. 49.) Nay, thou peradventure didst flatter thyself, and thinkest that thy faith is as good as the best of them all; when, alas, poor soul! thou mayest have no saving faith at all; which thou hast not, if thou be not born again and made a new creature. (2 Cor. ii. 17.)

6. Thou hast heard, that "he that neglects God's great salvation, shall never escape his great damnation," (Heb. ii. 3, comp. with Luke xiv. 24, and Rev. xiv. 19, 20;) and yet when thou art invited, entreated, and beseeched to come in, (Luke xiv. 17, 18. 2 Cor. v. 19, 20. Rom. xii. 1.) thou wilt make any excuse to serve the turn. Nay, thou wilt be so wicked as to put off Christ time after time, notwithstanding he is so freely proffered to thee; a little ground, a few oxen, a farm, a wife, a twopenny matter, a play; nay, the fear of a mock, a scoff, or a jeer, is of greater weight to draw thee back, than the salvation of thy soul to draw thee forward.

7. And thou hast heard, that "whosoever would be a friend of the world is the enemy of God."

(Jas. iv. 4 :) but thou regardest not these things, but contrariwise, rather than thou wilt be out of the friendship and favour of this world, thou wilt sin against thine own conscience, and get thyself into favour by fawning and flattering of the world. Yea, rather than thou wilt go without it, thou wilt dissemble, lie, backbite thy neighbour, and a hundred other tricks thou wilt have.

8. You have heard that the day of judgment is near, in which you and I, all of us, must appear before the tribunal of Jesus Christ, and there be made to give an account to him that is ready to judge the quick and the dead; even of all that ever we did, yea, of all our sins in thought, word and deed, and shall certainly be damned for them too, if we close not in with our Lord Jesus Christ, and what he hath done and suffered, for eternal life; and that not notionally or traditionally, but really and savingly, in the power and by the operation of the Spirit, through faith. (Eccles. xi. 9, 12, 14. Acts x. 42; xvii. 30, 31. 2 Cor. v. 10. Heb. ix. 27. Rev. xx. 12.) "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things that were written in the books." There is the book of the creatures, the book of conscience, the book of the Lord's remembrance, the book of the law, the book of the gospel. (Rom. i. 20, comp. with Rom. ii. 12, 15. Rev. vi. 17. John xii. 48.) "Then shall he separate them one from another, as a shepherd divideth his sheep on the right hand, and the goats on his left." (Matt. xxv. 30—32.) "And shall say to them on his right hand, Come, ye blessed." (ver. 34.) "But to the other, Go," or "Depart, ye cursed." (ver. 41.) Yet, notwithstanding the Scriptures do so plainly and plentifully speak of these things, alas! who is there that is weaned from the world, and from their sins and pleasures, to fly the wrath to come? (Matt. iii. 7.) Notwithstanding the Scripture saith also, that "heaven and earth shall pass away, rather than one jot or one tittle of the word shall fail, till all be fulfilled," they are so certain. (Luke xxi. 33.)

Second. But leaving the threatenings, let us come to the PROMISES, and speak somewhat of them; and you may see how light men make of them, and how little they set by them, notwithstanding the mouth of the Lord hath spoken them. As,

1. "Turn," ye fools, ye scorners, ye simple ones, "at my reproof;" and "behold I will pour out my Spirit unto you." (Prov. i. 23.) And yet persons had rather be in their foolishness and scorning still, and had rather embrace some filthy lust, than the holy, undefiled, and blessed Spirit of Christ, through the promise, though by it as many as receive it "are sealed unto the day of redemption." (Eph. iv. 30 :) and although he that lives and dies without it is none of Christ's. (Rom. viii. 9.)

2. God hath said, If thou do but come to him

in Christ, "Though your sins be as" red as "scarlet, they shall be as white as snow;" and he will by no means cast thee away, (comp. Isa. i. 18, with John vi. 37 :) yet poor souls "will not come to Christ that they might have life," (John v. 40 :) but rather, "after their hardness and impenitent heart treasure up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God." (Rom. ii. 5.)

3. Christ Jesus hath said in the word of truth, that if any man will serve and follow him, "where he is, there shall also his servant be," (John xii. 26 :) but yet poor souls choose rather to follow sin, Satan, and the world, though their companions be devils and damned souls for ever. (Matt. xxv. 41.)

4. He hath also said, "Seek first the kingdom of God, and all" other "things shall be added." But let whoso will seek after the kingdom of heaven first for them; for they will take the first time, while time serves, to get the things of this life. And if it be so that they must needs seek after heaven, or else be damned, they must stay till they have more leisure, or till they can better attend to it; or till they have other things handsome about them, or till they are older; when they have little else to do, or when they come to be sick, and die. Then, Lord have mercy upon them! though it be ten thousand to one but they perish for ever.

For commonly the Lord hath this way to deal with sinners, who put him off when he is striving with them, either to "laugh at their calamity, and mock when their fear cometh," (Prov. i. 26, 28,) or else send them to the gods they have served, which are the devils. (Judg. x. 13, 14.) "Go to the gods you have served, and let them deliver you," saith he. Compare this with John viii. 44.

5. He hath said, "There is no man that forsaketh father, or mother, wife, children, or lands for his sake and the gospel, but shall have a hundred-fold in this world, with persecutions, and in the world to come life everlasting." (Mark x. 29, 30.)

But men, for the most part, are so far off from believing the certainty of this, they will scarce lose the earning of a penny to hear the word of God, the gospel of salvation. Nay, they will neither go themselves, nor suffer others to go, if they can help it, without threatening to do them a mischief, if it lie in their way. Nay, further, many are so far from parting from any worldly gain for Christ's sake and the gospel's, that they are still striving, by hook and crook, as we say, by swearing, lying, cozening, stealing, covetousness, extortion, oppression, forgery, bribery, flattery, or any other way to get more, though they get, together with these, death, wrath, damnation, hell, the devil, and all the plagues that God can pour upon them. And if any do not run with them on the same excess of riot, but rather, for all their threats, will be so bold and careless, as they call it, as to follow the ways of God; if they can do no more, yet they will whet their tongues like a sword

to wound them, and do them the greatest mischief they can, both in speaking against them to neighbours, to wives, to husbands, to landlords, and raising false reports of them. But let such take heed, lest they be in such a state and woeful condition as he was in, who said in vexation and anguish of soul, "One drop of cold water to cool my tongue."

Thus might I add many things out of the holy writ, both threatenings and promises, besides those heavenly counsels, loving reproofs, free invitations to all sorts of sinners, both old and young, rich and poor, bond and free, wise and unwise. All which have been, now are, and is to be feared, as long as this world lasts, will be trampled under the feet of those swine, (I call them not men,) who will continue in the same. But take a review of some of them.

1. *Counsel.*

What heavenly counsel is that where Christ saith, "Buy of me gold tried with fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear." (Rev. iii. 18.) Also that, "Ho, every one that thirsteth, come ye to the waters; yea, come, buy wine and milk, without money and without price." (Isa. lv. 1.) "Hear, and your souls shall live." (ver. 3.) "Lay hold of my strength, that you may make peace with me, and you shall make peace with me." (Isa. xxvii. 5.)

2. *Instruction.*

What instruction is here!

"Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me," saith Christ, "watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favour of the Lord." (Prov. viii. 33—35.) "Take heed that no man deceive you by any means. Labour not for the meat that perisheth, but for that which endureth unto everlasting life." (John vi. 27.) "Strive to enter in at the strait gate." (Luke xiii. 24.) "Believe on the Lord Jesus, and thou shalt be saved." (Acts xvi. 31.) "Believe not every spirit, but try the spirits." "Quench not the Spirit." "Lay hold on eternal life." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 16.) "Take heed and beware of hypocrisy." "Watch, and be sober." "Learn of me," saith Christ. "Come unto me."

3. *Forewarning.*

What forewarning is here!

"Because there is wrath, beware; lest he take thee away with his stroke, then a great ransom cannot deliver thee." (Job xxxvi. 18.) "Be ye not mockers, lest your hands be made strong, for I have heard from the Lord of hosts, a consumption even determined on the whole earth." (Isa. xxviii. 22.) "Beware, therefore, lest that come upon you that is written: Behold, ye despisers, and wonder and perish. For behold I work a work in your days,

which ye shall in no wise believe, though a man declare it unto you." (Acts xiii. 40, 41.) "Let him that thinketh he standeth, take heed lest he fall." (1 Cor. x. 12.) "Watch and pray, lest you enter into temptation." (Matt. xxvi. 41.) "Let us fear, therefore, lest a promise being made, and left us of entering into his rest, any of you should seem to come short of it." (Heb. iv. 1.) "I will therefore put you in remembrance, though you once knew this, how that the Lord having saved the people out of Egypt, afterward destroyed them that believed not." (Jude 5.) "Hold fast that thou hast; let no man take thy crown." (Rev. iii. 11.)

4. *Comfort.*

What comfort is here!

"He that cometh unto me, I will in no wise cast out." (John vi. 37.) "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." (Matt. xi. 28.) "Be of good cheer, thy sins are forgiven thee." "I will never leave, nor forsake thee," for "I have loved thee with an everlasting love." (Jer. xxxi. 3.) "I lay down my life for my sheep." "I lay down my life that they may have life." "I am come that they might have life, and that they may have it more abundantly." "I have heard thee in a time accepted, and in the day of salvation have I succoured thee." (2 Cor. vi. 2.) "Though their sins be as scarlet, they shall be as white as snow; though they are as crimson, they shall be as wool." "For I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee." (Isa. xliv. 22.)

5. *Grief to those that fall short.*

Oh sad grief!

"How have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!" (Prov. v. 11—13.) "They shall curse their king and their God, and look upward. And they shall look to the earth, and behold trouble and darkness, and dimness of anguish, and they shall be driven into darkness." (Isa. viii. 21, 22.) "He hath dispersed" abroad, "he hath given to the poor, his righteousness endureth for ever. The wicked shall see it, and be grieved; he shall gnash his teeth, and melt away; the desire of the wicked shall perish." (Ps. cxii. 9, 10.) "There shall be weeping, when ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of heaven, and yourselves thrust out." (Luke xiii. 28.) All which things are slighted by the world.

Thus much in short touching this, that ungodly men undervalue the Scriptures, and give no credit to them, when the truth that is contained in them is held forth in simplicity unto them, but rather cry out, "Nay, but if one should rise from the dead," then they think something might be done; when, alas! though signs and wonders are

wrought by the hands of those that preach the gospel, those poor creatures would never the sooner convert, though they suppose they should, as is evident by the carriages of their forerunners, who, albeit the Lord Jesus Christ himself did confirm his doctrines by miracles, as opening blind eyes, casting out of devils, and raising the dead, they were so far from receiving either him or his doctrine, that they put him to death for his pains! Though he had done so many miracles among them, yet they believed not in him. (John xii. 37.)

But to pass this, I shall lay down some of the grounds of their rejecting and undervaluing the Scriptures, and so pass on.

1. Because they do not believe that they are the word of God, but rather suppose them to be the inventions of men, written by some politicians, on purpose to make poor ignorant people to submit to some religion and government. Though they do not say this, yet their practices testify the same; as he that when he hears the words of the curse, yet bleaseth himself in his heart, and saith he shall have peace, though God saith he shall have none. (Deut. xxix. 18—20.) And this must needs be, for did but men believe this, that it is the word of God, then they must believe that he that spake it is true, therefore shall every word and tittle be fulfilled. And if they come once to this, unless they be stark mad, they will have a care how they do throw themselves under the lash of eternal vengeance. For the reason why the Thessalonians received the word was, because they believed it was the word of God, and not the word of man, which did effectually work in them by their thus believing. (1 Thess. ii. 13.) "When ye received the word which ye heard of us," saith he, "ye received it not as the word of man, but, as it is indeed, the word of God, which effectually worketh in you that believe." So that did a man but receive it in hearing, or reading, or meditating, as it is the word of God, they would be converted. "But the word preached doth not profit, not being mixed with faith in them that hear it." (Heb. iv. 2.)

2. Because they do not indeed see themselves by nature heirs of that exceeding wrath and vengeance that the Scriptures testify of. For did they but consider what God intends to do with those that live and die in a natural state, it would either sink them into despair, or make them fly for refuge to the hope that is set before them. But if there be never such sins committed, and never so great wrath denounced, and the time of execution be never so near; yet if the party that is guilty be senseless, and altogether ignorant thereof, he will be careless, and regard it nothing at all. And that man by nature is in this condition, it is evident. For take the same man that is senseless, and ignorant of that misery he is in by nature; I say, take him at another time, when he is a little awakened, and then you will hear him roar, and cry out so long as trouble is upon

him, and a sense of the wrath of God hanging over his head, "Good sirs, what must I do to be saved?" Though the same man at another time, when his conscience is fallen asleep, and grown hard, will lie like the smith's dog at the foot of the anvil, though the fire-sparks fly in his face. But as I said before, when any one is a little awakened, oh, what work will one verse, one line, nay, one word of the Holy Scriptures make in his heart! He cannot eat, sleep, work, keep company with his former companions; and all because he is afraid that the damnation spoken of in Scripture will fall to his share, like Balaam, who said, "I cannot go beyond the word of the Lord," (Numb. xxii. 18.) so long as he had something of the word of the Lord with authority, severity, and power on his heart; but at another time he could teach "Balak to cast a stumbling-block before the children of Israel." (Rev. ii. 14.)

3. Because the carnal priests do tickle the ears of their hearers with vain philosophy and deceit, and thereby harden their hearts against the simplicity of the gospel and word of God, which things the Apostle admonished those that have a mind to close in with Christ to avoid, (Col. ii. 8,) saying, "Beware lest any man," be he what he will, "spoil you, through philosophy and vain deceit, after the traditions of men and rudiments of the world, and not after Christ." And you who muzzle up your people in ignorance, with Aristotle, Plato, and the rest of the heathenish philosophers, and preach little, if any thing of Christ rightly, I say unto you, that you will find you have sinned against God, and beguiled your hearers, when God shall in the judgment-day lay the cause of the damnation of many thousands of souls to your charge, and say, "He will require their blood at your hands." (Ezek. xxxiii. 6.)

4. Another reason why the carnal unbelieving world do so slight the Scriptures, the word of God, is, because the judgment spoken of in the Scriptures is not presently executed on the transgressors. "Because sentence against an evil act is not speedily executed, therefore the hearts of the sons of men are wholly set in them to do evil." (Eccles. viii. 11.) Because God doth not presently strike the poor wretch as soon as he sins, but waits, and forbears, and is patient, therefore the world, judging God to be unfaithful, go to it again and again, and every time grow harder and harder, till at last God is forced either to stretch out his mighty power to turn them, or else send death with the devil and hell to fetch them. "Thou thoughtest," saith God, "that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thy face. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." (Ps. l. 21, 22.)

5. Another reason why the blind world do slight the authority of Scripture, is, because they give ear to the devil, who through his subtlety casteth false evasions and corrupt interpretations

on them, rendering them not so point blank the mind of God, and a rule for direction to poor souls, persuading them that they must give ear and way to something else besides and beyond that; or else he labours to render it vile and contemptible, by persuading them that it is a dead letter, when indeed they know not what they say, nor whereof they affirm. For the Scripture is not so dead but that the knowledge of it is able to make any man wise unto salvation through faith and love, which is in Christ Jesus, (2 Tim. iii. 15;) and "is profitable for instruction, reproof, and correction in righteousness, that the man of God may be thoroughly furnished to all good works." (ver. 17.)

And where it is said, the letter killeth, he meaneth the law, as it is the ministration of damnation, or a covenant of works; and so indeed it doth kill, and must do so, because it is just, forasmuch as the party that is under the same is not able to yield to it a complete and continual obedience. But yet I will call Peter and Paul to witness, that the Scriptures are of a very glorious concernment, inasmuch as in them is held forth to us the way of life; and also, in that they do administer good ground of hope to us, "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. xv. 4.) And again, (Rom. xvi. 25, 26,) "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ; according to the revelation of the mystery which was kept hid since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." And therefore whosoever they be that slight the Scriptures, they slight that which is no less than the word of God; and that they who slight that, slight him that spake it; and they that do so, let them look to themselves, for God will be revenged on such. Much more might be said to this thing, but I would not be tedious.

A word or two more, so I have done with this. Consider the danger of slighting the words of the prophets or apostles, whether they be correction, reproof, admonition, forewarning, or the blessed invitations and promises contained in them.

1. Such souls do provoke God to anger, and to execute his vengeance on them. "They refused to hearken, they pulled away their shoulders, they stopped their ears, lest they should hear" the law, and "they made their hearts as an adamant stone, that they might not hear the law, and the words that were spoken to them by his Spirit in the former prophets: therefore came a great wrath upon them." (Zech. vii. 11, 12.)

2. God will not regard in their calamity. "Because I called, and ye refused, I stretched out my hand, and no man regarded, but set at nought all my counsels, and would have none of my reproof. I also will laugh at your calamities, and mock

when your fear cometh. When their fear cometh as desolation, and their destruction like a whirlwind. Then shall they call, but I will not answer; they shall seek me early, but they shall not find me." (Prov. i. 24—28.)

3. God doth commonly give up such men to delusions, to believe lies. "Because they received not the love of the truth, that they might be saved," therefore "God shall send them strong delusions, that they should believe a lie, that they all might be damned." (2 Thess. ii. 10—12.)

4. In a word, they that do continue to reject and slight the word of God, they are such, for the most part, as are ordained to be damned. Old Eli, his sons not hearkening to the voice of their father reproving them for their sins, but disobeying his voice, it is said, it was "because the Lord would slay them." (1 Sam. ii. 25.) Again; see in 2 Chron. xxv. 15, 16: Amaziah having sinned against the Lord, he sends to him a prophet to reprove him; but Amaziah says, "Forbear, wherefore shouldst thou be smitten?" He did not hearken to the word of God. "Then the prophet forbore, saying, I know that God hath determined to destroy thee, because thou hast not hearkened to my counsel." Read, therefore, and the Lord give thee understanding; for a miserable end will those have that go on sinning against God, rejecting his word.

Other things might have been observed from this verse, which at this time I shall pass by; partly, because the sum of them hath been touched already, and may be more clearly hinted at in the following verse; and therefore I shall speak a few words to the next verse, and so draw towards a conclusion.

Ver. 31. *And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.*

"And he said," that is, and God made answer to the words spoken in the verse before, "And he said unto him, If they hear not Moses," &c. As if he had said, Moses was a man of great renown, a man of worthy note, a man that talketh with God face to face, as man speaketh to his friend: the words that Moses spake, were such as I commanded him to speak; let who will question them, I will own them, credit them, bless them that close in with them, and curse those that reject them.

I myself sent the prophets, they did not run of their own heads; I gave them commission, I thrust them out, and told them what they should say. In a word, they have told the world what my mind is to do, both to sinners and to saints; "They have Moses and the prophets; let them bear them." Therefore he that shall reject and turn his back either upon the threatenings, counsels, admonitions, invitations, promises, or whatsoever else I have commanded them to speak, as to salvation and life, and to directions therein, shall be

sure to have a share in the many curses that they have spoken, and the destruction that is pronounced by them. Again, "If they hear not Moses and the prophets," &c. As if he had said, "Thou wouldst have me send one from the dead unto them; what needs that? they have my mind already; I have declared unto them what I intend to stand to, both for saving them that believe and damning them that do not. That, therefore, which I have said I will make good, whether they hear or forbear. And as for this desire of yours, you had as good desire me to make a new Bible, and so to revoke my first sayings by the mouth of my prophets. But I am God and not man, and my word is immutable, unchangeable, and shall stand as fast as my decrees can make it; "Heaven and earth shall pass away, but one jot or tittle of my word shall not pass." If thou hadst ten thousand brethren, and every one in danger of losing his soul if they did not close in with what is contained and recorded in the Scriptures of truth, they must even every one of them perish, and be for ever damned in hell; for the Scriptures cannot be broken. I did not send them so unadvisedly, to recall it again by another consideration. No; for "I speak in righteousness and in judgment," (Isa. lxiii. 1—3,) and in much wisdom and counsel. It being therefore gone out of my mouth in this manner, "it shall not return in vain, until it hath accomplished the thing whereto I have sent it."

But, again; thou supposest that miracles and wonders will work more on them, which makes thee say, "Send one from the dead." But herein thou art mistaken, for I have proved them with that once and again, by more than one, or two, or three of my servants. How many miracles did my servant Moses work by commandment from me in the land of Egypt, at the Red Sea, and in the wilderness! Yet they of that generation were never the sooner converted for that, but notwithstanding rebelled and lusted, and in their hearts turned back into Egypt. (Acts vii.) How many miracles did Samuel, David, Elias, Elisha, Daniel, and the prophets, together with my Son, who raised the dead, cast out devils, made them to see that were born blind, gave and restored limbs! Yet for all this, as I said before, they hated him, they crucified him. I raised him again from the dead, and he appeared to his disciples, who were called, and chosen, and faithful, and he gave them commandment and commission to go and testify the truth of this to the world; and to confirm the same, he enabled them to speak with divers tongues, and to work miracles most plentifully; yet there was great persecution raised against them, insomuch that but a few of them died in their beds. And therefore, though thou thinkest that a miracle will do so much with the world, yet I say, No: for "if they will not believe Moses and the prophets, neither will they be persuaded though one should rise from the dead."

From these words, therefore, take notice of this

truth; namely, that those who reject and believe not Moses and the prophets, are a very hard-hearted people, that will not be persuaded though one rise from the dead. They that regard not the Holy Scriptures, to turn to God, finding them to testify of his goodness and mercy, there is but little hopes of their salvation: for "they will not," mark, "they will not be persuaded though one should rise from the dead." This truth is confirmed by Jesus himself: if you read John v. where the Lord is speaking of himself, that he is the very Christ; he brings in four or five witnesses to back what he said. 1. John Baptist. 2. The works that his Father gave him to do. 3. His Father speaking from heaven. 4. The testimony of the Scriptures. When all this was done, seeing yet they would not believe, he lays the fault upon one of these two things. (1.) Their regarding an esteem among men. (2.) Their not believing of the prophets' writings, even Moses and the rest. "For had ye believed Moses," saith he, "ye would have believed me. For he wrote of me. But if ye believe not his writings, how can ye believe my words?"

Now, I say, he that shall slight the Scriptures, and the testimony of the prophets in them concerning Jesus Christ, must needs be in great danger of losing his soul, if he abide in this condition; because he that slights the testimony, doth also slight the thing testified of, let him say the contrary never so often. For as Jesus Christ hath here laid down the reason of men's not receiving him; so the Apostle in another place lays down the reason again with a high and mighty aggravation, (1 John v. 10,) saying, "He that believeth on the Son of God hath the witness in himself: he that believeth not on God hath made him a liar, because he believeth not the record," mark, the record, "that God gave of his Son." The record, you will say, what is that? Why even the testimony that God gave of him by the mouth of all the holy prophets since the world began. (Acts iii. 18—20.) That is, God sending his Holy Spirit into the hearts of his servants, the prophets and apostles, he, by his Spirit in them, did bear witness or record to the truth of salvation by his Son Jesus, both before and after his coming. And thus is that place also to be understood which saith, "There are three that bear record in earth, the Spirit, the water, and the blood;" that is, the Spirit in the apostles, which preached him to the world, as is clear if you read seriously 1 Thess. iv. 8. The Apostle, speaking of Jesus Christ, and obedience to God through him, saith thus: Now "he that despiseth, despiseth not us, but God." But it is you that speak; true, but it is by and through the Spirit, "He therefore that despiseth, despiseth not man, but God, who also hath given us of his Holy Spirit." This is therefore a mighty confirmation of this truth, that he that slights the record or testimony that God by his Spirit, in his prophets and apostles, hath testified unto us, slights

the testimony of the Spirit, who moved them to speak these things; and if so, then I would fain know how any man can be saved by Jesus Christ that slighteth the testimony concerning Christ; yea, the testimony of his own Spirit, concerning his own self. It is true, men may pretend to have the testimony of the Spirit, and from that conceit set a low esteem on the Holy Scriptures, but that spirit that dwelleth in them, and teacheth them so to do, it is no better than the spirit of Satan, though it calls itself by the name of the Spirit of Christ. "To the law," therefore, "and to the testimony;" try them by that; "if they speak not according to the word, it is because there is no light in them."

The Apostle Peter, when he speaks of the glorious voice that he had from the excellent majesty, saying of Christ, "This is my beloved Son, hear him," saith thus to them whom he wrote unto: "You have also a more sure word of prophecy," (or of the prophets, for so you may read it,) "unto which you do well that you take heed." That is, though we tell you that we had this excellent testimony from his own mouth, evidently, yet you have the prophets: we tell you this, and ye need not doubt of the truth of it; but if you should, yet you may not, must not, ought not to question them: search therefore into them, until the day dawn, and the day-star arise in your hearts: that is, until, by the same Spirit that gave forth the Scriptures, you find the truth confirmed to your souls which you have recorded in the Scriptures, that this word of prophecy, or of the prophets, is the Scriptures. Read on: "For," saith he, "knowing this first, that no prophecy of the Scriptures is of any private interpretation," &c. (2 Pet. i. 20.)

But you will say, What needs all this ado, and why is all this time and pains spent in speaking to this, that is surely believed already? This is a thing received by all, that they believe the Scriptures to be the word of God, that sure word of prophecy, and therefore you need not spend your time in proving these things, and the truth of them, seeing we grant and confess the truth of it before you begin to speak your judgment of them.

Ans. The truths of God cannot be borne witness unto too often; you may as well say, 1. You need not preach Jesus Christ so much, seeing he hath been, and is received for the true Messiah already. 2. Though many may suppose that they do believe the Scriptures, yet if they were but well examined, you will find them either by word or mouth, or else by conversation, to deny, reject, and slight the Holy Scriptures. It is true, there is a notional and historical assent in the head; I say, in the head of many, or most, to the truth contained in Scripture; but try them, I say, and you shall find but a little, if any, of the faith of the operation of God in the hearts of poor men to believe the Scriptures, and things contained in them. Many,

yea most men believe the Scriptures as they believe a fable, a story, a tale of which there is no certainty. But, alas! there are but few do in deed and in truth believe the Scriptures to be the very word of God.

Object. But you will say, This seems strange to me.

Ans. And it seems as true to me; and I doubt not but to make it manifest, that there are but few, yea very few, that do effectually (for that I aim at) believe the Scriptures and the truths contained in and spoken of by them. But to make this appear, and that to purpose, if God will, I shall lay you down the several operations that the Scriptures have on them who do effectually believe the things contained in them.

1. He that doth effectually believe the Scriptures hath, in the first place, been killed, I say killed, by the authority of the Holy Scriptures; struck stark dead, in a spiritual sense, by the Holy Scriptures being set home by that Spirit which gave them forth upon the soul. "The letter killeth;" the letter strikes men dead. (2 Cor. iii. 6.) And this Paul witnessed and found, before he could say, "I believe all that the prophets have spoken." Where he saith, "I was alive without the law once;" that is, in my natural state, before the law was set on my heart with power; "But when the commandment came, sin revived, and I died." (Rom. vii. 9.) "And that law that was ordained to life, I found to be unto death; for sin taking occasion by the commandment deceived me, and thereby slew me. (ver. 11.) Now that which is called "the letter" in 2 Cor., is called the law in Rom. vii., which by its power and operation, as it is wielded by the Spirit of God, doth in the first place kill and slay all those that are enabled to believe the Scriptures. I kill, saith God; that is, with my law I pierce, I wound, I prick men into the very heart, by showing them their sins against the law. (Deut. xxxi. 26. Acts ii. 37.) And he that is ignorant of this is also ignorant of, and doth not really and effectually believe, the Scriptures.

But you will say, How doth the law kill and strike dead the poor creatures?

Ans. First. The letter or law doth kill thus: it is set home upon the soul, and discovers to the soul its transgressions against the law; and shows the soul, also, that it cannot completely satisfy the justice of God for the breach of his law, therefore it is condemned. (John iii. 18.) Mark, "He that believeth not is condemned already;" to wit, by the law, that is, the law doth condemn him; yea, it hath condemned him already for his sins against it; as it is written, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." (Gal. iii. 10.) Now all men as they come into the world are in this condition, that is, condemned by the law; yet not believing their condemnation by the law really, they do not also believe really and effectually the law that doth condemn them. For as men have but a notion of the one, that is, their condemna-

tion because of sins against the law; so they have but a notion of the condemning, killing and destroying power of the law: for as the one is, so in these things always is the other. There is no man that doth really believe the law or gospel, further than they do feel the power and authority of them in their hearts: "Ye err, not knowing the Scriptures, nor the power of God." Now this letter or law is not to be taken in the largest sense, but is strictly to be tied to the Ten Commandments, whose proper work is only, by showing the soul its sin against the law, to kill, and there leaves him stark dead, not giving him the least life, or support, or comfort, but leaves the soul in a helpless and hopeless condition, as from itself or any other mere creature.

It is true, the law hath laid all men for dead as they come into the world; but all men do not see themselves dead, until they see the law that struck them dead striking in their souls, and having struck them that fatal blow: as a man that is fast asleep in a house, and that on fire about his ears, and he not knowing of it, because he is asleep; even so, because poor souls are asleep in sin, though the wrath of God, the curse of his law, and the flames of hell have beset them round about, yet they do not believe it, because they are asleep in sin. Now, as he that is awakened and sees this, sees that through this he is a dead man; even so they that do see their state by nature, being such a sad condition, do also see themselves by that law to be dead men naturally.

But now, when didst thou feel the power of this first part of the Scriptures, the law, so mighty as to strike thee dead? If not, thou dost not so much as verily believe that part of the Scriptures that doth contain the law in it to be the truth of God. Yet if thou shouldst have felt something, I say, something of the killing power of the law of God in thine heart, this is not an argument to prove that thou believest all the things contained in Scripture, for there is gospel as well as law, and therefore I shall speak to that also; that is, whether thou hast felt the power of the gospel, as well as something of the power of the law.

2. Then thou hast found the power of the gospel, and so believed it; thou hast found it thus with thy soul.

(1.) Thou hast been showed by the word or truth of the gospel, in the light of the Spirit of Christ, that by nature thou wert without the true faith of the Son of God in thy soul; for when "He, the Spirit, is come, he shall shew men that they believe not in me," saith Christ. (John xvi. 9.) Mark, though thou hast, as I said before, felt somewhat of the power of the law, letter, or Ten Commandments, yet as thou hast not been brought to this, to see by the Spirit in the gospel that thou art without faith by nature, thou hast not yet tasted, much less believed, any part of the gospel. For the gospel and the law are two distinct covenants. And they that are under the law may be

convinced by it, and so believe the law or first covenant, and yet in the meantime to be a stranger to the covenant of promise, that is the gospel, and so have no hope in them. (Eph. ii. 12.) There is not any promise that can be savingly believed, until the soul be by the gospel converted to Jesus Christ. For though men do think never so much that they believe the things or the word of the gospel of our salvation; yet unless they have the work of grace in their souls, they do not, cannot rightly believe the things contained in the Scriptures.

(2.) Again; as the law killeth those that believe it, even so the promises contained in the gospel do, through faith, administer comfort to those that believe it aright. "My words," saith Christ, "my words they are Spirit, and they are life." (John vi. 63.) As if he had said, The words contained in the law as a covenant of works, they wound, they kill, they strike dead those that are under them; but as for me, "the words that I speak unto you, they are Spirit, and they are life." That is, whosoever doth receive them believingly, shall find them full of operation, to comfort, quicken, and revive the soul. For as I did not come into the world to destroy men's lives, so the words that I speak, (as I am sent to preach the gospel,) they have no such tendency unto those that believe them. The promises that are in the gospel, oh, how do they comfort them! Such a promise, and such a promise, oh how sweet is it! How comfortable to those that believe them! Alas, there are many poor souls that think they believe the Scriptures to be the word of God! and yet they never enjoyed anything of the life and promises; they come in upon the heart to quicken, to revive thee, to raise thee from the sentence of death that is passed on thee by the law; and through the faith that is wrought in thy soul by the operation of God's Holy Spirit, though once killed by the law or letter, thou art made alive in the Lord Jesus Christ, who is presented to thy soul in the promises.

3. Dost thou in deed and in truth believe the Scriptures to be the word of God? Then the things contained in them, especially the things of the gospel, are very excellent to thy soul; as the birth of Christ, the death, resurrection, intercession and second coming. Oh, how precious and excellent are they to thy soul! insomuch, that thou regardest nothing in comparison of them! Oh, it is Christ's birth, death, blood, resurrection, &c., according to the Scriptures, that thou dost rejoice in exceedingly, and abundantly desire after! "Whom having not seen, ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable, and full of glory." (1 Cor. xv. 1—6, comp. with Phil. iii. 6—8. 1 Pet. i. 8.)

4. Dost thou believe the Scriptures to be the word of God? Then thou standest in awe of, and dost much reverence them. Why, they are the word of God, the true sayings of God, they are the

counsel of God; they are his promises and his threatenings. Poor souls are apt to think, If I could hear God speak to me from heaven with an audible voice, then sure I should be serious and believe it. But truly, if God should speak to thee from heaven, except thou wert converted, thou wouldst not regard, nor really believe him. But if thou dost believe the Scriptures, thou seest that they are the truth as really as if God should speak to thee from heaven through the clouds; and therefore never flatter thyself, foolishly thinking that if it were so and so then thou couldst believe. I tell thee, saith Christ, "If they believe not Moses and the prophets, neither will they believe though one should rise from the dead." But,

5. Dost thou believe the Scriptures to be the word of God? Then through faith in Christ thou endeavourest to have thy life squared according to the Scriptures, both in word and practice. Nay, this I say thou mayest have, though thou do not believe them all. My meaning is, that if thou believe none but the Ten Commandments, thy life may be according to them, a legal holy life; and if thou do believe the gospel too, then thy life will be the faith of our Lord Jesus Christ; that is, either thou wilt live in the blessed and holy enjoyment of what is testified in the Scripture concerning the glorious things of the Lord Jesus Christ, or else thou wilt be exceedingly panting after them. For the Scriptures carry such a blessed beauty in them to that soul that hath faith in the things contained in them, that they do take the heart, and captivate the soul of him that believeth them into the love and liking of them, believing all things that are written in the law and the prophets, and have hope towards God, that there shall be a resurrection of the dead, both of the just and unjust; "and herein do I exercise myself, to have always a conscience void of offence, both towards God and towards man." (Acts xxiv. 14—16.)

6. He that believes the Scriptures to be the word of God, if he do but suppose that any one place of Scripture doth exclude him, and shut him out of and from a share in the promises contained in them, oh, it will trouble him, grieve him, perplex him; yea, he will not be satisfied until he be resolved, and the contrary sealed to his soul, for he knows that the Scriptures are the word of God, all truth; and therefore he knows, that if any one sentence doth exclude or bar him out for want of this or the other qualification; he knows also, that not the word alone shuts him out, but he that speaks it, even God himself; and therefore he cannot, will not, dare not be contented until he find his soul and Scripture together, (with the things contained therein,) to embrace each other, and a sweet correspondency and agreement between them. For you must know, that to him that believes the Scriptures aright, the promises or threatenings are of more power to comfort or cast down, than all the promises or threatenings of all the men in the

world. And this was the cause why the martyrs of Jesus did so slight both the promises of their adversaries, when they would have overcome them with proffering the great things of this world unto them; and also their threatenings, when they told them they would rack them, hang them, burn them. (Acts xx. 24.) None of these things could prevail upon them, or against them; because they did most really believe the Scriptures, and the things contained in them, as is clearly found and to be seen in Heb. xi., and also in Mr. Fox's records of their brethren.

7. He that believeth the Scriptures to be the word of God, believeth that men must be born again, and also be partakers of that faith which is of the operation of God (according as he hath read and believed), or else he must and shall be damned. And he that believeth this aright, will not be contented until, according as it is written, he do partake of and enjoy the new birth, and until he do find, through grace, that faith that is wrought by the operation of God in his soul. For this is the cause why men do satisfy themselves with so slender a conceited hope that their state is good, when it is nothing so, namely, because they do not credit the Scriptures; for did they, they would look into their own hearts, and examine seriously whether that faith, that hope, that grace which they think they have be of that nature, and wrought by that Spirit and power that the Scripture speaketh of. I speak this of an effectual believing, without which all other is nothing unto salvation. Now, then, because I would not be tedious, I shall at this time lay down no more discoveries of such an one as doth savingly believe the Scriptures, and the things contained in them, but shall speak a few words of examination concerning the things already mentioned. As,

1. Thou sayest thou dost in deed and in truth effectually believe the Scriptures: I ask, therefore, wast thou ever killed stark dead by the law of works contained in the Scriptures—killed by the law or letter, and made to see thy sins against it, and left in a helpless condition by the law? For, as I said, the proper work of the law is to slay the soul, and to leave it dead in a helpless state. For it doth neither give the soul any comfort itself when it comes, nor doth it show the soul where comfort is to be had; and therefore it is called the "ministration of condemnation," as in 2 Cor. iii. 9; "the ministration of death," (ver. 7.) For though men may have a notion of the blessed word of God, as the children had, yet before they be converted it may truly be said of them, "Ye err, not knowing the Scriptures, nor the power of God." (Mark xii. 24.)

2. You say you do believe the Scriptures to be the word of God. I say again, Examine, wast thou ever quickened from a dead state by the power of the Spirit of Christ, through the other part of the Scriptures; that is to say, by the power of God in his Son Jesus Christ, through

the covenant of promise? I tell thee from the Lord, if thou hast, thou hast felt such a quickening power in the words of Christ, (John vi.) that thou hast been lifted out of that dead condition that thou before wert in; and that when thou wast under the guilt of sin, the curse of the law, and the power of the devil, and the justice of the great God, thou hast been enabled by the power of God in Christ revealed to thee by the Spirit, through and by the Scriptures, to look sin, death, hell, the devil, and the law, and all things that are at enmity with thee, with boldness and comfort in the face, through the blood, death, righteousness, resurrection and intercession of Christ, made mention of in the Scriptures.

3. And, thirdly, on this account, oh how excellent are the Scriptures to thy soul! Oh how much virtue dost thou see in such a promise, in such an invitation! They are so large as to say, Christ will in no wise cast me out! My crimson sins shall be white as snow! I tell thee, friend, there are some promises that the Lord hath helped me to lay hold of Jesus Christ through and by, that I would not have out of the Bible, for as much gold and silver as can lie between York and London piled up to the stars; because through them Christ is pleased by his Spirit to convey comfort to my soul. I say, when the law curses, when the devil tempts, when hell-fire flames in my conscience, my sins with the guilt of them tearing of me, then is Christ revealed so sweetly to my poor soul through the promises, that all is forced to fly and leave off to accuse my soul. So, also, when the world frowns, when the enemies rage and threaten to kill me, then also the precious, the exceeding great and precious promises do weigh down all, and comfort the soul against all. This is the effect of believing the Scriptures savingly; for they that do so, have by and through the Scriptures good comfort, and also ground of hope, (Rom. xv. 4;) believing those things to be its own which the Scriptures hold forth.

4. Examine, Dost thou stand in awe of sinning against God, because he hath in the Scriptures commanded thee to abstain from it? Dost thou give diligence to make thy calling and election sure, because God commanded it in Scripture? Dost thou examine thyself whether thou be in the faith or no, having a command in Scripture so to do? or dost thou, notwithstanding what thou readest in the Scriptures, follow the world, delight in sin, neglect coming to Jesus Christ, speak evil of the saints, slight and make a mock at the ordinance of God, delight in wicked company, and the like? Then know, that it is because thou dost not in deed and in truth believe the Scriptures effectually. For, as I said before, if a man do believe them, and that savingly, then he stands in awe, he looks to his steps, he turns his feet from evil, and endeavours to follow that which is good, which God hath commanded in the Scriptures of

truth; yet not from a legal or natural principle; that is, to seek for life by doing that good thing, but knowing that salvation is already obtained for him by the blood of that man Christ Jesus on the cross, because he believes the Scriptures, therefore (mark, I pray) therefore, I say, he labours to walk with his God in all well-pleasing and godliness, because the sweet power of the love of Christ, which he feels in his soul by the Spirit, according to the Scriptures, constrains him so to do. (2 Cor. v. 14.)

5. Examine again, Dost thou labour after those qualifications that the Scriptures do describe a child of God by? That is, faith, yea the right faith, the most holy faith, the faith of the operation of God? And also dost thou examine whether there is a real growth of grace in thy soul, as love, zeal, self-denial, and a seeking by all means to attain, if possible, to the resurrection of the dead? That is, not to satisfy thyself until thou be dissolved and rid of this body of death, and be transformed into that glory that the saints should be in after the resurrection-day? And in the mean time dost labour and take all opportunities to walk as near as may be to the pitch, though thou know thou canst not attain it perfectly? Yet, I say, thou dost aim at it, seek after it, press toward it, and to hold on in thy race; thou shunest that which may any way hinder thee, and also closest in with what may any way further the same; knowing that that must be, or desiring that it should be thine eternal frame, and therefore out of love and liking to it thou dost desire and long after it, as being the thing that doth most please thy soul.

Or how is it with thy soul? Art thou such an one as regards not these things; but rather busy thy thoughts about the things here below, following those things that have no scent of divine glory upon them? If so, look to thyself, thou art an unbeliever, and so under the wrath of God, and wilt for certain fall into the same place of torment that thy fellows have fallen into before thee, to the grief of thy own soul, and thy everlasting destruction.

Consider and regard these things, and lay them to thy heart before it be too late to recover thyself by repenting of the one, and desiring to close in with the other. Oh, I say, regard, regard, for hell is hot! God's hand is up; the law is resolved to discharge against thy soul! The judgment-day is at hand, the graves are ready to fly open, the trumpet is near the sounding, the sentence will ere long be past, and then you and I cannot call time again.

But, again, seeing they are so certain, so sure, so irrevocable and firm, and seeing the saving faith of the things contained therein is to reform the soul, and bring it over to the things of God, really conforming to the things contained therein, both to the point of justification and also an impartial walking, and giving up thy soul and body to a conformity to all the commands, counsels, instructions,

and exhortations contained therein; this then will learn us how to judge of those who give up themselves to walk in the imaginations of their own hearts, who slight and lay aside the Scriptures, counting them but empty and uncertain things, and will live every day in open contradiction to what is contained, commanded, and forbidden therein.

As, first, This will show us that all your drunkards, whore-masters, liars, thieves, swearers, back-biters, slanderers, scoffers at goodness, &c. I say, we may see by this, that they that live in such things have not the faith of these things contained in their hearts; seeing they delight to practise those things that are forbidden by and in them. And so they, continuing living and dying in this state, we may conclude without fear that these portions of Holy Scripture belong unto them, and shall for certain be fulfilled upon them: "He that believeth not, shall be damned." (Mark xvi. 16.) "The unrighteous shall not inherit the kingdom of God." (1 Cor. vi. 9, 10.) "But the abominable, the unbelieving, the whoremongers, and all liars, shall have their part in the lake that burneth with fire and brimstone." (Rev. xxi. 8.) "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv. 41.) Depart, depart from me, for I will not save you. Depart, for my blood shall not at all wash you. Depart, for you shall not set one foot into the kingdom of heaven.

"Depart, ye cursed;" ye are cursed of God, cursed of his law, cursed of me, cursed by the saints, and cursed by the angels, cursed all over, nothing but cursed, and therefore, depart from me. And whither? Into everlasting fire; fire that will scald, scorch, burn, and flame to purpose: "Fire that shall never be quenched." (Mark ix.) Fire that will last to all eternity. And must we be all alone? No, you shall have company, store of company with you; namely, all the raging, roaring devils, together with an innumerable company of fellow-damned sinners, men, women and children. And if the Scriptures be true, (as they will one day wonderfully appear to be,) then this must and shall be thy portion, if thou live and die in this state, and of all them who continue in sinning against the truth contained in the Scriptures.

As, 1. Dost thou delight to sin against plain commands? *Thou art gone.*

2. Dost thou slight and scorn the counsels contained in the Scriptures, and continue in so doing? *Then thou art gone.*

3. Dost thou continually neglect to come to Christ, and usest arguments in thine own heart to satisfy thy soul with so doing? *Then thou art gone.* (Luke xiv. 17, 18, compared with ver. 24, and Heb. ii. 3.) "How shall we escape if we neglect so great salvation?" How shall we escape? that is, There is no way to escape.

(1.) Because God hath said we shall not, (Heb. xii. 25;) "See that ye refuse not him that speaketh; for if they escaped not who refused him that

spake on earth" (that was Moses), "much more shall not we escape if we turn away from him that speaketh from heaven."

(2.) Because he hath not only said, they shall not, but also hath bound it with an oath, saying, "So I swear in my wrath, they shall not enter into my rest." (Heb. iii. 11.) To whom did he swear that they should not enter into his rest? *Ans.* To them that believed not: "So we see they could not enter in, because of unbelief." (ver. 18, 19.)

Secondly. This will teach us what to think and conclude of such, who though they do not so openly discover their folly by open and gross sins against the law, yet will give more heed to their own spirits, and the movings thereof, though they be neither commanded nor commended for the same in Scripture; nay, though the Scripture command and commend the contrary, (Isa. viii. 20,) than they will to the holy and revealed will of God. I say, such men are in as bad a state as the other to the full, being disobedient to God's will revealed in his word, as well as they, though in a different manner; the one openly transgressing against the plain and well-known truths revealed in it; the other, though more close and hidden, yet secretly rejecting and slighting them, giving more heed to their own spirits, and the motions thereof, although not warranted by the Scriptures.

A few words more, and so I shall conclude.

1. And first take heed that you content not yourself with a bare notion of the Scriptures in your heads, by which you may go far, even so far as to be able to dispute for the truth, to preach the gospel, and labour to vindicate it in opposition to gainsayers, and yet be found at the left hand of Christ at the judgment-day, forasmuch as thou didst content thyself with a notion or traditional knowledge of them.

2. Have a care that thou own the whole Scripture, and not own one part and neglect another, or slight it; as thus: To own the law, and slight the gospel; or to think that thou must be saved by thy good doings and works; for that is all one as if thou didst thrust Christ away from thee; or else so to own the gospel, as if by it thou wert exempted from all obedience to the Ten Commandments, and conformity to the law in life and conversation; for in so doing thou wilt for certain make sure of eternal vengeance.

3. Have a care that thou put not wrong names on the things contained in the Scriptures, as to call the law Christ, and Christ the law, for some having done so, in my knowledge, have so darkened to themselves the glorious truths of the gospel, that in a very little time they have been resolved to thwart and oppose them, and so have made room in their own souls for the devil to inhabit, and obtained a place in hell for their own souls to be tormented for ever and ever.

Against this danger therefore in reading and receiving the testimony of Scripture, learn to dis-

tinguish between the law and the gospel, and to keep them clear asunder, as to the salvation of thy soul.

1. And that thou mayest so do, in the first place beg of God that he would show thee the nature of the gospel, and set it home effectually with life and power upon thy soul by faith. Which is this, That God would show thee, that as thou being man hast sinned against God, so Christ being God-man, hath bought thee again, and with his most precious blood set thee free from the bondage thou hast fallen into by thy sins, and that not upon condition that thou wilt do thus and thus, this and the other good work; but rather, that thou being justified freely by mere grace through the blood of Jesus, shouldst also receive thy strength from him who hath bought thee, to walk before him in all well-pleasing, being enabled thereto by virtue of his Spirit, which hath revealed to thy soul that thou art delivered already from wrath to come, by the obedience, not of thee, but of another man, viz. Jesus Christ.

2. Then if the law thou readest of tell thee in thy conscience thou must do this and the other good work of the law, if ever thou wilt be saved, answer plainly, that for thy part thou art resolved now not to work for life, but to believe in the virtue of that blood shed upon the cross upon Mount Calvary, for the remission of sins; and yet because Christ hath justified thee freely by his grace, thou wilt serve him in holiness and righteousness all the days of thy life, yet not in a legal spirit, or in a covenant of works; but mine obedience, say thou, I will endeavour to have it free and cheerful, out of love to my Lord Jesus.

3. Have a care thou receive not this doctrine in the notion only, lest thou bring a just damnation upon thy soul, by professing thyself to be freed by Christ's blood from the guilt of sin, while thou remainest still a servant to the filth of sin. For I must tell you, that unless you have the true and saving work of the faith and grace of the gospel in your hearts, you will either go on in a legal holiness, according to the tenour of the law; or else through a notion of the gospel, the devil bewitching, and beguiling thy understanding, will, and affections, thou wilt, Ranter-like, turn the grace of God into wantonness, and bring upon thy soul double, if not treble damnation, in that thou couldst not be contented to be damned for thy sins against the law, but also, to make ruin sure to thy soul, thou wouldst dishonour the gospel, and turn the grace of God, held forth and discovered to men by that, into licentiousness.

But that thou mightest be sure to escape these dangerous rocks on the right hand and on the left, see that thy faith be such as is spoken of in Scripture: and that thou be not satisfied without that, which is a faith wrought by the mighty operation of God, revealing Christ to and in thee, as having wholly freed thee from thy sins by his most precious blood. Which faith, if thou attain unto, will so work in thy heart, that first thou wilt see the nature of the law, and also the nature of the gospel, and delight in the glory of it; and also thou wilt find an engaging of thy heart and soul to Jesus Christ, even to the giving up of thy whole man unto him, to be ruled and governed by him to his glory and thy comfort, by the faith of the Lord Jesus.

NOTES.

1. Lightfoot has many curious and learned notes on this parable. The word *Lazar*, he observes, is contracted by the Talmudists from Eleazar, and is the most proper of all names for a poor beggar, since it signifies the *Help of God*. But, perhaps, he adds, "there may be something more aimed at in the name; for since the discourse is concerning Abraham and Lazarus, who would not call to mind Abraham and Eleazar his servant, one born at Damascus, a Gentile by birth, and sometime the heir of Abraham; but shut out of the inheritance by the birth of Isaac, yet restored here into Abraham's bosom? Which I leave to the judgment of the reader, whether it might not hint the calling of the Gentiles into the faith of Abraham." A story is quoted from the Jerusalem Talmud of a good man and a bad man. The former was buried; the latter neglected, and left without funeral rites. Soon after, some one saw in a vision, the good man walking in delicious gardens, and on the bank of a clear, bright fountain; while the bad man, close to a river, lay panting for water which he could not reach. Of the too-late repentance of another such wretched man, there was also a favourite tradition. The sufferer, conversing with

one who had been saved by a timely repentance, exclaimed, "Let me go now, and become a penitent;" but the answer was, "Oh, thou most foolish of men, dost thou not know that this world, in which thou art, is like the Sabbath; and the world out of which thou camest, is like the evening of the Sabbath? If thou dost not provide something on the evening of the Sabbath, what wilt thou eat on the Sabbath-day? Dost thou not know, that the world out of which thou camest, is like the land, and the world in which thou now art, like the sea? If a man make no provision on land, for what he should eat at sea, what will he have to eat?" Hearing this, the lost sinner gnashed his teeth, and devoured his own flesh.—*Hebrew and Talmudical Exercitations upon St. Luke. Works*, book xii. pp. 158—165.

2. The word translated *Hell* is *Hades* in the original; and therefore refers not merely to the place where the rich man lay, but to the whole invisible world of the departed, divided into its several provinces.—See *Howe's "Redeemer's Dominion over the Invisible World."*

PREFATORY REMARKS

ON

THE DOCTRINE OF THE LAW AND GRACE UNFOLDED.

WE continue to trace in the following discourse, the strong marks of Bunyan's mental progress. At the period when it was written, he had passed through the purifying fires of repentance; had attained to the full assurance of hope; and was rich in Divine knowledge; but spiritual advancement is not necessarily accompanied with that growth of the understanding which gives it the power to analyse truth argumentatively, and to communicate it to other minds with force and precision. Bunyan had naturally a clear and ready apprehension. The agony of anxiety which his first religious alarms created, had the effect, a not uncommon one, of centralizing all the powers of his intellect on one inquiry: What is the law of God? What are the penalties to be paid by those who break it? Let the rapid, successive questioning, which must attend all promptings of this kind, take place in the most ordinary mind, and it will long remain agitated and wretched. Whatever its resources, reason can give no satisfactory answer to the questions suggested. A reply, indeed, it both can and will give; but certainly not such as satisfies. It is one which merely ratifies the sentence of conscience, and thereby renders it only the more terrible. The law makes a direct and especial appeal to the natural man. Not one of its precepts, in its first proper and judicial meaning, lies remote from his apprehension. Every faculty of his moral being grasps it, though, like a two-edged sword seized by the naked hand, it cuts through the tenderest nerves of conscience.

The state of feeling, thus created, places the man in a position altogether new in respect to primal and eternal justice. He no longer sees through a glass darkly; it is not now with a childish or uncertain gaze, that he asks the meaning of the awful forms which surround the Divine tribunal. They beckon to him: they utter his name: they point with the finger to an open book: to the very page of that same book in which there is a precise record of all that he has thought, said, and done, against the law of God. Such is the change in his mind, that he has involuntarily become a judge against, or upon, himself. He tries his own soul. Its guilt is proved. He himself passes sentence upon it. Death is at hand. The affair, as far as reason and conscience are concerned, is ended.

And thus it must ever be when a man, according to his proper faculties, is brought acquainted with the law of God. Truth, common sense, justice, are united to overwhelm him with shame and despair; and his old, selfish vanity shrinks from the unequal contest.

A question, indeed, of great importance, here arises. What can so rouse the natural powers of understanding to this severe inquiry? What can render them so clear, so determined, so just in their decision? Insuperable difficulties attend every other answer to this inquiry, but that which refers the whole to the early workings, the preparative warnings and stirrings of Divine grace. When this explanation is adopted, we readily understand why the repentance which proceeds from a fresh acquaintance with God's law, passes into the faith which justifies, and the love which perfects. It is not so with natural remorse: it is not thus with any of the griefs or terrors created by worldly changes and alarms. In these cases the repentance terminates in itself; it has no root: it is the creation of an accident, and ends as it began.

But when we have just cause to believe that the anguish of the penitent is keen and inappassable, because it has followed upon his discovery of some great truth and principle of righteousness, immediately applicable to himself, there is then no less reason to conclude, that he has been brought into this state by the Holy Spirit; and that he continues in a state of penitence and alarm because the influence upon him is itself continuous.

Adopting this view of the sinner's first stage, in his return to God, we see also why he neither voluntarily ends as a penitent, nor finds himself left in that condition. The grace which awakened him; the grace which convinced him of his danger, reached him for no temporary purpose. It brought him within reach of the light diffused by Divine law, not to leave him trembling and despairing, but to assure him, that it is light from heaven only which can satisfy reason, however it may alarm and humble it. It carries him nearer and nearer to that light, till its purpose is fulfilled by exposing to its radiance every dark corner of his heart, and depriving his pride and self-deceit of their last apologies.

And this is no less a work of Divine mercy than the later operations of the Spirit. It is necessary to them, and therefore one with them. Mere human wisdom would have gone no further, because it

could see no further ; because it began its work with no calculation for eternal results. God, and the agents of his holiness, have as much to do, and do it as well, where human souls are concerned, with the thousand years hence, as with to-day.

In the progress of inquiry, the general apprehension of Divine law ought to be succeeded by the discovery, that it is by the medium of a covenant that God applies its rules. The covenant of the law gathers into one point whatever concerns us in our natural and moral relation to God. It makes every link in the chain of duty which binds us to him felt to the heart. Nothing now can liberate the conscience from its terrors, unless God himself will come to its help, and provide the means of justification.

Led to this point in his repentance and convictions, the sinner pauses and trembles. He has taken his stand on the loftiest of the ranges of truth, as far as it can be known to him in his present state. A precipice is at his feet. He feels his danger ; and the cry for help brings to his side the Mediator of another covenant, saving instead of condemning.

A simple acceptance of this new covenant is all that the mere necessities of the sinner immediately require. But surprise, thankfulness, delight will create in his mind an earnest desire to know its origin and foundation. The more he rejoices in the mercy, at once apparent in the provisions of the covenant, the more profoundly will he wonder at the wisdom which adapts it to his case. In the survey of the process through which he has been brought to his present state of feeling, one of his first discoveries will be that of the intimate connection between his earliest alarms and his present hopes. He will recognise throughout the traces of one wisdom, of one providence, of one Spirit. His terrors, his repentance, his faith, his hope and love, are all from that one source ; and it will henceforth be the grand employment of his mind to meditate devoutly upon every particular revelation explanatory of this wonderful salvation. The law of God, with its first attendant covenant, instead of losing any of its awful grandeur when viewed under the light of the gospel, becomes a still sublimer subject for contemplation. Its nature and design are better known ; and the more venerated the better understood. As the gospel grows into the mind, taking hold of its faculties, and twining itself about them, it fits it both for more exact, and for larger views of doctrine. Thus the growth of faith, and the growth of the understanding go on together : and the knowledge of the covenants, through which God has rendered every transaction between himself and his people precise and intelligible, is a species of science marked by the noblest peculiarity : its first lesson was learnt with the regeneration of moral feeling ; with the revival of God's image on the soul ; and all its subsequent lessons have been living, substantial realisations, as well as communications of truth.

Many learned treatises have been written on the Covenants. The exposition of their nature and intention may be easily made to embrace the entire body both of practical and scientific divinity. Witsius is the writer most commonly known to English readers, and his work is, in many respects, of great value. But though far from wanting in spirituality of sentiment, its language is learned and scholastic rather than experimental. Bunyan's treatise, on the contrary, comes fresh from his heart. It is the transcript of his thoughts, still bearing audible witness to his passage from darkness into light. For the sake of modern taste we might wish some few expressions had been omitted ; but no one who knows the value of truth, just as it presented itself to the mind of such a man as Bunyan, would wish away one single word which may have helped him to speak precisely as he thought.

To a patient, humble inquirer into the nature of the "Two Covenants," the following treatise will prove an invaluable help. There is in it no small share of information as well as counsel ; and Bunyan, whenever he gained it, must have had learning as well as thought to write such a volume.

H. S.

THE DOCTRINE OF THE LAW AND GRACE UNFOLDED;

OR,

A DISCOURSE TOUCHING THE LAW AND GRACE.

THE NATURE OF THE ONE, AND THE NATURE OF THE OTHER: SHOWING WHAT THEY ARE, AS THEY ARE THE TWO COVENANTS: AND LIKEWISE, WHO THEY BE, AND WHAT THEIR CONDITIONS ARE, THAT BE UNDER EITHER OF THESE TWO COVENANTS.

Wherein, for the better understanding of the reader, there are several questions answered, touching the law and grace, very easy to be read, and as easy to be understood, by those that are the sons of wisdom, the children of the second covenant. Also, several Titles set over the several truths contained in this book, for thy sooner finding of them.

"The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh to God."—HEB. vii. 19.
"Therefore we conclude, that a man is justified by faith, without the deeds of the law."—ROM. iii. 28.
"To him therefore that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."
ROM. iv. 5.

THE EPISTLE TO THE READER.

READER,—If at any time there be held forth by the preacher the freeness and fulness of the gospel, together with the readiness of the Lord of peace to receive those that have any desire thereto, presently it is the spirit of the world to cry out, Sure this man disdains the law, slights the law, and counts that of none effect; and all because there is not, together with the gospel, mingled the doctrine of the law, which is not a right dispensing of the word, according to truth and knowledge. Again, if there be the terror, horror, and severity of the law discovered to a people by the servants of Jesus Christ, though they do not speak of it to the end people should trust to it by relying on it as it is a covenant of works; but rather that they should be driven further from that covenant, even to embrace the tenders and privileges of the second, yet, poor souls, because they are unacquainted with the natures of these two covenants, or either of them, therefore, say they, here is nothing but preaching of the law, thundering of the law; when, alas! if these two be not held forth, to wit, the covenant of works and the covenant of grace together with the nature of the one and the nature of the other, souls will never be able either to know what they are by nature, or what they lie under. Also, neither can they understand what grace is, nor how to come from under the law to meet God in and through that other most glorious covenant, through which, and only through which, God can communicate of himself grace, glory, yea, even all the good things of another world.

I, having considered these things, together with others, have made bold to present yet once more to thy view, my friend, something of the mind of

God, to the end, if it shall be but blessed to thee, thou mayest be benefitted thereby. For verily these things are not such as are ordinary and of small concernment, but do absolutely concern thee to know, and that experimentally too, if ever thou do partake of the glory of God through Jesus Christ, and so escape the terror and insupportable vengeance that will otherwise come upon thee through his justice, because of thy living and dying in thy transgressions against the law of God. And therefore while thou livest here below, it is thy duty, if thou wish thyself happy for the time to come, to give up thyself to the studying of these two covenants, treated of in the ensuing discourse; and so to study them, until thou, through grace, do not only get the notion of the one and the other in thy head, but until thou do feel the very power, life, and glory of the one and of the other. For take this for granted, he that is dark as touching the scope, intent, and nature of the law, is also dark as to the scope, nature, and glory of the gospel; and also he that hath but a notion of the one, will hardly have any more than a notion of the other.

And the reason is this, because so long as people are ignorant of the nature of the law, and of their being under it—that is, under the curse and condemning power of it, by reason of their sin against it—so long they will be careless, and negligent as to the inquiring after the true knowledge of the gospel. Before the commandment came, that is, in the spirituality of it, Paul was alive, that is, thought himself safe, which is clear, Rom. vii. 9, 10 compared with Phil. iii. 5—11, &c. But when that came, and was indeed discovered unto him by the Spirit of the Lord, then

Paul dies (Rom. vii.) to all his former life (Phil. iii.), and that man which before could content himself to live, though ignorant of the gospel, cries out now, "I count all things but loss, for the excellency of the knowledge of Jesus Christ my Lord." (ver. 8.) Therefore, I say, so long they will be ignorant of the nature of the gospel, and how glorious a thing it is to be found within the bounds of it; for we use to say, that man that knoweth not himself to be sick, that man will not look out for himself a physician; and this Christ knew full well where he saith, "The whole have no need of a physician, but them that are sick;" that is, none will in truth desire the physician, unless they know they be sick. That man, also, that hath got but a notion of the law,—a notion, that is, the knowledge of it in the head, so as to discourse and talk of it,—if he hath not felt the power of it, and that effectually too, it is to be feared, will at the best be but a notionist in the gospel; he will not have the experimental knowledge of the same in his heart; nay, he will not seek nor heartily desire after it, and all because, as I said before, he hath not experience of the wounding, cutting, killing nature of the other.

I say, therefore, if thou wouldst know the authority and power of the gospel, labour first to know the power and authority of the law; for I am verily persuaded, that the want of this one thing, namely, the knowledge of the law, is one cause why so many are ignorant of the other. That man that doth not know the law doth not know in deed and in truth that he is a sinner; and that man that doth not know he is a sinner, doth not know savingly that there is a Saviour.

Again; that man that doth not know the nature of the law, that man doth not know the nature of sin; and that man that knoweth not the nature of sin, will not regard to know the nature of a Saviour; this is proved, John viii. 31—36. These people were professors, and yet did not know the truth—the gospel; and the reason was, because they did not know themselves, and so not the law. I would not have thee mistake me, Christian reader; I do not say, that the law of itself would lead any soul to Jesus Christ; but the soul, being killed by the law, through the operation of its severity seizing on the soul, then the man, if he be enlightened by the Spirit of Christ to see where remedy is to be had, will not, through grace, be contented without the real and saving knowledge through faith of him.

If thou wouldst then wash thy face clean, first take a glass and see where it is dirty; that is, if thou wouldst indeed have thy sins washed away by the blood of Christ, labour first to see them in the glass of the law (Jam. i.), and do not be afraid to see thy besmeared condition, but look on every spot thou hast: for he that looks on the foulness of his face by the halves, will wash by the halves; even so, he that looks on his sins by the halves, he will seek for Christ by the halves. Reckon

thyself therefore, I say, the biggest sinner in the world, and be persuaded that there is none worse than thyself; then let the guilt of it seize on thy heart, then also go in that case and condition to Jesus Christ, and plunge thyself into his merits, and the virtue of his blood; and after that thou shalt speak of the things of the law and of the gospel experimentally; and the very language of the children of God shall feelingly drop from thy lips, and not till then.

Let this therefore learn thee thus much. He that hath not seen his lost condition hath not seen a safe condition; he that did never see himself in the devil's snare, did never see himself in Christ's bosom. "This my son was dead, and is alive again, was lost and is found." "With whom we all had our conversation in time past." "But now are," so many of us as believe, "returned to Jesus Christ, the chief Shepherd and Bishop of our souls."

I say, therefore, if thou do find in this treatise, in the first place, something touching the nature, end, and extent of the law, do not thou cry out therefore all on a sudden, saying, Here is nothing but the terror, horror, and thundering sentences of the law.

Again, if thou do find in the second part of this discourse something of the freeness and fulness of the gospel, do not thou say then neither, Here is nothing but grace, therefore surely an undervaluing of the law. No, but read it quite through, and so consider of it; and I hope thou shalt find the two covenants, which all men are under, either the one or the other, discovered and held forth in their natures, ends, bounds, together with the state and condition of them that are under the one, and of them that are under the other.

There be some that through ignorance do say, how that such men as preach terror and amazement to sinners are besides the book, and are ministers of the letter, the law,—and not of the Spirit,—the gospel; but I would answer them, citing to them Luke xvi. 19th verse to the end. 1 Cor. vi. 9, 10. Gal. iii. 10. Rom. iii. 9—19: only this caution I would give by the way, how that they which preach terror, to drive souls to the obtaining of salvation by the works of the law, that preaching is not the right gospel-preaching; yet when saints speak of the sad state that men are in by nature, to discover to souls their need of the gospel, this is honest preaching, and he that doth do so, he doth the work of a gospel-minister. (See Rom. iii. 9—25, &c.)

Again; there are others that say, because we do preach the free, full, and exceeding grace discovered in the gospel, therefore we make void the law; when indeed, unless the gospel be held forth in the glory thereof without confusion, by mingling the covenant of works therewith, the law cannot be established. "Do we through faith," or preaching of the gospel, "make void the law?" Nay, stay, saith Paul, "God forbid; we do thereby establish the law." (Rom. iii. 31.)

And verily, he that will indeed establish the law, or set it in its own place, for so I understand the words, must be sure to hold forth the gospel in its right colour and nature; for if a man be ignorant of the nature of the gospel, and the covenant of grace, they, or he, will be very apt to remove the law out of its place, and that because they are ignorant, not knowing "what they say, nor whereof they affirm."

And let me tell you, if a man be ignorant of the covenant of grace, and the bounds and boundlessness of the gospel, though he speaks and makes mention of the name of the Father, and of the Son, and also of the name of the new covenant, and the blood of Christ; yet at this very time, and in those very words, he will preach nothing but the law, and that as a covenant of works.

Reader, I must confess it is a wonderful mysterious thing, and he had need have a wiser spirit than his own that can rightly set these two covenants in their right places, that when he speaks of the one, he doth not jostle the other out of its place. Oh, to be so well enlightened as to speak of the one, that is, the law, for to magnify the gospel; and also to speak of the gospel, so as to establish, and yet not to idolize, the law, nor any particulars thereof! It is rare, and to be heard and found but in very few men's breasts.

If thou shouldst say, What is it to speak to each of these two covenants, so as to set them in their right places, and also to use the terror of the one, so as to magnify and advance the glory of the other?

To this I shall answer also, Read the ensuing discourse but with an understanding heart, and it is like thou wilt find a reply therein to the same purpose, which may be to thy satisfaction.

Reader, if thou do find this book empty of fantastical expressions, and without light, vain, whimsical scholar-like terms, thou must understand, it is because I never went to school to Aristotle or Plato, but was brought up at my father's house, in a very mean condition, among a company of poor countrymen. But if thou do find a parcel of plain, yet sound, true, and home sayings, attribute that to the Lord Jesus his gifts and abilities, which he hath bestowed upon such a poor creature as I am, and have been. And if thou, being a seeing Christian, dost find me coming short, though rightly touching at some things, attribute that either to my brevity, or, if thou wilt, to my weaknesses, for I am full of them. A word or two more, and so I shall have done with this.

First. And the first is, friend, if thou do not desire the salvation of thy soul, yet I pray thee to read this book over with serious consideration; it may be it will stir up in thee some desires to look out after it, which at present thou mayest be without.

Secondly. If thou do find any stirrings in thy heart, by thy reading such an unworthy man's works as mine are, be sure that in the first place thou give glory to God, and give way to thy convictions, and be not too hasty in getting them off from thy conscience; but let them so work till

thou do see thyself by nature void of all grace, as faith, hope, knowledge of God, Christ, and the covenant of grace.

Thirdly. Then, in the next place, fly in all haste to Jesus Christ, thou being sensible of thy lost condition without him, secretly persuading of thy soul that Jesus Christ standeth open-armed to receive thee, to wash away thy sins, to clothe thee with his righteousness, and is willing to present thee before the presence of the glory of God, and among the innumerable company of angels with exceeding joy. This being thus, in the next place, do not satisfy thyself with these secret and first persuasions, which do or may encourage thee to come to Jesus Christ; but be restless till thou do find by blessed experience the glorious glory of this the second covenant extended unto thee, and sealed upon thy soul with the very Spirit of the Lord Jesus Christ. And that thou mayest not slight this my counsel, I beseech thee, in the second place, consider these following things.

First. If thou do get off thy convictions, and not the right way, which is by seeing thy sins washed away by the blood of Jesus Christ, it is a question whether ever God will knock at thy heart again or no; but rather say, Such a one "is joined to idols; let him alone." (Hos. iv. 17.) Though he be in a natural state, "let him alone." Though he be in or under the curse of the law, "let him alone." Though he be in the very hand of the devil, "let him alone." Though he be a going post-haste to hell, "let him alone." Though his damnation will not only be damnation for sins against the law, but also for slighting the gospel, yet, "let him alone." My Spirit, my ministers, my word, my grace, my mercy, my love, my pity, my common providences, shall no more strive with him; "let him alone." Oh, sad! oh, miserable! who would slight convictions that are on their souls, which tend so much for their good!

Secondly. If thou shalt not regard how thou do put off convictions, but put them off without the precious blood of Christ being savingly applied to thy soul, thou art sure to have the mis-spending of that conviction to prove the hardening of thy heart against the next time thou art to hear the word preached or read. This is commonly seen, that those souls that have not regarded those convictions that are at first set upon their spirits, do commonly, and that by the just judgments of God upon them, grow more hard, more senseless, more seared and sottish in their spirits; for some, who formerly would quake and weep, and relent under the hearing of the word, do now for the present sit so senseless, so seared and hardened in their consciences, that certainly if they should have hell-fire thrown in their faces, as it is sometimes cried up in their ears, they would scarce be moved; and this comes upon them as a just judgment of God. (2 Thess. ii. 11, 12.)

Thirdly. If thou do slight these, or those convictions that may be set upon thy heart by reading

of this discourse, or hearing of any other good man preach the word of God sincerely, thou wilt have the stilling of these or those convictions to account and answer for at the day of judgment; not only thy sins that are commonly committed by thee in thy calling and common discourse, but thou shalt be called to a reckoning for slighting convictions, disregarding of convictions, which God useth as a special means to make poor sinners see their lost condition, and the need of a Saviour. Now here I might add many more considerations besides these, to the end thou mayest be willing to tend and listen to convictions; as,

1. Consider thou hast a precious soul, more worth than the whole world; and this is commonly worked upon, if ever it be saved, by convictions.

2. This soul is, for certain, to go to hell, if thou shalt be a slighter of convictions.

3. If that go to hell, thy body must go thither too, and thence never to come out again. "Now, consider this, you that" are apt to "forget God," and his convictions, "lest he tear you in pieces, and there be none to deliver." (Ps. l. 22.)

But if thou shalt be such a one that shall, notwithstanding thy reading of thy misery, and also of God's mercy, still persist to go on in thy sins, know, in the first place, that here thou shalt be left, by things that thou readeest, without excuse; and in the world to come thy damnation will be exceedingly aggravated for thy not regarding of them, and turning from thy sins, which were not only reprov'd by them, but also for rejecting of that word of grace that did instruct thee how and

which way thou shouldst be saved from them. And so farewell; I shall leave thee, and also this discourse, to God, who I know will pass a righteous judgment both upon that and thee. I am yours, though not to serve your lusts and filthy minds, yet to reprove, instruct, and, according to that proportion of faith and knowledge which God hath given me, to declare unto you the way of life and salvation. Your judgings, railings, surmisings, and disclaiming of me, that I shall leave till the fiery judgment comes, in which the offender shall not go unpunished, be he you or me; yet I shall pray for you, wish well to you, and do you what good I can. And that I might not write or speak in vain, Christian, pray for me to our God, with much earnestness, fervency, and frequently, in all your knocking at our Father's door, because I do very much stand in need thereof; for my work is great, my heart is vile, the devil lieth at watch, the world would fain be saying, "Aha, aha, thus we would have it!" and of myself, keep myself I cannot; trust myself I dare not; if God do not help me, I am sure it will not be long before my heart deceive me, and the world have their advantage of me, and so God be dishonoured by me, and thou also ashamed to own me. Oh, therefore, be much in prayer for me, thy fellow. I trust in that glorious grace that is conveyed from heaven to sinners, by which they are not only sanctified here in this world, but shall be glorified in that which is to come: unto which, the Lord of his mercy bring us all.

JOHN BUNYAN.

THE DOCTRINE OF THE LAW AND GRACE UNFOLDED, &c.

ROM. vi. 14.

"But ye are not under the law, but under grace."

THE WORDS OF THE TEXT OPENED, AND THE DOCTRINES LAID DOWN.

IN the three former chapters, the Apostle is pleading for the salvation of sinners by grace without the works of the law, to the end he might confirm the saints, and also that he might win over all those that did oppose the truth of this doctrine, or else leave them the more without excuse: and that he might so do, he taketh in hand, first, to show the state of all men naturally, or as they come into the world by generation, saying in the third chapter, "There is none righteous, no, not one; there is none that understandeth, there is none that doeth good," &c. As if he had said, It seems there is a generation of men that think to be saved by the righteousness of the law; but let me tell them, that they are much deceived, in that they have already sinned against the law; "For by the disobedience of the one, many, yea all, were brought into a state of con-

demnation." (Rom. v. 12—20.) Now, in the sixth chapter he doth as if he had turned him round to the brethren, and said, My brethren, you see now that it is clear and evident, that it is freely by the grace of Christ that we do inherit eternal life. And again, for your comfort, my brethren, let me tell you that your condition is wondrous safe, in that you are under grace; for, saith he, "Sin shall not have dominion over you;" that is, neither the damning power, neither the filthy power, so as to destroy your souls; "For you are not under the law;" that is, you are not under that that will damn you for sin; "but" you are "under grace," or stand thus in relation to God, that though you have sinned, yet you shall be pardoned. "For you are not under the law," &c. If any should ask what is the meaning of the word "under," I answer, it signifieth, you are not held, kept, or shut up by it, so as to appear before God under that administration, and none but that; or thus, you are not now bound by the authority of the law to fulfil it and obey it, so as to have no salvation without you so do; or thus, if you trans-

gress against any one tittle of it, you by the power of it must be condemned. No, no, for you are not so under it, that is, not thus under the law. Again, "For you are not under the law." What is meant by this word "law?" The word law, in Scripture, may be taken more ways than one, as might be largely cleared. There is the law of faith, the law of sin, the law of men, the law of works, otherwise called the covenant of works, or the first, or old covenant. (Heb. viii. 13.) "In that he saith a new covenant," that is the grace of God, or commonly called the covenant of grace, "he hath made the first old," that is, the covenant of works, or the law. I say, therefore, the word "law" and the word "grace" in this sixth of the Romans do hold forth the two covenants which all men are under, that is, either the one or the other. "For ye are not under the law;" that is, you to whom I do now write these words, who are and have been effectually brought into the faith of Jesus: you are not under the law, or under the covenant of works. He doth not therefore apply these words to all, but to some, of whom he saith, "But *ye*," mark, *ye*, *ye* believers, *ye* converted persons, *ye* saints, *ye* that have been born again. *Ye*, "for *ye* are not under the law," implying others are, that are in their natural state, that have not been brought into the covenant of grace by faith in Jesus Christ. The words therefore being thus understood, there is discovered these two truths in them:

Doctrine 1. That there are some in gospel times that are under the covenant of works.

Doctrine 2. That there is never a believer under the law, as it is the covenant of works, but under grace, through Christ. "For ye" (you believers, you converted persons, ye) "are not under the law, but under grace;" or, for you are delivered and brought into, or under the covenant of grace.

For the first, That there are some that are under the law, or under the covenant of works, see I pray you that scripture in the third of the Romans, where the Apostle, speaking before of sins against the law, and of the denunciations thereof against those that are in that condition, he saith, "What things soever the law saith, it saith to them that are under it;" mark, "it saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God," (Rom. iii. 19;) that is, all those that are under the law as a covenant of works, that are yet in their sins and unconverted, as I told you before. Again, (Gal. v. 18,) he saith, "But if you are led by the Spirit, you are under the law," implying again, that those which are for sinning against the law, or the works of the law, either as it is the old covenant, these are under the law, and not under the covenant of grace. Again, Gal. iii. 10, there he saith, "For as many as are of the works of the law are under the curse;" that is, they that are under the law are under the curse; for mark, they that are

under the covenant of grace are not under the curse. Now there are but two covenants; therefore it must needs be that they that are under the curse are under the law; seeing those that are under the other covenant are not under the curse, but under the blessing. "So, then, they which be of faith are blessed with faithful Abraham," but the rest are under the law. (Gal. iii. 9.) Now I shall proceed to what I do intend to speak unto.

I. I shall show you what the covenant of works, or the law, is, and when it was first given, together with the nature of it.

II. I shall show you what it is to be under the law, or covenant of works, and the miserable state of all those that are under it.

III. I shall show you who they are that are under this covenant or law.

IV. I shall show you how far a man may go, and yet be under this covenant or law.

WHAT THE COVENANT OF WORKS IS, AND WHEN GIVEN.

I. For the first, What this covenant of works is, and when it was given. The covenant of works or the law, here spoken of, is the law delivered upon Mount Sinai to Moses, in two tables of stone, in ten particular branches, or heads; for this see Gal. iv. The Apostle, speaking there of the law, and of some also that, through delusions of false doctrine, were brought again as it were under it, or at least were leaning that way, (ver. 21,) he saith, As for you that desire to be under the law, I will show you the mystery of Abraham's two sons, which he had by Hagar and Sarah; these two do signify the two covenants; the one named Hagar signifies Mount Sinai, where the law was delivered to Moses on two tables of stone, (Exod. xxiv. 12; xxxiv. 1. Deut. x. 1;) which is that, that whosoever is under, he is destitute of and altogether without the grace of Christ in his heart at the present, (Gal. v. 3, 4.) "For I testify again to every man," saith he, speaking to the same people, "that Christ is become of none effect unto you, whosoever of you are justified by the law," namely, that given on Mount Sinai; "ye are fallen from grace;" that is, not that any can be justified by the law; but his meaning is, all those that seek justification by the works of the law, they are not such as seek to be under the second covenant, the covenant of grace. Also, (2 Cor. iii. 7, 8,) the Apostle, speaking again of these two covenants, he saith, "For if the ministration of death," or the law, for it is all one, "written and engraven in stones," mark that, "was glorious, how shall not the ministration of the Spirit," or the covenant of grace, "be rather glorious?" As if he had said, "It is true, there was a glory in the covenant of works, and a very great excellency did appear in it—namely, in that given in the stones on Sinai—yet there is another covenant, the covenant of grace, that doth exceed it for comfort and glory."

But, secondly, Though this law was delivered to Moses from the hands of angels on two tables of stone on Mount Sinai, yet this was not the first appearing of this law to man; but even this in substance, though possibly not so openly, was given to the first man Adam, in the garden of Eden, in these words: "And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." (Gen. ii. 16, 17.) Which commandment then given to Adam did contain in it a forbidding to do any one of those things that was and is accounted evil, although at that time it did not appear so plainly, in so many particular heads, as it did when it was delivered on Mount Sinai; but yet the very same; and that I shall prove thus:

God commanded Adam in Paradise to abstain from all evil against the first covenant, and not from some sins only: but if God had not commanded Adam to abstain from the sins spoken against in the Ten Commandments he had not commanded to abstain from all, but from some; therefore it must needs be that he then commanded to abstain from all sins forbidden in the law given on Mount Sinai. Now that God commanded to abstain from all evil or sin against any of the Ten Commandments when he gave Adam the command in the garden, it is evident, in that he did punish the sins that were committed against those commands that were then delivered on Mount Sinai, before they were delivered on Mount Sinai, which will appear as followeth:

The first, second, and third commandments were broken by Pharaoh and his men; for they had false gods which the Lord executed judgment against (as in Exod. xii. 12), and blasphemed their true God (Exod. vii. 17—25); for their gods could neither deliver themselves nor their people from the hand of God; but "in the things wherein they dealt proudly, he was above them." (Exod. xviii. 11.)

Again; some judge that the Lord punished the sin against the second commandment, which Jacob was in some measure guilty of in not purging his house from false gods, with the defiling of his daughter Dinah. (Gen. xxxiv. 2.)

Again; we find that Abimelech thought the sin against the third commandment so great, that he required no other security of Abraham against the fear of mischief that might be done to him by Abraham his son, and his son's son, but only Abraham's oath, (Gen. xxi. 23;) the like we see between Abimelech and Isaac, (Gen. xxxi. 53;) the like we find in Moses and the Israelites, who durst not leave the bones of Joseph in Egypt, because of the oath of the Lord, whose name by so doing would have been abused. (Exod. xiii. 19.)

And we find the Lord rebuking his people for

the breach of the fourth commandment. (Exod. xvi. 29.)

And for the breach of the fifth, the curse came upon Ham. (Gen. ix. 25—27.) And Ishmael dishonouring his father in mocking Isaac, was cast out, as we read, Gen. xxi. 9, 10. The sons-in-law of Lot, for slighting their father, perished in the overthrow of Sodom. (Gen. xix. 14, &c.)

The sixth commandment was broken by Cain, and so dreadful a curse and punishment came upon him, that it made him cry out, "My punishment is greater than I can bear." (Gen. iv. 13.)

Again; when Esau threatened to slay his brother, Rebecca sent him away, saying, "Why should I be deprived of both of you in one day?" hinting unto us that she knew murder was to be punished with death, (Gen. xxvii. 45;) which the Lord himself declared likewise to Noah. (Gen. ix. 6.)

Again; a notable example of the Lord's justice in punishing murder we see in the Egyptians and Pharaoh, who drowned the Israelites' children in the river, (Exod. i. 22;) and they themselves were drowned in the sea. (Exod. xiv. 27.)

The sin against the seventh commandment was punished in the Sodomites, &c., with the utter destruction of their city and themselves. (Gen. xix. 24, 25.) Yea, they suffer "the vengeance of eternal fire." Also the male Shechemites, for the sin committed by Hamor's son, were all put to the sword. (Gen. xxxiv. 25, 26.)

Our first parents sinned against the eighth commandment, in taking the forbidden fruit, and so brought the curse on themselves and their posterity. (Gen. iii. 16.)

Again; the punishment due to the breach of this commandment was by Jacob accounted death, (Gen. xxxi. 30, 32;) and also by Jacob's sons. (Gen. xliv. 9, 10.)

Cain sinning against the ninth commandment, (as in Gen. iv. 9,) was therefore cursed as to the earth. (ver. 11.)

And Abraham, though the friend of God, was blamed for false witness by Pharaoh, and sent out of Egypt, (Gen. xii. 18—20;) and both he and Sarah reproved by Abimelech. (Gen. xx. 9, 10, 16.)

Pharaoh sinned against the tenth commandment, (Gen. xii. 15,) and was therefore plagued with great plagues. (ver. 17.) Abimelech coveted Abraham's wife, and the Lord threatened death to him and his, except he restored her again, (Gen. xx. 3, 18;) yea, though he had not come near her, yet for coveting and taking her, the Lord fast closed up the wombs of his house. (ver. 18.)

I could have spoken more fully to this, but that I would not be too tedious, but speak what I have to say with as much brevity as I can. But before I pass it, I will besides this give you an argument or two more for the further clearing of this; that the substance of the law delivered on Mount Sinai was before that delivered by the Lord to man in

the garden. As, first, "death reigned over them that had not sinned, after the similitude of Adam's transgression," (that is, though they did not take the forbidden fruit, as Adam did;) but had the transgression been no other, or had their sin been laid to the charge of none but those that did eat of that fruit, then those that were born to Adam after he was shut out of the garden, had not had sin; in that they did not actually eat of that fruit, and so had not been slaves to death. But in that death did reign from Adam to Moses, or from the time of his transgression against the first giving of the law, till the time the law was given on Mount Sinai, it is evident that the substance of the Ten Commandments was given to Adam and his posterity under that command, "Eat not of the tree that is in the midst of the garden." But yet if any shall say, that it was because of the sin of their father that death reigned over them; to that I shall answer, that although original sin be laid to the charge of his posterity, yet it is also for their sins that they actually committed that they were plagued. And again, saith the Apostle, "For where there is no law, there is no transgression." (Rom. iv. 15.) "For sin is not imputed where there is no law; nevertheless death reigned from Adam to Moses," saith he. (Rom. v. 13, 14.) But if there had been no law, then there had been no transgression, and so no death to follow after as the wages thereof; for death is the wages of sin, (Rom. vi. 23;) and sin is the breach of the law; an actual breach in our particular persons, as well as an actual breach in our public person. (1 John iii. 4.)

Again; they are no other sins than those against that law given on Sinai, for the which those sins before mentioned were punished; therefore the law given before by the Lord to Adam and his posterity is the same with that afterwards given on Mount Sinai. Again; the conditions of that on Sinai and of that in the garden are all one, the one saying, "Do this and live," the other saying the same. Also judgment denounced against men in both kinds alike; therefore this law, it appeareth to be the very same that was given on Mount Sinai. Again; the Apostle speaketh but of two covenants, (to wit, grace and works,) under which two covenants all are; some under one, and some under the other: now this to Adam is one, therefore that on Sinai is one; and all one with this; and that this is a truth, I say, I know, because the sins against that on Sinai were punished by God for the breach thereof before it was given there; so it doth plainly appear to be a truth; for it would be unrighteous with God for to punish for that law that was not broken; therefore it was all one with that on Sinai.

Now the law given on Sinai was for the more clear discovery of those sins that were before committed against it; for though the very substance of the Ten Commandments was given in the garden, before they were received from Sinai, yet they lay so darkly in the heart of man, that

his sins were not so clearly discovered as afterwards they were; therefore, saith the Apostle, the law was added, (Gal. iii. 19,) or more plainly, given on Sinai, on tables of stone, "that the offence might abound;" that is, that it might the more clearly be made manifest and appear. (Rom. v. 20.)

Again; we have a notable resemblance of this at Sinai, even in giving the law; for, first, the law was given twice on Sinai, to signify that indeed the substance of it was given before. And, secondly, the first tables that were given on Sinai were broken at the foot of the mount, and the others were preserved whole; to signify, that though it was the true law that was given before with that given on Sinai, yet it was not so easy to be read and to be taken notice of, in that the stones were not whole, but broken, and so the law written thereon somewhat defaced and disfigured.

But if any object and say, though the sins against the one be the sins against the other, and so in that they do agree; yet it doth not appear that the same is therefore the same covenant of works with the other.

Ans. That which was given to Adam in Paradise you will grant was the covenant of works, for it runs thus, "Do this and live;" do it not and die; nay, "Thou shalt surely die." Now there is but one covenant of works; if therefore I prove that that which was delivered on Mount Sinai is the covenant of works, then all will be put out of doubt. Now that this is so, it is evident:

1. Consider the two covenants are thus called in Scripture, the one the administration of death, and the other the administration of life; the one the covenant of works, the other of grace; but that delivered on Sinai is called the ministration of death; that therefore is the covenant of works. (2 Cor. iii.) "For if," saith he, "the ministration of death, written and engraven in stones, was glorious," &c.

2. The Apostle, writing to the Galatians, doth labour to beat them off from trusting in the covenant of works; but when he comes to give a discovery of that law or covenant (he labouring to take them off from trusting in it) he doth plainly tell them it is that which was given on Sinai. (Gal. iv. 24, 25.) Therefore that which was delivered in two tables of stone on Mount Sinai is the very same that was given before to Adam in Paradise, they running both alike; that in the garden, saying, "Do this and live; but in the day that thou eatest thereof," or dost not do this, "thou shalt surely die."

And so is this on Sinai, as is evident when he saith, "The man that doeth these things shall live by them," (Rom. x. 5;) and in ease they break them, even any of them, it saith, "Cursed is every one that continueth not in all things that are written in the (whole) book of the law to do them." (Gal. iii. 10.) Now this being thus cleared, I shall proceed.

WHAT IT IS TO BE UNDER THE COVENANT OF WORKS.

II. A second thing to be spoken to is this, to show what it is to be under the law, as it is a covenant of works; to which I shall speak, and that thus:

To be under the law, as it is a covenant of works, it is, to be bound, upon pain of eternal damnation, to fulfil, and that completely and continually, every particular point of the Ten Commandments, by doing them: Do this, and then thou shalt live; otherwise, "Cursed is every one that continueth not in all," in every particular thing or "things that are written in the book of the law to do them." (Gal. iii. 10.) That man that is under the first covenant stands thus, and only thus, as he is under that covenant or law. Poor souls, through ignorance of the nature of that covenant of works, the law that they are under, they do not think their state to be half so bad as it is; when, alas! there is none in the world in such a sad condition again besides themselves; for indeed they do not understand these things. He that is under the law, as it is a covenant of works, is like the man that is bound by the law of his king, upon pain of banishment, or of being hanged, drawn, and quartered, not to transgress any of the commandments of the king: so here, they that are under the covenant of works, they are bound, upon pain of eternal banishment and condemnation, to keep within the compass of the law of the God of heaven. The covenant of works may, in this case, be compared to the laws of the Medes and Persians, which being once made cannot be altered. (Dan. vi. 8.) You find, that when there was a law made and given forth, that none should ask a petition of any, God or man, but of the king only; this law being established by the king (ver. 9), Daniel breaking of it, let all do whatever they can, Daniel must into the lions' den. (ver. 16.) So here, I say, there being a law given, and sealed with the truth and the word of God, (how that "the soul that sinneth shall die," Ezek. xviii. 4.) whosoever doth abide under this covenant, and dieth under the same, they must and shall into the lions' den: nay, worse than that, for they shall be thrown into hell, to the very devils.

But to speak in a few particulars for thy better understanding herein: know,

1. That the law of God, or covenant of works, doth not contain itself in one particular branch of the law, but doth extend itself into many, even into all the Ten Commandments, and those ten into very many more, as might be showed: so that the danger doth not lie in the breaking of one or two of these ten only, but it doth lie even in the transgression of any one of them. As you know, if a king should give forth ten particular commands to be obeyed by his subjects, upon pain of death; now if any man doth transgress against any one of these ten he doth commit treason, as

if he had broke them all, and lieth liable to have the sentence of the law as certainly passed on him as if he had broken every particular of them.

2. Again; you know that the laws being given forth by the king, which if a man keep and obey a long time, yet if at the last he slips and breaks those laws he is presently apprehended and condemned by that law. These things are clear as touching the law of God, as it is a covenant of works: if a man do fulfil nine of the commandments, and yet breaketh but one, that being broken will as surely destroy him, and shut him out from the joys of heaven, as if he had actually transgressed against them all; for indeed, in effect, so he hath. There is a notable scripture for this in the epistle of James, (ii. 10,) "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" that is, he hath in effect broken them all, and shall have the voice of them all cry out against him: and it must needs be so, saith James, because "he that said," or that law which said, "Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou killest, thou art become a transgressor of the law." As thus: it may be thou didst never make to thyself a god of stone or wood, or at least, not to worship them so really and so openly as the heathen do; yet if thou hast stolen, borne false witness, or lusted after a woman in thy heart, (Matt. v. 28,) thou hast transgressed the law; and must for certain, living and dying under that covenant, perish for ever by the law: for the law hath resolved on that beforehand, saying, "Cursed is every one that continueth not in *all* things;" mark, I pray you, "in *all* things," that's the word, and that seals the doctrine.

3. Again; though a man do not covet, steal, murder, worship gods of wood and stone, &c., yet, if they do take the Lord's name in vain, they are for ever gone, living and dying under that covenant. "Thou shalt not take the name of the Lord thy God in vain:" there is the command; but how if we do? Then he saith, "The Lord will not hold him guiltless that taketh his name in vain:" no, though thou live as holy as ever thou canst, and walk as circumspectly as ever any did, yet, if thou dost take the Lord's name in vain, thou art gone by that covenant: "For I will not," mark, "I will not"—let him be in never so much danger—"I will not hold him guiltless that taketh my name in vain." (Exod. xx. 7.) And so likewise for any other of the ten, do but break them, and thy state is irrecoverable, if thou live and die under that covenant.

4. Though thou shouldst fulfil this covenant or law, even all of it, for a long time—ten, twenty, forty, fifty, or threescore years—yet, if thou do chance to slip and break one of them but once before thou die, thou art also gone and lost by that covenant; for, mark, "Cursed is every one that continueth not in *all* things," (that is, continueth not in *all* things, mark that,) "which are written

in the book of the law to do them?" but if a man do keep all the law of God his whole lifetime, only sin one time before he dies, that one sin is a breach of the law, and he hath not continued in doing the things contained therein; for to continue, according to the sense of this scripture, is to hold on without any failing, either in thought, word, or deed; therefore, I say, though a man do walk up to the law all his lifetime, but only at the very last sin one time before he die, he is sure to perish for ever, dying under that covenant. For, my friends, you must understand that the law of God is *yea*, as well as the gospel; and as they that are under the covenant of grace shall surely be saved by it, so, even so, they that are under the covenant of works and the law, they shall surely be damned by it if continuing therein. This is the covenant of works, and the nature of it; namely, not to abate anything, no, not a mite, to him that lives and dies under it: "I tell thee," saith Christ, "thou shalt not depart thence," that is, from under the curse, "till thou hast paid the very last mite." (Luke xii. 59.)

5. Again; you must consider that this law doth not only condemn words and actions, as I said before, but it hath authority to condemn the most secret thoughts of the heart, being evil; so that, if thou do not speak any word that is evil, as swearing, lying, jesting, dissembling, or any other word that tendeth to or savoureth of sin, yet if there should chance to pass but one vain thought through thy heart, but one in all thy lifetime, the law taketh hold of it, accuseth, and also will condemn thee for it. You may see one instance for all in Matt. v. 27, 28, where Christ saith, that though a man do not lie with a woman carnally, yet if he do but look on her, and in his heart lust after her, he is counted by the law, being rightly expounded, such a one that hath committed the sin, and thereby hath laid himself under the condemnation of the law. And so likewise of all the rest of the commands; if there be any thought that is evil do but pass through thy heart, whether it be against God or against man in the least measure, though possibly not discerned of thee, or by thee, yet the law takes hold of thee, therefore, and doth by its authority both cast, condemn, and execute thee for thy so doing. "The thought of wickedness is sin." (Prov. xxiv. 9.)

6. Again; the law is of that nature and severity, that it doth not only inquire into the generality of thy life, as touching several things, whether thou art upright there or no, but the law doth also follow thee into all thy holy duties, and watcheth over thee there, to see whether thou dost do all things aright there; that is to say, whether, when thou dost pray thy heart hath no wandering thoughts in it; whether thou do every holy duty thou doest perfectly, without the least mixture of sin; and if it do find thee to slip, or in the least measure to fail in any holy duty that thou dost perform, the law taketh hold on

that, and findeth fault with that, so as to render all the holy duties that ever thou didst unavailable because of that: I say, if when thou art a hearing, there is but one vain thought, or in praying, but one vain thought, or any other thing whatsoever, let it be civil or spiritual, one vain thought once in all thy lifetime, will cause the law to take such hold on it, that for that one thing it doth even set open all the flood-gates of God's wrath against thee, and irrecoverably, by that covenant, it doth bring eternal vengeance upon thee. So that, I say, look which way thou wilt, fail wherein thou wilt, and do it as seldom as ever thou canst, either in civil or spiritual things, as aforesaid; that is, either in the service of God or in thy employments of the world, as thy trade or calling, either in buying or selling any way, in anything whatsoever: I say, if in any particular it findeth thee tardy, or in the least measure guilty, it calleth thee an offender, it accenseth thee to God, it puts a stop to all the promises thereof that are joined to the law, and leaves thee there as a cursed transgressor against God, and a destroyer of thy own soul.

Here I would have thee, by the way, for to take notice, that it is not my intent at this time to enlarge on the several commands in particular; for that would be very tedious both for me to write and thee to read: only thus much I would have thee to do at the reading hereof; make a pause, and sit still one quarter of an hour, and muse a little in thy mind thus with thyself, and say, Did I ever break the law, yea, or no? Had I ever in all my lifetime one sinful thought passed through my heart since I was born, yea, or no? And if thou findest thyself guilty, as I am sure thou canst not otherwise choose but do, unless thou shut thy eyes against thy every day's practice; then, I say, conclude thyself guilty of the breach of the first covenant. And when that this is done, be sure, in the next place, thou do not straightway forget it, and put it out of thy mind, that thou art condemned by the same covenant; and then do not content thyself until thou do find that God hath sent thee a pardon from heaven, through the merits of our Lord Jesus Christ, the mediator of the second covenant. And if God shall but give thee a heart to take this my counsel, I do make no question but these words spoken by me will prove an instrument for the directing of thy heart to the right remedy for the salvation of thy soul.

Thus much now touching the law, and the severity of it upon the person that is found under it, having offended or broken any one particular of it, either in thought, word, or action; and now, before I do proceed to the next thing, I shall answer four objections that do lie in my way, and also such as do stumble most part of the world.

Objection 1. And first, but, you will say, Methinks you speak very harsh; it is enough to daunt a body: set the case, therefore, that a man after he hath sinned and broken the law repenteth

of his wickedness, and promiseth to do so no more, will not God have mercy then, and save a poor sinner then?

Ans. 1. I told you before, that the covenant once broken will execute upon the offender that which it doth threaten to lay upon him; and as for your supposing that your repenting and promising to do so no more may help well, and put you in a condition to attain the mercy of God by the law, these thoughts do flow from gross ignorance, both of the nature of sin and also of the nature of the justice of God; and if I were to give you a description of one in a lost condition for the present, I would brand him out with such a mark of ignorance as this is.

Ans. 2. The law, as it is a covenant of works, doth not allow of any repentance unto life to those that live and die under it; for the law being once broken by thee, never speaks good unto thee, neither doth God at all regard thee, if thou be under that covenant, notwithstanding all thy repentings and also promises to do so no more. No, saith the law, thou hast sinned, therefore I must curse thee; for it is my nature to curse, even, and nothing else but curse every one that doth in any point transgress against me. (Gal. iii. 10.) "They brake my covenant, and I regarded them not, saith the Lord." (Heb. viii. 9.) Let them cry, I will not regard them; let them repent, I will not regard them; they have broken my covenant, and done that in which I delighted not; therefore by that covenant I do curse, and not bless; damn, and not save; frown, and not smile; reject, and not embrace; charge sin, and not forgive it. "They brake my covenant, and I regarded them not;" so that I say, if thou break the law, the first covenant, and thou being found there, God looking on thee through that, he hath no regard on thee, no pity for thee, no delight in thee.

Object. 2. But hath not the law promises as well as threatenings? saying, "The man that doth these things shall live," mark, he shall live, "by them," or in them.

Ans. 1. To break the commandments is not to keep or fulfil the same; but thou hast broken them, therefore the promise doth not belong to thee by that covenant.

Ans. 2. The promises that are of the law are conditional, and so not performed, unless there be a full and continual obedience to every particular of it, and that without the least sin. "Do this," mark, do this, and afterwards thou shalt live; but if thou break one point of it once in all thy life, thou hast not done the law; therefore the promises following the law do not belong unto thee, if one sin hath been committed by thee. As thus (I will give you a plain instance). Set the case there be a law made by the king, that if any man speak a word against him he must be put to death, and this must not be revoked, but must for certain be executed on the offender; though there

be a promise made to them that do not speak a word against him that they should have great love from him; yet this promise is nothing to the offender; he is like to have no share in it, or to be ever the better for it; but, contrariwise, the law that he hath offended must be executed on him; for his sin shutteth him out from a share of or in the promises. So it is here; there is a promise made indeed, but to whom? Why, it is to none but those that live without sinning against the law; but if thou, I say, sin one time against it in all thy lifetime, thou art gone, and not one promise belongs to thee, if thou continue under this covenant. Methinks the prisoners at the bar, having offended the law, and the charge of a just judge towards them, do much hold forth the law, as it is a covenant of works, and how it deals with them that are under it. The prisoner having offended, cries out for mercy: "Good, my lord, mercy," saith he, "pray, my lord, pity me." The judge saith, "What canst thou say for thyself, that sentence of death should not be passed upon thee?" "Why, nothing but this, I pray my lord be merciful!" But he answers again, "Friend, the law must take place, the law must not be broken!" The prisoner saith, "Good, my lord, spare me, and I will never do so any more." The judge, notwithstanding the man's outcries and sad condition, must, according to the tenor of the law, pass judgment upon him, and the sentence of condemnation must be read to the prisoner, though it makes him fall down dead to hear it, if he executes the law as he ought to do. And just thus it is concerning the law of God.

Object. 3. Ay, but sometimes for all your haste, the judge doth also give some pardons, and forgive some offenders, notwithstanding their offences, though he be a judge.

Ans. It is not because the law is merciful, but because there is manifested the love of the judge, not the love of the law. I beseech you to mark this distinction; for if a man that hath deserved death by the law be, notwithstanding this, forgiven his offence, it is not because the law saith, "Spare him," but it is the love of the judge, or chief magistrate, that doth set the man free from the condemnation of the law. But mark, here the law of men and the law of God do differ; the law of man is not so irrevocable, but if the supreme please he may sometimes grant a pardon without satisfaction given for the offence; but the law of God is of this nature, that if the man be found under it, and a transgressor, or one that hath transgressed against it, before that prisoner can be released there must be a full and complete satisfaction given to it, either by the man's own life or by the blood of some other man; for "without shedding of blood there is no remission," (Heb. ix. 22:) that is, there is no deliverance from under the curse of the law of God; and therefore, however the law of man may be made of none effect, sometimes by showing mercy without giving of a

full satisfaction, yet the law of God cannot be so contented, nor at the least give way, that the person offending that should escape the curse, and not be damned, except some one do give a full and complete satisfaction to it for him, and bring the prisoner into another covenant, to wit, the covenant of grace, which is more easy, and soul-refreshing, and sin-pardoning.

I say, therefore, you must understand that if there be a law made that reaches the life, to take it away for the offence given by the offender against it; then it is clear, that if the man be spared and saved, it is not the law that doth give the man this advantage, but it is the mere mercy of the king, either because he hath a ransom or satisfaction some other way, or being provoked thereto out of his own love to the person whom he saveth. Now thou also having transgressed and broken the law of God, if the law be not executed upon thee, it is not because the law is merciful, or can pass by the least offence done by thee, but thy deliverance comes another way: therefore, I say, however it be by the laws of men, where they be corrupted and perverted, yet the law of God is of that nature, that if it hath not thy own blood, or the blood of some other man (for it calls for no less) for to ransom thee from the curse of it, being due to thee for thy transgression, and to satisfy the cries, the doleful cries thereof, and ever for to present thee pure and spotless before God, notwithstanding this fiery law, thou art gone if thou hadst a thousand souls; for "without shedding of blood there is no remission," (Heb. ix. 22;) no forgiveness of the least sin against the law.

Object. 4. But, you will say, I do not only repent me of my former life, and also promise to do so no more, but now I do labour to be righteous, and to live a holy life; and now, instead of being a breaker of the law, I do labour to fulfil the same; what say you to that?

Ans. Set the case thou couldst walk like an angel of God; set the case thou couldst fulfil the whole law, and live from this day to thy life's end without sinning in thought, word, or deed, which is impossible; but, I say, set the case it should be so, why, thy state is as bad (if thou be under the first covenant) as ever it was. For, first, I know thou darest not say but thou hast, at one time or other, sinned; and if so, then the law hath condemned thee; and if so, then I am sure that thou, with all thy actions and works of righteousness, canst not remove the dreadful and irresistible curse that is already laid upon thee by that law which thou art under, and which thou hast sinned against; though thou livest the holiest life that any man can live in this world, being under the law of works, and so not under the covenant of grace, thou must be cut off without remedy; for thou hast sinned, though afterwards thou live never so well.

The reasons for this that hath been spoken are these:

First. The nature of God's justice calls for it,

that is, it calls for irrecoverable ruin on them that transgress against this law: for justice gave it, and justice looks to have it completely and continually obeyed, or else justice is resolved to take place, and execute its office, which is to punish the transgressor against it. You must understand that the justice of God is as unchangeable as his love; his justice cannot change its nature; justice it is, if it be pleased, and justice it is, if it be displeased. The justice of God in this place may be compared to fire; there is a great fire made in some place; if thou do keep out of it, it is fire; if thou do fall into it, thou wilt find it fire; and therefore the Apostle useth this as an argument to stir up the Hebrews to stick close to Jesus Christ, lest they fall under the justice of God, by these words, (Heb. xii. 29.) "For our God is a consuming fire:" into which if thou fall it is not for thee to get out again, as it is with some that fall into a material fire; no, but he that falls into this, he must lie there for ever; as it is clear where he saith, (Isa. xxxiii. 14.) "Who among us can dwell with everlasting burnings, and with devouring fire?" For justice once offended knoweth not how to show any pity or compassion to the offender; but runs on him like a lion, takes him by the throat, throws him into prison, and there he is sure to lie, and that to all eternity, unless infinite satisfaction be given to it, which is impossible to be given by any of us the sons of Adam.

Second. The faithfulness of God calls for irrecoverable ruin to be poured out on those that shall live and die under this covenant. If thou having sinned but one sin against this covenant, and shouldst afterwards escape damning, God must be unfaithful to himself and to his word; which both agree as one. First, he would be unfaithful to himself; to himself, that is, to his justice, holiness, righteousness, wisdom and power, if he should offer to stop the runnings out of his justice, for the damning of them that have offended it. And, secondly, he would be unfaithful to his word, his written word, and deny, disown and break that, of which he hath said, (Luke xvi. 17.) "It is easier for heaven and earth to pass away, than for one tittle of the law to fail," or be made of none effect. Now if he should not, according to his certain declarations therein, take vengeance on those that fall and die within the threat and sad curses denounced, in that his word could not be fulfilled.

Third. Because otherwise he would disown the sayings of his prophets, and gratify the sayings of his enemies; his prophets say he will take vengeance, his enemies say he will not; his prophets say he will remember their iniquities, and recompense them into their bosom, but his enemies say they shall do well, and they "shall have peace though they walk after the imagination of their own heart," (Deut. xxix. 19, 20,) and be not so strict as the word commands, and do not as it saith. But let me tell thee, hadst thou a thousand souls, and each of them was worth a thousand

worlds, God would set them all on a light by fire, if they fall within the condemnings of his word, and thou die without a Jesus, even the right Jesus; "for the Scriptures cannot be broken." What! dost thou think that God, Christ, prophets, and Scriptures, will all lie for thee, and falsify their words for thee? It will be but ill venturing thy soul upon that.

And the reasons for it are these, first, Because God is God; and secondly, Because man is man.

First. Because God is perfectly just, and eternally just; perfectly holy, and eternally holy; perfectly faithful, and eternally faithful; that is, without any variability or shadow of turning, but perfectly continueth the same, and can as well cease to be God as to alter or change the nature of his Godhead. And as he is thus the perfection of all perfections, he gave out his law to be obeyed; but if any offend it, then they fall into the hands of this his eternal justice, and so must drink of his irrevocable wrath, which is the execution of the same justice. I say, this being thus, the law being broken, justice takes place, and so faithfulness followeth, to see that execution be done, and also to testify that he is true, and doth denounce his unspeakable, insupportable, and unchangeable vengeance on the party offending.

Second. Because thou art not as infinite as God, but a poor created weed, that is here to-day and gone to-morrow, and not able to answer God in his essence, being and attributes; thou art bound to fall under him, for that thy soul or body can do nothing that is infinite in such a way as to satisfy this which is an infinite God in all his attributes.

But to declare unto you the misery of man by this law to purpose, I do beseech you to take notice of these following particulars, besides what hath been already spoken. First, I shall show you the danger of them by reason of the law, as they come from Adam; Secondly, as they are in their own persons particularly under it.

First. 1. As they come from Adam they are in a sad condition; because he left them a broken covenant: or, take it thus, because they, while they were in him, did with him break that covenant. Oh, this was the treasure that Adam left to his posterity; it was a broken covenant, insomuch that death reigned over all his children, and doth still to this day, as they come from him, both natural and eternal death! (Rom. v.) It may be, drunkard, swearer, liar, thief, thou dost not think of this.

2. He did not only leave them a broken covenant, but also made them himself sinners against it. He made them sinners: "By one man's disobedience many were made sinners." (Rom. v. 19.) And this is worse than the first.

3. Not only so, but he deprived them of their strength, by which at first they were enabled to stand, and left them no more than dead men. Oh, helpless state! Oh, how beggarly and miserable are the sons of Adam!

4. Not only so, but also before he left them he was the conduit-pipe through which the devil did convey off his poisoned spawn and venomous nature in the hearts of Adam's sons and daughters, by which they are at this day so strongly and so violently carried away, that they fly as fast to hell and the devil, by reason of sin, as chaff before a mighty wind.

5. In a word, Adam led them out of their paradise, that is one more; and put out their eyes, that is another; and left them to the leading of the devil. Oh sad! Canst thou hear this, and not have thy ears to tingle and burn on thy head! Canst thou read this, and not feel this, and not feel thy conscience begin to throb and dag? If so, surely it is because thou art either possessed with the devil, or beside thyself.

Second. But I pass this, and come to the second thing, which is the cause of their being in a sad condition, which is by reason of their being in their particular persons under it.

1. Therefore they that are under the law, they are in a sad condition; because they are under that which is more ready (through our infirmity) to curse than to bless; they are under that called the ministration of condemnation, (2 Cor. iii.) that is, they are under that dispensation or administration whose proper work is to curse and condemn, and nothing else.

2. Their condition is sad, who are under the law; because they are not only under that ministration that doth condemn, but also that which doth wait an opportunity to condemn: the law doth not wait that it might be gracious, but it doth wait to curse and condemn; it came on purpose to discover sin. (Rom. v. 20.) "The law entered," saith the Apostle, "that the offence might abound," or appear indeed to be that which God doth hate; and also to curse for that which hath been committed; as he saith, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." (Gal. iii. 10.)

3. They are in a sad condition, because that administration they are under that are under the law doth always find fault with the sinner's obedience as well as his disobedience, if it be not done in a right spirit, which they that are under that covenant cannot do, by reason of their being destitute of faith; therefore, I say, it doth control them, saying, "This was not well done; this was done by halves; this was not done freely; and that was not done perfectly, and out of love to God:" and hence it is that some men, notwithstanding they labour to live as holy as ever they can, according to the law, yet they do not live a peaceable life, but are full of condemnings, full of guilt and torment of conscience; finding themselves to fail here, and to fall short there, omitting this good which the law commands, and doing that evil which the law forbids, but never giveth them one good word for all their pains.

4. They that are under the law are in a sad

condition; because they are under that administration that will never be contented with what is done by the sinner. If thou be under this covenant, work as hard as thou canst, the law will never say, "Well done;" never say, "My good servant;" no, but always it will be driving of thee faster, hastening of thee harder, giving of thee fresh commands, which thou must do, and upon pain of damnation not to be left undone. Nay, it is such a master that will curse thee, not only for thy sins, but also because thy good works were not so well done as they ought to be.

5. They that are under this covenant or law, their state is very sad, because this law doth command impossible things of him that is under it; and yet doth but right in it, seeing man at the first had in Adam strength to stand, if he would have used it; and the law was given them, as I said before, when man was in his full strength; and therefore no inequality, if it commands the same still, seeing God that gave thee strength did not take it away. I will give you a similitude for the clearing of it: set the case that I give to my servant ten pounds, with this charge, Lay it out for my best advantage, that I may have my own again with profit; now if my servant, contrary to my command, goeth and spends my money in a disobedient way, is it any inequality in me to demand of my servant what I gave him at first? nay, and though he have nothing to pay I may lawfully cast him into prison, and keep him there until I have satisfaction. So here, the law was delivered to man at the first when he was in a possibility to have fulfilled it; now then, though man may have lost his strength, yet God is just in commanding the same work to be done. Ay, and if they do not do the same things, I say, that are impossible for them to do, it is just with God to damn them, seeing it was they themselves that brought themselves in this condition; therefore saith the Apostle, "What things soever the law," or commands, "saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God." (Rom. iii. 19.) And this is thy sad condition that art under the law. (Gal. iii. 10.)

But if any should object and say, but the law doth not command impossible things of natural man,—

I should answer in this case as the Apostle did in another very much like unto it, saying, "They know not what they say, nor whereof they affirm." For doth not the law command thee to love the Lord thy God with all thy soul, with all thy strength, with all thy might, &c.? and can the natural man do this? (Jer. xiii. 23.) How can those that are accustomed to do evil, do that which is commanded in this particular? "Can the Ethiopian change his skin, or the leopard his spots?"

Doth not the law command thee to do good; and nothing but good? and that with all thy soul,

heart, and delight, which the law as a covenant of works called for; and canst thou, being carnal, do that? But there is no man that hath understanding, if he should hear thee say so, but would say that thou wast either bewitched or stark mad.

6. They that are under the law are in a sad condition, because that though they follow the law, or covenant of works; I say, though they follow it, it will not lead them to heaven; no, but, contrariwise, it will lead them under the curse. "It is not possible," saith Paul, "that any should be justified by the law," or by our following of it, "for by that is the knowledge of sin," and by it we are condemned for the same, which is far from leading us to life, being the ministration of death. (2 Cor. iii.) And again, "Israel that followeth after the law of righteousness, hath not attained to the law of righteousness: wherefore? Because they sought it not by faith, but by the law, and by the works thereof." (Rom. ix. 30—32.)

7. They that are under the law are in a sad condition, because they do not know whether ever they shall have any wages for their work or no; they have no assurance of the pardon of their sins, neither any hopes of eternal life; but, poor hearts as they are, they work for they do not know what, even like a poor horse that works hard all day, and at night hath a dirty stable for his pains; so thou mayest work hard all the days of thy life, and at the day of death, instead of having a glorious rest in the kingdom of heaven, thou mayest, nay, thou shalt have for thy sins the damnation of thy soul and body in hell to all eternity; forasmuch as I said before, that the law, if thou sinnest, it doth not take notice of any good work done by thee, but takes its advantage to destroy and cut off thy soul for the sin thou hast committed.

8. They that are under the law are in a sad condition, because they are under that administration, upon whose souls God doth not smile, they dying there; for the administration that God doth smile upon his children through, is the covenant of grace, they being in Jesus Christ, the Lord of life and consolation: but, contrariwise, to those that are under the law; for they have his frowns, his rebukes, his threatenings, and with much severity they must be dealt withal. "For they brake my covenant, and I regarded them not, saith the Lord." (Heb. viii. 9.)

9. They are in a sad condition, because they are out of the faith of Christ: they that are under the law, have not the faith of Christ in them; for that dispensation which they are under is not the administration of faith. "The law is not of faith," saith the Apostle. (Gal. iii. 12.)

10. Because they have not received the Spirit; for that is received "by the hearing of faith," and not by the law, nor the works thereof. (Gal. iii. 2.)

11. In a word, if thou live and die under that covenant, Jesus Christ will neither pray for thee, neither let thee have one drop of his blood to wash

away thy sins; neither shalt thou be so much as one of the least in the kingdom of heaven; for all these privileges come to souls under another covenant, as the Apostle saith, "For such are not under the law, but under grace:" that is, such as have a share in the benefits of Jesus Christ, or such as are brought from under the first covenant into the second; or from under the law, into the grace of Christ's gospel, without which covenant of grace, and being found in that, there is no soul can have the least hope of eternal life, no joy in the Holy Ghost, no share in the privileges of saints, because they are tied up from them by the limits and bonds of the covenant of works. For you must understand, that these two covenants have their several bounds and limitations, for the ruling and keeping in subjection, or giving of freedom to the parties under the said covenants: now they that are under the law are within the compass and jurisdiction of that, and are bound to be in subjection to that; and living and dying under that, they must stand and fall to that, as Paul saith, "To his own master he shall stand or fall." The covenant of grace doth admit to those that are under it, also, liberty and freedom, together with commanding of subjection to the things contained in it, which I shall speak to further hereafter.

But now, that the former things may be further made to appear, that is, what the sad condition of all them that are under the law is; as I have shown you something of the nature of the law, so also shall I show, that the law was added and given for that purpose, that it might be so with those that are out of the covenant of grace.

1. God did give the law, that sin might abound, (Rom. v. 20.) not that it should take away sin in any, but to discover the sin which is already begotten, or that may hereafter be begotten by lust and Satan; I say, this is one proper work of the law, to make manifest sin; it is sent to find fault with the sinner, and it doth also watch that it may do so, and it doth take all advantages for the accomplishing of its work in them that give ear thereto, or do not give ear, if it have the rule over them. I say, it is like a man that is sent by his lord to see and pry into the labours and works of other men, taking every advantage to discover their infirmities and failings, and to chide them; yea, to throw them out of the Lord's favour for the same.

2. Another great end why the Lord did add or give the law, it was that no man might have any thing to lay to the charge of the Lord, for his condemning of them that do transgress against the same. You know that if a man should be had before an officer or judge, and there be condemned, and yet by no law; he that condemns him might be very well reprehended, or reprov'd for passing the judgment; yea, the party himself might have better ground to plead for his liberty, than the other to plead for the condemning of him: but this shall not be so in the judgment-day, but con-

trariwise; for then every man shall be forced to lay his hand on his mouth, and hold his tongue at the judgment of God, when it is passed upon them; therefore, saith the Apostle, "What things soever the law saith, it saith to them that are under the law;" that is, all the commands, all the cursings and threatenings that are spoken by it, are spoken, saith he, "that every mouth may be stopped;" mark, I beseech you, "it saith," saith he, "that every mouth might be stopped, and that all the world might become guilty before God." (Rom. iii. 19.) So that now in case any in the judgment day should object against the judgment of God, as those in the 25th of Matthew do, saying, Lord, when saw we thee thus and thus? and why dost thou pass such a sad sentence of condemnation upon us? surely this is injustice and not equity. Now for the preventing of this the law was given; ay, and that it might prevent thee to purpose, God gave it betimes, before either thy first father had sinned, or thou wert born. So that, again, if there should be these objections offered against the proceedings of the Lord in justice and judgment, saying, Lord, why am I thus condemned, I did not know it was sin? Now against these two was the law given, and that betimes, so that both these are answered. If the first come in and say, Why am I judged? why am I damned? then will the law come in, even all the Ten Commandments, with every one of their cries against thy soul, the first saying, He hath sinned against me, damn him; the second saying also, He hath transgressed against me, damn him; the third also saying the same, together with the fourth, fifth, sixth, seventh, eighth, ninth, and tenth, even all of them will discharge themselves against thy soul, if thou die under the first covenant, saying, He or they have transgressed against us, damn them, damn them; and I tell thee also, that these ten great guns, the Ten Commandments, will with discharging themselves in justice against thy soul so rattle in thy conscience, that thou wilt, in spite of thy teeth, be immediately put to silence, and have thy mouth stopped; and let me tell thee further, that if thou shalt appear before God to have the Ten Commandments discharge themselves against thee, thou hadst better be tied to a tree, and have ten, yea ten thousand of the biggest pieces of ordnance in the world to be shot off against thee; for these could go no further but only to kill the body; but they, both body and soul, to be tormented in hell with the devil to all eternity.

3. Again; if the second thing should be objected, saying, But, Lord, I did not think this had been sin, or the other had been sin, for nobody told me so; then also will the giving of the law take off that saying, Nay, but I was given to thy father Adam before he had sinned, or before thou wast born, and have ever since been in thy soul to convince thee of thy sins, and to control thee for doing the thing that was not right. Did

not I secretly tell thee at such a time, in such a place, when thou wast doing of such a thing with such a one, or when thou wast all alone, that this was a sin, and that God did forbid it, therefore if thou didst commit it God would be displeased with thee for it? And when thou wast thinking to do such a thing, at such a time, did not I say Forbear, do not so? God will smite thee, and punish thee for it, if thou dost do it? And besides, God did so order it that you had me in your houses, in your Bibles, and also you could speak and talk of me; thus pleading the truth, thou shalt be forced to confess it is so; nay, it shall be so in some sort with the very Gentiles, and barbarous people, that fall far short of that light we have in these parts of the world; for, saith the Apostle: "The Gentiles which have not the law, these do by nature the things contained in the law; these having not the law" (that is, not written as we have, yet they) "are a law unto themselves, which sheweth the work" of the law is written in their hearts, (Rom. ii. 14, 15;) that is, they have the law of works in them by nature, and therefore they shall be left without excuse; for their own conscience shall stand up for the truth of this, where he saith, "Their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another." Ay, but when? Why, "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." (Rom. ii. 15, 16.) So this I say is another end for which the Lord did give the law, namely, that God might pass a sentence in righteousness, without being charged with any injustice by those that shall fall under it in the judgment.

4. A fourth end why the Lord did give the law was, because they that die out of Jesus Christ might not only have their mouths stopped, but also that their persons "might become guilty before God." (Rom. iii. 19.) And indeed this will be the ground of silencing, as I said before, they finding themselves guilty, their consciences backing the truth of the judgment of God passed upon them, "they shall become guilty;" that is, they shall be fit vessels for the wrath of God to be poured out into, being filled with guilt by reason of transgressions against the commandments: thus therefore shall the parties under the first covenant be "fitted to destruction," (Rom. ix. 22.) even as wood, or straw, being well dried, is fitted for the fire; and the law was added and given, and speaks to this very end, that sins might be shown, mouths might be stopped from quarrelling, and that "all the world," mark, "the world might become guilty before God," and so be in justice for ever and ever overthrown, because of their sins.

And this will be so, for these reasons:

(1.) Because God hath a time to magnify his justice and holiness, as well as to show his forbearance and mercy. We read in Scripture, that

his eyes are too pure to behold iniquity, (Heb. i. 13.) and then we shall find it true. We read in Scripture, that he will magnify the law, and make it honourable, and then he will do it indeed.

Now because the Lord doth not strike so soon as he is provoked by sin, therefore poor souls will not know or regard the justice of God; neither do they consider the time in which it must be advanced (which will be) when men drop under the wrath of God as fast as hail in a mighty storm. (2 Pet. iii. 9. Ps. l. 21, 22.) Now therefore look to it, all you that count the long-suffering and forbearance of God slackness; and because for the present he keepeth silence, therefore think that he is like unto yourselves. No, no; but know that God hath his set time for every purpose of his, and in its time it shall be advanced most marvellously, to the everlasting astonishment and overthrow of that soul that shall be dealt withal by justice and the law. Oh, how will God advance his justice? Oh, how will God advance his holiness? First, by showing men that he in justice cannot, will not regard them, because they have sinned: and secondly, in that his holiness will not give way for such unclean wretches to abide in his sight, his eyes are so pure.

(2.) Because God will make it appear that he will be as good as his word to sinners; sinners must not look to escape always, though they may escape a while, yet they shall not go for all ad unpunished; no, but they shall have their due to a farthing, when every threatening and curse shall be accomplished and fulfilled on the head of the transgressor. Friend, there is never an idle word that thou speakest, but God will account with thee for it; there is never a lie thou tellest, but God will reckon with thee for it; nay, there shall not pass so much as one passage in all thy lifetime, but God, the righteous God, will have it in the trial by his law, if thou die under it, in the judgment-day.

WHO THEY ARE THAT ARE UNDER THE COVENANT OF WORKS.

III. But you will say: "But who are those that are thus under the law?"

Ans. Those that are under the law may be branched out into three ranks of men: either, first, such as are grossly profane, or such as are more refined; which may be two ways, some in a lower sort, and some in a more eminent way.

1. Then they are under the law, as a covenant of works, who are open, profane, and ungodly wretches, such as delight not only in sin, but also make their boast of the same, and brag at the thoughts of committing of it. Now as for such as these are, there is a scripture in the first epistle of Paul to Timothy, chap. i. ver. 9, 10, which is a notable one to this purpose: "The law," saith he, "is not made for a righteous man," not as it is a covenant of works, "but for the" unrighteous or

“lawless and disobedient; for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, liars,” (look to it, liars,) “for perjured persons, and,” in a word, “if there be any other thing that is not according to sound doctrine.” These are one sort of people that are under the law, and so under the curse of the same, whose due is to drink up the brimful cup of God’s eternal vengeance; and therefore I beseech you not to deceive yourselves. For “know you not that the unrighteous shall not inherit the kingdom of God? Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of heaven.” (1 Cor. vi. 9, 10.) Poor souls, you think that you may have your sins, your lusts and pleasures, and yet you shall do pretty well, and be let to go free in the judgment-day: but see what God saith of such in the 29th of Deut. ver. 19, 20: “Which shall bless themselves in their heart, saying, We shall have peace;” we shall be saved, we shall do as well as others, in the day when God shall judge the world by Jesus Christ; but, saith God, I will not spare them, no, but my anger and my jealousy shall smoke against them. How far? even to the executing all the curses that are written in the law of God upon them. Nay, saith God, I will be even with them; “for I will blot out their names from under heaven.” And, indeed, it must of necessity be so, because such souls are unbelievers, in their sins, and under the law, which cannot, will not show any mercy on them; for it is not the administration of mercy and life, but the administration of death and destruction, as you have it, 2 Cor. iii. 7, 9; and all those, every one of them, that are open, profane, and scandalous wretches, are under it, and have been so ever since they came into the world to this day; and they will for certain live and die under the same dispensation, and then be damned to all eternity, if they be not converted from under that covenant, into and under the covenant of grace, of which I shall speak in its place; and yet for all this, how brag and crank are our poor wantons, and wicked ones, in this day of forbearance! as if God would never have a reckoning with them, as if there was no law to condemn them, as if there was no hell-fire to put them into. But, oh, how will they be deceived when they shall see Christ sitting upon the judgment-seat, having laid aside his priestly and prophetic office, and appearing only as a judge to the wicked! When they shall see all the records of heaven unfolded and laid open; when they shall see each man his name out of the book of life, and in the book of the law; when they shall see God in his majesty, Christ in his majesty, the saints in their dignity, but themselves in their impurity. What will they say then? whi-

ther will they fly then? where will they leave their glory? (Isa. x. 3.) Oh, sad state!

2. They are under the law also, who do not only so break and disobey the law, but follow after the law as hard as ever they can, seeking justification thereby; that is, though a man should abstain from the sins against the law, and labour to fulfil the law, and give up himself to the law; yet if he look no further than the law, he is still under the law, and for all his obedience to the law, the righteous law of God, he shall be destroyed by that law. Friend, you must not understand that none but profane persons are under the law; no, but you must understand that a man may be turned from a vain, loose, open, profane conversation, and sinning against the law, to a holy righteous life, and yet be in the same state, under the same law, and as sure to be damned as the other that are more profane and loose. And though you may say this is very strange, yet I shall both say it and prove it to be true. Read with understanding that scripture in Rom. ix. 30, 31, where the Apostle, speaking of the very same thing, saith, “But Israel which followed after the law of righteousness;” mark, that followed after the law of righteousness; they, notwithstanding their earnest pursuit, or hunting after the law of righteousness, “fell short of the law of righteousness.” It signifies thus much to us, that let a man be never so earnest, so fervent, so restless, so serious, so ready, so apt and willing to follow the law, and the righteousness thereof, if he be under that covenant he is gone, he is lost, he is deprived of eternal life; because he is not under the ministration of life, if he die there; read also that scripture, Gal. iii. 10, which saith, “For as many as are of the works of the law are under the curse;” mark, they that are of the works of the law: now, for to be of the works of the law, it is to be of the works of the righteousness thereof; that is, to abstain from sins against the law, and to do the commands thereof, as near as ever they can for their lives, or with all the might they have; and therefore I beseech you to consider it, for men’s being ignorant of this is the cause why so many go on, supposing they have a share in Christ, because they are reformed and abstain from the sins against the law, who, when all comes to all, will be damned notwithstanding, because they are not brought out from under the covenant of works, and put under the covenant of grace.

Object. But can you in very deed make these things manifestly evident from the word of God? Methinks to reason thus is very strange, that a man should labour to walk up according to the law of God, as much as ever he can, and yet that man, notwithstanding this, should be still under the curse. Pray clear it.

Ans. Truly this doth seem very strange, I do know full well, to the natural man, to him that is yet in his unbelief, because he goeth by beguiled reason; but for my part, I do know it is so, and

shall labour also to convince thee of the truth of the same.

1. Then, the law is thus strict and severe, that if a man do sin but once against it, he, I say, is gone for ever by the law, living and dying under that covenant. If you would be satisfied as touching the truth of this, do but read the third of the Galatians, at the 10th verse, where it saith, "Cursed is every one," that is, not a man shall miss by that covenant, "that continueth not in all" (mark, in all) "things that are written in the book of the law to do them." Pray mark, here is a curse in the first place, if all things written in the book of the law be not done, and that continually too, that is, without any failing or one slip, as I said before. Now there is never a one in the world but before they did begin to yield obedience to the least command, they in their own persons did sin against it by breaking of it: the Apostle, methinks, is very notable for the clearing of this in Rom. iii. v.; in the one he endeavours for to prove that all had transgressed in the first Adam, as he stood a common person representing both himself and us in his standing and falling, (Rom. v. 12:) "Wherefore," saith he, "as by one man sin entered into the world, and death by sin; and so death passed upon all men;" (mark that; but why?) "for that all have sinned;" that is, forasmuch as all naturally are guilty of original sin, the sin that was committed by us in Adam; so this is one cause why none can be justified by their obedience to the law, because they have in the first place broken it in their first parents. But, secondly, in case this should be opposed and rejected by quarrelsome persons, though there be no ground for it, Paul hath another argument to back his doctrine, saying, For we have proved (already) that both Jews and Gentiles are all under sin. 1. "As it is written, There is none righteous, no not one." 2. "They are all gone out of the way, they are together," mark, together, "become unprofitable; there is none that doeth good, no not one." 3. "Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips." 4. Their "mouths are full of cursing and bitterness." 5. "Their feet are swift to shed blood." In a word, "Destruction and misery are in their ways; and the way of peace they have not known." Now then, saith he, having proved these things so clearly, the conclusion of the whole is this, "That what things soever the law saith," (in both showing of sin and cursing for the same,) "it saith (all) to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God." (Rom. iii. 10, 19.) So that here, I say, lieth the ground of our not being justified by the law, even because in the first place we have sinned against it; for know this for certain, that if the law doth take the least advantage of thee, by thy sinning against it, all that ever thou shalt afterwards hear from it is nothing

but curse, curse, curse him, "for not continuing in all things that are written in the book of the law to do them."

2. Thou canst not be saved by the righteous law of God, the first covenant, because that (together with this thy miserable state, by original and actual sins, before thou didst follow the law) since thy turning to the law, thou hast committed several sins against the law. "In many things we offend all." So that now thy righteousness to the law, being mixed with sometimes the lust of concupiscence, fornication, covetousness, pride, heart-risings against God, coldness of affection towards him, backwardness to good duties, speaking idle words, having of strife in your hearts, and such like: I say, these things being thus, the righteousness of the law is become too weak through this our flesh, (Rom. viii. 3,) and so, notwithstanding all our obedience to the law, we are yet through our weakness under the curse of the law; for, as I said before, the law is so holy, so just and so good, that it cannot allow that any failing or slip should be done by them that look for life by the same. "Cursed is every one that continueth not in every thing," (Gal. iii. 10;) and this Paul knew full well, which made him throw away all his righteousness. But you will say, that was his own. *Ans.* But it was even that which while he calls it his own, he also calls it the righteousness of the law, (see Phil. iii. 7—10;) and accounts it but dung, but as dirt on his shoes, that he might be found in Christ, and so be saved by him without the deeds of the law. (Rom. iii. 28.)

But, 3. Set the case the righteousness of the law, which thou hast, was pure and perfect without the least flaw or fault, without the least mixture of the least sinful thought; yet this would fall far short of presenting of thee blameless in the sight of God. And that I prove by these arguments:

The first argument is, that that which is not Christ cannot redeem souls from the curse, it cannot completely present them before the Lord: now the law is not Christ; therefore the moral law cannot, by all our obedience to it, deliver us from the curse that is due to us. (Acts iv. 12.)

The second argument is, that that righteousness that is not the righteousness of faith, (that is, by believing in Jesus Christ,) cannot please God. Now the righteousness of the law, as a covenant of works, is not the righteousness of faith; therefore the righteousness of the law, as acted by us, being under that covenant, cannot please God. The first is proved in Heb. xi. 6: "But without faith it is impossible to please him," mark, it is impossible. The second thus, "The law is not of faith." (Gal. iii. 12. Rom. x. 5, 6, compared with Gal. iii. 11.) "But that no man is justified in the sight of the Lord by the law, it is evident; for the just shall live by faith, and the law is not of faith." But for the better understanding of those that are weak of apprehension, I shall prove it thus:

1. That soul who hath eternal life, he must have

it by right of purchase, or redemption. (Heb. ix. 22. Eph. i. 7.) 2. This purchase or redemption must be through the blood of Christ. "We have redemption through his blood." "Without shedding of blood there is no remission." Now the law is not in a capacity to die, and so to redeem sinners by the purchase of blood, which satisfaction justice calls for. Read the same scriptures, Heb. ix. 22. Justice calls for satisfaction because thou hast transgressed, and sinned against it, and that must have satisfaction; therefore, all that ever thou canst do cannot bring in redemption; though thou follow the law up to the nail head, as I may say, because all this is not shedding of blood: for believe it, and know it for certain, that though thou hast sinned but one sin before thou didst turn to the law, that one sin will murder thy soul, if it be not washed away by blood, even by the precious blood of Jesus Christ, that was shed when he did hang upon the cross on Mount Calvary.

Object. But you will say, Methinks that giving up ourselves to live a righteous life should make God like the better of us, and so let us be saved by Christ, because we are so willing to obey his law.

Ans. The motive that moveth God to have mercy upon sinners, is not because they are willing to follow the law, but because he is willing to save them. "Not for thy righteousness, or for thy uprightness of heart dost thou possess the land." (Deut. ix. 4—6.) Now understand this; if thy will to do righteousness was the first moving cause why God had mercy on thee through Christ, then it must not be freely by grace—I say freely; but the Lord loves thee and saves thee upon free terms, having nothing before-hand to make him accept of thy soul, but only the blood of Christ; therefore to allow of such a principle, it is to allow, that grace is to be obtained by the works of the law, which is as gross darkness as lies in the darkest dungeon in popery, and is also directly opposite to Scripture. "For we are justified freely by his grace, through the redemption that is in Christ;" not through the good that is in ourselves, or done by us. (Rom. iii. 24.) No, "but by faith, without." mark that, "without the deeds of the law." (ver. 28.) Again; "not of works, lest any man should boast." (Eph. ii. 9.) No, no, saith he, "Not according to our works," or righteousness, "but according to his own purpose;" mark, "according to his own purpose and grace which was" (a free gift) "given us in Christ Jesus" (not lately, but) "before the world began." (2 Tim. i. 9.)

Object. But you will say, Then why did God give the law if we cannot have salvation by following of it?

Ans. I told you before, that the law was given for these following reasons:—

1. That thou mightest be convinced by it of thy sins, and that thy sins might indeed appear very sinful unto thee; which is done by the law these

ways: (1.) By showing of thee what a holy God he is that gave the law: and (2.) By showing thee thy vileness and wickedness, in that thou, contrary to this holy God, hast transgressed against, and broken this his holy law; therefore, saith Paul, "The law was added, that the offence might abound," (Rom. v. 20.) that is, by showing the creature the holiness of God, and also its own vileness.

2. That thou mayest know, that God will not damn thee for nothing in the judgment-day.

3. Because he would have no quarrelling at his just condemning of them at that day.

4. Because he will make thee to know, that he is a holy God and pure.

WHAT MEN MAY ATTAIN TO THAT ARE UNDER THIS COVENANT OF WORKS.

IV. *Ques.* But seeing you have spoken thus far, I wish you would do so much as to show in some particulars, both what men have done, and how far they have gone, and what they have received, being yet under this covenant, which you call the ministration of condemnation.

Ans. This is somewhat a difficult question, and had need be not only warily, but also home and soundly answered. The question consists of three particulars. First. What men have done. Second. How far men have gone. Third. What they have received, and yet to be under the law or covenant of works, and so in a state of condemnation.

First. As for the first, I have spoken something in general to that already; but for thy better understanding, I shall speak yet more particularly.

1. A man hath and may be convinced and troubled for his sins, and yet be under this covenant, and that in a very heavy and dreadful manner, insomuch that he may find the weight of them to be intolerable and too heavy for him to bear, as it was with Cain, (Gen. iv. 13,) "My punishment," saith he, "is greater than I can bear."

2. A man living thus under a sense of his sins, may repent and be sorry for them, and yet be under this covenant, and yet be in a damned state. (Matt. xxvii. 3.) "And when he," Judas, "saw what was done, he repented."

3. Men may not only be convinced, and also repent for their sins, but they may also desire the prayers of the children of God for them too, and yet be under this covenant and curse. (Exod. x. 16, 17.) "And Pharaoh called for Moses and Aaron, and said, I have sinned; entreat the Lord your God that he may take away from me these plagues."

4. A man may also humble himself for his offences and disobedience against his God, and yet be under this covenant; see 1 Kings xxi. 24—29.

5. A man may make a restitution unto men for the offence he hath done unto them, and yet be under this covenant.

6. A man may do much work for God in his

generation, and yet be under this first covenant; as Jehu, who did do that which God bid him, (2 Kings ix. 25, 26;) and yet God threateneth even Jehu, because though he did do the thing that the Lord commanded him, yet he did it not from a right principle: for had he, the Lord would not have said, "Yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu." (Hos. i. 4.)

7. Men may hear and fear the servants of the Lord, and reverence them very highly; yea, and when they hear, they may not only hear, but hear and do, and that gladly too, not one or two things, but many; mark, many things gladly, and yet be lost, and yet be damned, (see Mark vi. 20,) "For Herod feared John," (why? not because he had any civil power over him, but) "because he was a just man, and holy, and observed him; and when he heard him he did many things, and heard him gladly." It may be, that thou thinkest, that because thou hearest such and such, therefore thou art better than thy neighbours; but know for certain, that thou mayest not only hear, but thou mayest hear and do, and that not with a backward will, but gladly; mark, "gladly," and yet be Herod still, an enemy to the Lord Jesus still; consider this I pray you.

Second. But to the second thing, which is this, How far may such an one go? to what may such an one attain? whither may he arrive, and yet be an undone man, under this covenant?

Ans. 1. Such an one may be received into fellowship with the saints, as they are in a visible way of walking one with another; they may walk hand in hand together; see Matt. xxv. 1, where he saith, "The kingdom of heaven," that is, a visible company of professors of Christ, "is likened to ten virgins, which took their lamps and went forth to meet the bridegroom; five of them were wise, and five were foolish." These, in the first place, are called virgins; that is, such as are clear from the pollutions of the world; secondly, they are said to go forth; that is, from the rudiments and traditions of men; thirdly, they do agree to take their lamps with them; that is, to profess themselves the servants of Jesus Christ, that wait upon him, and for him; and yet when he came, he found half of them, even the virgins, that had lamps, that also went forth from the pollutions of the world, and the customs of men, to be such as lost their precious souls (see ver. 12), which they should not have done had they been under the covenant of grace, and so not under the law.

2. They may attain to a great deal of honour in the said company of professors (that which may be accounted honour), insomuch that they may be put in trust with church affairs, and bear the bag, as Judas did. I speak not this to shame the saints, but being beloved I warn them; yet I speak this on purpose, that it might, if the Lord will, knock at the door of the souls of professors. Consider Demas!

3. They may attain to speak of the word as ministers, and become preachers of the gospel of Jesus Christ, insomuch that the people where they dwell may even take up a proverb concerning them, saying, "Is he among the prophets?" His gifts may be so rare, his tongue may be so fluent, and his matter may be so fit, that he may speak with a tongue like an angel, and speak of the hidden mysteries, yea, of them all; mark that, (1 Cor. xiii. 1—4;) and yet be nothing, and yet be none of the Lord's anointed ones, with the Spirit of grace savingly, but may live and die under the curse of the law.

4. They may go yet further; they may have the gifts of the Spirit of God, which may enable them to cast out devils, to remove the biggest hills or mountains in the world; nay, thou mayest be so gifted as to prophesy of things to come, the most glorious things, even the coming of the Lord Jesus Christ to reign over all his enemies, and yet be but a Balaam, a wicked and a mad prophet. (See 2 Pet. ii. 16. Numb. xxiv. 16—25.)

5. They may not only stand thus for a while, for a little season; but they may stand thus "till the coming of our Lord Jesus Christ with his holy angels;" ay, and not be discovered of the saints till that very day. "Then all those virgins arose" (the wise and the foolish). Then! when? Why, when this voice was heard, "Behold, the bridegroom cometh; go you out to meet him," (Matt. xxv. 1—6;) and yet were out of the Lord Jesus Christ, and yet were under the law.

6. Nay, further, they may not only continue in a profession till then, supposing themselves to be under the grace of the gospel, when indeed they are under the curse of the law, but even when the bridegroom is come, they may still be so confident of their state to be good, that they will even reason out the case with Christ, why they are not let into the kingdom of glory, saying, "Lord, Lord, have we not eaten and drunk in thy presence? and hast not thou taught in our streets?" Nay, further, "Have not we taught in thy name? and in thy name cast out devils?" Nay, not only thus, but "done many," mark, we have "done many wonderful works." Nay, further, they were so confident, that they commanded, in a commanding way, saying, "Lord, open to us." See here, I beseech you, how far these went; they thought they had had intimate acquaintance with Jesus Christ; they thought he could not choose but save them; they had eat and drunk with him, sat at the table with him, received power from him, executed the same power. In thy name have we done thus and thus; even wrought many wonderful works. (See Matt. vii. 22. Luke xiii. 25, 26.) And yet these poor creatures were shut out of the kingdom. Oh, consider this, I beseech you, before it be too late, lest you say, Lord, let us come in, when Christ saith, Thrust him out. (ver. 28.) And hearing you cry, "Lord, open to us," say, "Depart, I know you not;" lest though you think

of having joy, you have "weeping and gnashing of teeth."

But, Third. The third thing touched in the question, was this: What may such an one receive of God, who is under the curse of the law?

1. They may receive an answer to their prayers from God, at some times, for some things as they do stand in need of. I find in Scripture, that God did hear these persons that the Apostle saith were cast out. (See Gen. xxi. 17.) "And God heard the voice of the lad," even of cast-out Ishmael; "And the angel of the Lord called to Hagar," which was the bondwoman, and under the law, (Gal. iv. 30.) "out of heaven, and said unto her, Fear not; for God hath heard the voice of the lad where he is." Friends, it may be you may think, because you have your prayers answered in some particular things, therefore you may suppose that, as to your eternal state, your condition is very good; but you must know, that God doth hear the cry of a company of Ishmaelites, the sons of the bondwoman, who are under the law as a covenant of works. I do not say he hears them as to their eternal state, but he heareth them as to several straits that they go through in this life, ay, and gives them ease and liberty from their trouble. Here this poor wretch was almost perished for a little water, and he cried, and God heard him, yea, he heard him out of heaven. Read also Ps. cvii. 23—29; cvi. 15. "He gave them their desire, and sent leanness to their souls.

But some may say, Methinks this is yet more strange, that God should hear the prayers, the cries of those that are under the law, and answer them.

Ans. I told you before, he doth not hear them as to their eternal state, but as to their temporal state; for God as their Creator hath a care of them, and causeth the sun to shine upon them, and the rain to distil upon their substance. (Matt. v. 45.) Nay, he doth give the beasts in the field their appointed food, and doth hear the young ravens when they cry, (Ps. cxlvii. 9,) which are far inferior to man. I say, therefore, that God doth hear the cries of his creatures, and doth answer them too, though not as to their eternal state; but may damn them nevertheless when they die, for all that.

2. They may receive promises from the mouth of the Lord. There are many that have had promises made to them by the Lord, in a most eminent manner, and yet, as I said before, are such as are cast out and called the children of the bondwoman, which is the law. (See Gen. xxi. 17, 18.) "And the angel of the Lord called out from heaven to Hagar" (that was, the bondwoman), "saying, Fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand:" for I will make of him—mark, there is the promise—"for I will make of him" (of the son of the bondwoman) "a great nation."

3. Nay, they may go further; for they may receive another heart than they had before, and yet

be under the law. There is no man, I think, but those that do not know what they say, that will think or say that Saul was under the covenant of grace, yet after he had talked with Samuel, and had turned his back to go from him, saith the scripture; "God gave him another heart," (1 Sam. x. 9;) "another heart," mark that, and yet an outcast, a rejected person. (1 Sam. xv. 26, 29.) Friends, I beseech you, let not these things offend you, but let them rather beget in your hearts an inquiring into the truth of your condition, and be willing to be searched to the bottom; and also, that every thing which hath not been planted by the Lord's right hand may be rejected, and that there may be a reaching after better things, even the things that will not only make thy soul think thy state is good now, but that thou mayest be able to look sin, death, hell, the curse of the law, together with the Judge, in the face with comfort, having such a real, sound, effectual work of God's grace in thy soul, that when thou hearest the trumpet sound, seest the graves fly open, and the dead come creeping forth out of their holes; when thou shalt see the judgment set, the books opened, and all the world standing before the judgment-seat; I say, that then thou mayest stand, and have that blessed sentence spoken to thy soul, "Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world." (Matt. xxv. 34.)

Object. But, you will say, for all this, we cannot believe that we are under the law; for these reasons: 1. Because we have found a change in our hearts. 2. Because we do deny that the covenant of works will save any. 3. Because, for our parts, we judge ourselves far from legal principles; for we are got up into as perfect a gospel order, as to matter of practice and discipline in church affairs, as any this day in England, as we judge.

Ans. 1. That man's belief that is grounded upon anything done in him, or by him only, that man's belief is not grounded upon the death, burial, resurrection, ascension, and intercession of Jesus Christ; for that man that hath indeed good ground of his eternal salvation, his faith is settled upon that object which God is well pleased or satisfied withal, which is that man which was born of Mary, even her first-born Son; that is, he doth apply by faith to his soul the virtues of his death, blood, righteousness, &c., and doth look for satisfaction of soul nowhere else, than from that, neither doth the soul seek to give God any satisfaction, as to justification any other ways; but doth willingly and cheerfully accept of, and embrace the virtues of Christ's death, together with the rest of his things, done by himself on the cross as a sacrifice, and since also as a priest, advocate, mediator, &c. And doth so really and effectually receive the glories of the same, that thereby, mark that, "thereby he is changed into the same image from glory to glory." (2 Cor. iii. 18.) Thus in general, but yet more particular.

(1.) To think that your condition is good because there is some change in you from a loose profane life to a more close, honest, and civil life and conversation; I say, to think this testimony sufficient for to ground the stress of thy salvation upon, is very dangerous. First, because such a soul doth not only lay the stress of its salvation besides the man Christ Jesus that died upon the cross; but, secondly, because that his confidence is not grounded upon the Saviour of sinners, but upon his turning from gross sins to a more refined life, and it may be to the performance of some good duties, which is no Saviour: I say, this is very dangerous; therefore read it, and the Lord help you to understand it; for unless you lay the whole stress of the salvation of your souls upon the merits of another man, namely Jesus, and that by what he did do, and is a doing without you, for certain, as sure as God is in heaven, your souls will perish: and this must not be notionally neither, as with an assenting of the understanding only; but it must be by the wonderful, invisible, invincible power of the Almighty God, working in your souls by his Spirit such a real, saving, holy faith, that can, through the operation of the same Spirit by which it is wrought, lay hold on, and apply the most heavenly, most excellent, most meritorious benefits of the man Christ Jesus, not only to your heads and faces, but to your very souls and consciences, so effectually, that you may be able by the same faith to challenge the power, madness, malice, rage, and destroying nature, either of sin, the law, death, the devil, together with hell, and all other evils, throwing your souls upon the death, burial, resurrection, and intercession of that man Jesus without. (Rom. viii. 32—40.)

But, (2.) Do you think that there was no change in the five foolish virgins, spoken of in Matt. xxv. 1—3? Yes, there was such a change in those very people, that the five wise ones could give them admittance of walking with them in the most pure ways and institutions of the gospel of Christ, and yet but foolish; nay, they walked with them, or shall walk with them, until the Lord Jesus Christ shall break down from heaven; and yet but foolish virgins, and yet but under the law, and so under the curse, as I said before.

Object. But, say you, we have disowned the covenant of works, and turned from that also.

Ans. This is sooner said than done. Alas, alas! poor souls think because they can say, "Grace, grace, it is freely by grace," therefore they are under the covenant of grace. A very wide mistake; you must understand thus much, that though you be such as can speak of the grace of the gospel, yet if you yourselves be not brought under the very covenant of grace, you are yet, notwithstanding your talk and profession, very far wide of a sense and of a share in the covenant of the grace of God, held forth in the gospel.

The Jews were of a clearer understanding,

many of them, than to conclude that the law, and only the law, was the way to salvation; for they, even they, that received not the Christ of God, did expect a Saviour should come. (John vii. 27, 41—43.) But they were men that had not the gospel Spirit, which alone is able to lead them to the very life, marrow, or substance of the gospel in right terms; and so being muddy in their understandings, being between the thoughts of a Saviour and the thoughts of the works of the law, thinking that they must be accomplished for the obtaining of a Saviour, and his mercy towards them: I say, between these, they fell short of a Saviour. As many poor souls in these days, they think they must be saved alone by the Saviour; yet they think there is something to be done on their parts for the obtaining of the good will of the Saviour, as their humiliation for sin, their turning from the same, their promises and vows, and resolutions to become new men, join in church-fellowship, and what not; and thus they, bringing this along with them as a means to help them, they fall short of eternal salvation, if they are not converted; see that scripture, Rom. ix. 30—32. The Apostle saith there, that they that sought not did obtain, when they that did seek fell short. "What shall we say, then," saith he, "that the Gentiles which sought not after righteousness have attained to righteousness," yea, "even the righteousness of faith;" and what else? Why, "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." How came that to pass? "Because," saith he, "they sought it not by faith, but as it were," mark, he doth not say altogether; no, "but as it were," that is, because as they sought, they did a little by the way lean upon the works of the law. And let me tell you, that this is such a hard thing to beat men off of, that though Paul himself did take the work in hand, he did find enough to do touching it. How is he fain to labour in the first ten chapters of his epistle to the Romans, for the establishing of those that did even profess largely in the doctrine of grace; and also in that epistle to the Galatians, and yet lost many, do what he could. Now, the reason why the doctrine of grace doth so hardly down—even with professors—in truth, effectually, it is because there is a principle naturally in man that doth argue against the same, and that thus: Why, saith the soul, I am a sinner, and God is righteous, holy, and just; his holy law, therefore, having been broken by me, I must by all means, if ever I look to be saved, in the first place, be sorry for my sins; secondly, turn from the same; thirdly, follow after good duties, and practise the good things of the law and ordinances of the gospel, and so hope that God for Christ's sake may forgive all my sins; which is not the way to God as a father in Christ, but the way, the very way to come to God by the covenant of works or the law, which things I shall more fully clear when I speak to the second doctrine.

Again, therefore, those that this day profess the gospel, for the generality of them, they are such that notwithstanding their profession, they are very ignorant of that glorious influence and lustre of the same; I say, they are ignorant of the virtue and efficacy of the glorious things of Christ held forth by and in the gospel, (2 Cor. iv. 3:) which doth argue their not being under the covenant of grace, but rather under the law or old covenant. As, for instance, if you do come among some professors of the gospel in general, you shall have them pretty busy and ripe; also able to hold you in a very large discourse in several points of the same glorious gospel; but if you come to the same people and ask them concerning heart-work, or what work the gospel hath wrought on them, and what appearance they have had of the sweet influences and virtues on their souls and consciences, it may be they give you such an answer as this: I do find by the preaching thereof that I am changed, and turned from my sins in a good measure, and also have learned to distinguish, but only in tongue, between the law and the gospel, so that for the one, that is, for the gospel, I can plead, and also can show the weakness and unprofitableness of the other: and thus far it is like they may go, which is not far enough to prove them under the covenant of grace, though they may have their tongues so largely tipped with the profession of the same; see 2 Pet. ii. 20, where he saith, "For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ," which was not a saving knowledge, "they are again entangled therein and overcome, the latter end of that man is worse than the beginning." (See Matt. xxv. 1—4, &c., and also Matt. vii. 22.)

Object. But, you will say, is not this a fair declaring of the work of grace, or doth it not discover that, without all gainsaying, we are under the covenant of grace, when we are able not only to speak of the glorious gospel of Jesus Christ, but also to tell, and that by experience, that we have been changed from worse to better, from sin to a holy life, by leaving of the same, and that by hearing of the word preached?

Ans. 1. A man may, in the first place, be able to talk of all the mysteries of the gospel, and that like an angel of God, and yet be no more in God's account than the sounding of a drum, brass, or the tinkling of a cymbal, which are things that, notwithstanding their sound and great noise, are absolutely void of life and motion, and so are accounted with God as nothing; that is, no Christians, no believers, not under the covenant of grace for all that. (See 1 Cor. xiii. 1—4.)

2. Men may not only do this, but may also be changed in reality for a season from what they formerly were, and yet be nothing at all in the Lord's account as to an eternal blessing. Read 2 Pet. ii. 20, the scripture which I mentioned before; for, indeed, that one scripture is enough

to prove all that I desire to say as to this very thing; for if you observe, there is enfolded therein these following things; first, that reprobates may attain to a knowledge of Christ. Secondly, this knowledge may be of such weight and force, that for the present it may make them escape the pollutions of the world, and this by hearing the gospel. "For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the last end of that man is worse than his beginning." Now that they are reprobates, dogs, or sows, read further: "But," saith he, "it is happened to them according to the true proverb: The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." (ver. 21, 22.)

But, say you, our practices in the worship of God shall testify for us that we are not under the law, for we have by God's goodness attained to as exact a way of walking in the ordinances of God, and as near the examples of the Apostles as ever any churches since the primitive time, as we judge.

Ans. What then? do you think that the walking in the order of the churches of old, as to matter of outward worship, is sufficient to clear you of your sins at the judgment-day? or do you think that God will be contented with a little bodily subjection to that which shall vanish and fade like a flower, "when the Lord shall come from heaven in flaming fire, with his mighty angels?" (2 Thess. i. 7, 8.) Alas, alas! how will such professors as these are fall before the judgment-seat of Christ? then such a question as this, "Friend, how camest thou in hither, not having on thy wedding garment?" will make them speechless, and fall down into everlasting burnings, thousands on a heap; for you must know, that it is not then your crying, "Lord, Lord," that will stand you in stead, not your saying, "We have eaten and drunk in thy presence," that will keep you from standing on the left hand of Christ. It is the principle as well as the practice that shall be inquired into at that day.

Quest. The principle, you will say, what do you mean by that?

Ans. My meaning is, the Lord Jesus Christ will then inquire and examine whether the spirit from which you acted was legal or evangelical; that is, whether it was the spirit of adoption that did draw you out to the thing you took in hand, or a mere moral principle, together with some shallow and common illuminations into the outward way of the worship of God, according to gospel rule.

Quest. But, you will say, it is like, How should this be made manifest and appear?

Ans. I shall speak briefly in answer hereunto, as followeth. First, then, that man that doth take up any of the ordinances of God, namely, as prayer, baptism, breaking of bread, reading, hearing, alms-deeds, or the like; I say, he that doth practise any of these, or such like, supposing

thereby to procure the love of Christ to his own soul, he doth do what he doth from a legal, and not from an evangelical or gospel spirit; as thus: for a man to suppose that God will hear him for his prayers' sake, for his alms' sake, for his humiliation's sake, or because he hath promised to make God amend hereafter, whereas there is no such thing as a satisfaction to be made to God by our prayers, or whatever we can do; I say, there is no such way to have reconciliation with God in. And so also, for men to think, because they are got into such and such an ordinance, and have crowded themselves into such and such a society, that therefore they have got pretty good shelter from the wrath of the Almighty; when, alas! poor souls, there is no such thing; no, but God will so set his face against such professors, that his very looks will make them to tear their very flesh; yea, make them to wish, would they had the biggest millstone in the world hanged about their neck, and they cast into the midst of the sea. For, friends, let me tell you, though you can now content yourselves without the holy, harmless, undefiled, perfect righteousness of Christ; yet there is a day coming, in which there is not one of you shall be saved, but those that are and shall be found clothed with that righteousness: God will say to all the rest, "Take them, bind them hand and foot, and east them into outer darkness; there shall be weeping and gnashing of teeth." (Matt. xxii. 13.) For Christ will not say unto men in that day, Come, which of you made a profession of me, and walked in church fellowship with my saints? No, but then it shall be inquired into, who have the reality of the truth of grace wrought in their hearts? and for certain, he that misseth of that, shall surely be cast into the lake of fire, there to burn with the devils, and damned men and women; there to undergo the wrath of an eternal God, and that not for a day, a month, a year, but for ever and ever; there is that which enteth to the quick. Therefore look to it, and consider now what you do, and whereon you hang your souls; for it is not every pin that will hold in the judgment, not every foundation that will be able to hold up the house against those mighty, terrible soul-drowning floods, and destroying tempests, which then will roar against the soul and body of a sinner. (Luke vi. 47—49.) And if the principle be rotten all will fall, all will come to nothing. Now the principle is this, not to do things because we would be saved, but to do them from this, namely, because we do really believe that we are and shall be saved. But do not mistake me, I do not say we should slight any holy duties, God forbid! but I say, he that doth look for life because he doth do good duties, he is under the covenant of the works of the law, let his duties be never so eminent, so frequent, so fervent, so zealous. Ay, and I say, as I said before, that if any man or men, or multitudes of people do get into never so high, so eminent, and clear practices and gospel order, as to church dis-

cipline, if it be done to this end I have been speaking of, from this principle, they must and shall have these sad things fall to their share, which I have made mention of.

Object. But, you will say, can a man use gospel ordinances with a legal spirit?

Ans. Yes, as easily as the Jews could use and practise circumcision, though not the moral or Ten Commandments. For this I shall be bold to affirm, that it is not the commands of the New Testament administration that can keep a man from using himself in a legal spirit; for know this for certain, that it is the principle, not the command, that makes the subjecter to the same either legal or evangelical, and so his obedience from that command to be from legal convictions, or evangelical principles.

Now herein the devil is wondrous subtle and crafty, in suffering people to practise the ordinances and commands of the gospel, if they do but do them in a legal spirit, from a spirit of works: for he knows then, that if he can but get the soul to go on in such a spirit, though he do never so many duties, he shall hold them sure enough; for he knows full well that thereby they do set up something in the room of, or at least to have some, though but a little, share with the Lord Jesus Christ in their salvation; and if he can but get thee here, he knows that he shall cause thee by thy depending a little upon the one, and so thy whole dependence being not upon the other, that is Christ, and taking of him upon his own terms, thou wilt fall short of life by Christ, though thou do very much busy thyself in a suitable walking in an outward conformity to the several commands of the Lord Jesus Christ. And let me tell you plainly, that I do verily believe, that as Satan by his instruments did draw many of the Galatians by circumcision, though, I say, it was none of the commands of the moral law, to be debtors, to do upon pain of eternal damnation the whole of the moral law; so also Satan in the time of the gospel doth use even the commands laid down in the gospel, some of them to bind the soul over to do the same law; the thing being done and walked in, by, and in the same spirit: for, as I said before, it is not the obedience to the command that makes the subjecter thereto evangelical, or of a gospel spirit: but, contrariwise, the principle that leads out the soul to the doing of the command, that makes the persons that do thus practise any command, together with the command by them practised, either legal or evangelical.

As, for instance, prayer, it is a gospel command; yet, if he that prays doth it in a legal spirit, he doth make that which in itself is a gospel command an occasion of leading him into a covenant of works, inasmuch as he doth it by and in that old covenant spirit.

Again; giving of alms is a gospel command, yet if I do give alms from a legal principle, the command to me is not gospel but legal, and it bind's

me over, as aforesaid, to do the whole law. "For he is not a Jew," nor a Christian, "that is one outwardly;" that is, one only by an outward subjection to the ordinances of prayer, hearing, reading, baptism, breaking of bread, &c. "But he is a Jew," a Christian, "which is one inwardly;" who is rightly principled, and practiseth the ordinances of the Lord from the leadings forth of the Spirit of the Lord, from a true and saving faith in the Lord. (Rom. ii. 28, 29.)

Those men spoken of in the 7th of Matthew, for certain, for all their great declaration, did not do what they did from a right gospel spirit; for had they, no question but the Lord would have said, "Well done, good and faithful servants;" but in that the Lord Jesus doth turn them away into hell, notwithstanding their great profession of the Lord, and of their doing in his name, it is evident, that notwithstanding all that they did do, they were still under the law, and not under that covenant as true believers are, to wit, the covenant of grace; and if so, then all their duties that they did, of which they boasted before the Lord, was not in and by a right evangelical principle or spirit.

Again, saith the Apostle, "Whatsoever is not of faith is sin." (Rom. xiv. 23.) But there are some that do even practise baptism, breaking of bread, together with other ordinances, and yet are unbelievers; therefore, unbelievers doing these things, they are not done in faith, but sin. Now to do these things in sin, or without faith, it is not to do things in an evangelical or gospel spirit; also they that do these things in a legal spirit, the very practising of them renders them not under the law of Christ, as head of his church; but the works they do are of so much contradiction to the gospel of God, or the covenant of grace, that they that do them thus, do even set up against the covenant of grace; and the very performance of them is of such force, that it is sufficient to drown them that are subject thereunto, even under the covenant of works; but these poor souls are not aware of it, and there is their misery.

Quest. But have you no other way to discover the things of the gospel, how they are done with a legal principle, but those you have already made mention of?

Ans. That thou mightest be indeed satisfied herein, I shall show you the very manner and way that a legal, or old covenant converted professor (bear with the terms) doth take both in the beginning, middle and the end of his doing of any duty or command, or whatsoever it be that he doth do. 1. He thinking this or that to be his duty, and considering of the same, he is also presently persuaded in his own conscience that God will not accept of him if he leave it undone; he seeing that he is short of his duty, as he supposeth, while this is undone by him, and also judging that God is angry with him until the thing be done; he, in the second place, sets to the doing of the duty, to the end he may be able to pacify his conscience

by doing of the same, persuading of himself that now the Lord is pleased with him for doing it. 3. Having done it, he contents himself, sits down at his ease, until some further convictions of his duty to be done, which when he seeth and knoweth, he doth it as aforesaid, from the same principle as he did the former, and so goeth on in his progress of profession. This is to do things from a legal principle, and from an old covenant spirit; for thus runs that covenant, "The man that doth these things shall live in them, or by them." (Lev. xviii. 5. Ezek. xx. 11. Gal. iii. 12. Rom. x. 5.) But more of this in the use of this doctrine.

Object. But, you will say, by these words of yours you do seem to deny that there are conditional promises in the gospel, as is clear, in that you strike at such practices as are conditional, and commanded to be done upon the same.

Ans. The thing that I strike at is this: That a man in, or with a legal spirit, should not, nay cannot, do any conditional command of the gospel acceptably as to his eternal state; because he doth it in an old covenant spirit. "No man putteth new wine into old bottles;" but new wine must have new bottles, a gospel command must have a gospel spirit, or else the wine will break the bottles, or the principle will break the command.

Object. Then you do grant that there are conditional promises in the New Testament, as in the moral law or Ten Commands.

Ans. Though this be true, yet the conditional promises in the New Testament do not call to the same people in the same state of unregeneracy to fulfil them upon the same conditions.

The law and the gospel being two distinct covenants, they are made in divers ways, and the nature of the conditions also being not the same, as saith the Apostle, "The righteousness of the law saith one thing, and the righteousness of faith saith another," (Rom. x. 4—6;) that is, the great condition in the law is, "If you do these things you shall live by them;" but the condition, even the greatest condition, laid down for a poor soul to do, as to salvation, for it is that we speak of, is to believe that my sins be forgiven me for Jesus Christ's sake, without the works or righteousness of the law on my part to help forward. (Rom. iv. 5.) "To him that worketh not," saith the Apostle, for salvation, "but believeth on him that justifieth the ungodly, his faith"—mark, "his faith"—"is counted for righteousness. So that we," saith he, "conclude that a man is justified by faith, without"—mark again, "without"—"the deeds of the law." (Rom. iii. 28.)

But again; there is never a condition in the gospel that can be fulfilled by an unbeliever; and therefore, whether there be conditions, or whether there be none, it makes no matter to thee, who art without the faith of Christ; for it is impossible for thee in that state to do them, so as to be ever the better as to thy eternal estate; therefore lest thou shouldst split thy soul upon the conditions

laid down in the gospel, as thou wilt do if thou go about to do them only with a legal spirit ; but I say, to prevent this, see if thou canst fulfil the first condition ; that is, to believe that all thy sins are forgiven thee ; not for any condition that hath been, or can be done by thee, but merely for the man's sake that did hang on Mount Calvary, between two thieves, some sixteen hundred years ago and odd : and I say, see if thou canst believe that at that time he did, when he hanged on the cross, give full satisfaction for all thy sins, before thou in thy person hadst committed ever a one. I say, see if thou canst believe this, and take heed thou deceive not thyself with an historical, notional, or traditional acknowledgment of the same. And, secondly, see if thou canst so well fulfil this condition, that the very virtue and efficacy that it hath on thy soul will engage thee to fulfil those other conditions, really in love to that man whom thou shouldst believe hath frankly and freely forgiven thee all, without any condition acted by thee to move him thereto, according to that saying in 2 Cor. v. 14, 15 ; and then thy doing will arise from a contrary principle than otherwise it will do ; that is, then thou wilt not act and do because thou wouldst be accepted of God ; but because thou hast some good hope in thy heart that thou art accepted of him already, and not on thine, but wholly and alone upon another man's account ; for here runs the gospel spirit of faith : " We believe," mark, " we believe, and therefore speak." So we believe, and therefore do. (2 Cor. iv. 13.) " Take heed therefore that you do not do, that you may believe ; but rather believe so effectually, that you may do" even all that Jesus doth require of you from a right principle, even out of love to your dear Lord Jesus Christ, which thing I shall speak to more fully by and by.

Object. But what do you mean by those expressions, " Do not do that you may believe, but believe so effectually that you may do ?"

Ans. When I say, Do not do that you may believe ; I mean, do not think that any of the things that thou canst do will procure or purchase faith from God unto thy soul ; for that is still the old covenant spirit, the spirit of the law, to think to have it for thy doing. They that are saved are saved by grace, through faith, and that not of themselves ; not for any thing that they can do, for they are both the free gift of God. (Eph. ii. 8.) " Not of" doing or of " works, lest any man should" be proud, and " boast." (ver. 9.) Now some people be so ignorant as to think that God will give them Christ, and so all the merits of his death, if they will be but vigilant, and do something to please God, that they may obtain him at his hands ; but let me tell them they may lose a thousand souls quickly, if they had so many, by going this way to work, and yet be never the better, for the Lord doth not give his Christ to any upon such conditions, but he doth give him freely ; that is, without having any respect to any

thing that is in thee. (Rev. xxii. 17. Isa. lv. 1, 2.) " To him that is athirst will I give ;" he doth not say, " I will sell," but " I will give him the water of life freely." (Rev. xxi. 6.)

Now if Christ doth give it, and that freely, then he doth not sell it for any thing that is in the creature ; but Christ doth give himself, as also doth his Father, and that freely ; not because there is any thing in us, or done by us, that moves him thereunto. If it were by doing, then, saith Paul, " Grace is not grace," seeing it is not obtained by works ; but grace is grace, and that is the reason it is given to men without their works. (Rom. xi. 6.) And if it be by grace, that is, if it be a free gift from God, without anything foreseen, as done, or to be done by the creature, then it is not of works, which is clear : therefore it is grace without the works of the law ; but if you say Nay, it is of something in the man, done by him that moves God thereunto ; then you must conclude that either grace is no grace, or else that works are grace, and not works. Do but read with understanding Rom. xi. 6.

Now before I go any further, it may be necessary to speak a word or two to some poor souls that are willing to close in with Jesus Christ, and would willingly take him upon his own terms, only they being muddy in their minds, and have not yet attained the understanding of the terms and conditions of the two covenants, they are kept off from closing with Christ ; and all is, because they see they can do nothing. As, for example, come to some souls, and ask them how they do, they will tell you presently that they are so bad that it is not to be expressed. If you bid them believe in Jesus Christ, they will answer that they cannot believe ; if you ask them why they cannot believe, they will answer, because their hearts are so hard, so dead, so dull, so backward to good duties ; and if their hearts were but better, if they were more earnest, if they could pray better, and keep their hearts more from running after sin, then they could believe ; but should they believe with such vile hearts, and presume to believe in Christ, and be so filthy ? Now all this is, because the spirit of the law still ruleth in such a soul, and blinds them so that they cannot see the terms of the gospel. To clear this, take the substance of the drift of this poor soul, which is this : If I was better, then I think I could believe ; but being so bad as I am, that is the reason that I cannot ; this is just to do something that I may believe, to work that I may have Christ, to do the law that I may have the gospel ; or thus to be righteous that I may come to Christ. O man ! thou must go quite back again, thou must believe, because thou canst not pray, because thou canst not do ; thou must believe, because there is nothing in thee naturally that is good, or desireth after good, else thou wilt never come to Christ as a sinner ; and if so, then Christ will not receive thee ; and if so, then thou mayest see that to keep off from Christ because

thou canst not do, is to keep from Christ by the law, and to stand off from him because thou canst not buy him. Thus having spoken something by the way, for the direction of those souls that would come to Christ, I shall return to the former discourse, wherein ariseth this objection.

Object. But you did but even now put souls upon fulfilling the first condition of the gospel, even to believe in Christ and to be saved; but now you say, it is alone by grace, without condition; and therefore by these words there is first a contradiction to your former sayings, and also that men may be saved without the condition of faith, which to me seems a very strange thing. I desire therefore that you would clear out what you have said as to my satisfaction.

Ans. 1. Though there be a condition commanded in the gospel, yet he that commands the condition doth not leave his children to their own natural abilities, that in their own strength they should fulfil them, as the law doth, but the same God that doth command that the condition be fulfilled, even he doth help his children by his Holy Spirit to fulfil the same condition; "For it is God that worketh in you," mark, "in you," believers, "both to will and to do of his own good pleasure." (Phil. ii. 13.) "Thou hast wrought all our works in us and for us." (Isa. xvi. 12.) So that if the condition be fulfilled, it is not done in the ability of the creature.

2. But faith, as it is a gift of God, or an act of ours, take it which way you will, if we speak properly of salvation, it is not the first, nor the second cause of our salvation, but the third, and that but instrumentally neither; that is, it only layeth hold of and applieth to us that which saveth us, which is the love of God through the merits of Christ, which are the two main causes of our salvation, without which all other things are nothing, whether it be faith, hope, love, or whatever can be done by us. And to this the great Apostle of the Gentiles speaks fully: for, saith he, "God who is rich in mercy loved us, even when we were dead in our sins," (Eph. ii. 4;) that is, when we were without faith, and that was the cause why we believe; for he thereby hath quickened us together, through the meritorious cause, which is Christ, and so hath saved us by grace, that is, of his own voluntary love and good will; the effect of which was this, he gave us faith to believe in Christ. Read soberly Eph. ii. 4—8. Faith as the gift of God is not the Saviour, as our act doth merit nothing. Faith was not the cause that God gave Christ at the first, neither is it the cause why God converts men to Christ; but faith is a gift bestowed upon us by the gracious God, the nature of which is to lay hold on Christ, that God afore did give for a ransom to redeem sinners; this faith hath its nourishment and supplies from the same God that at the first did give it; and is the only instrument, through the Spirit, that doth keep the soul in a comfortable frame, both to do and suffer for Christ,

helps the soul to receive comfort from Christ when it can get none from itself, beareth up the soul in its progress heavenwards; but that it is the first cause of salvation, that I deny; or that it is the second, I deny; but it is only the instrument, or hand, that receiveth the benefits that God hath prepared for thee before thou hadst any faith: so that we do nothing for salvation, as we are men. But if we speak properly, it was God's grace that moved him to give Christ a ransom for sinners; and the same God with the same grace that doth give to the soul faith to believe, and so by believing to close in with him whom God out of his love and pity did send into the world to save sinners; so that all the works of the creature are shut out, as to justification and life, and men are saved freely by grace. I shall speak no more here, but in my discourse upon the second covenant I shall answer a hell-bred objection or two, to forewarn sinners how they turn the grace of God into wantonness.

And thus you see I have briefly spoken to you something touching the law. 1. What it is, and when given. 2. How sad those men's conditions are that are under it. 3. Who they are that be under it. 4. How far they may go, and what they may do and receive, and yet be under it; which have been done by way of answers to several questions, for the better satisfaction of those that may stand in doubt of the truth of what hath been delivered.

Now, in the next place, I shall come to some application of the truth of that which hath been spoken; but I shall, in the first place, speak something to the second doctrine, and then afterwards I shall speak something by way of use and application to this first doctrine.

The second doctrine now to be spoken to is, TO SHOW THAT THE PEOPLE OF GOD ARE NOT UNDER THE LAW, BUT UNDER GRACE: "For ye are not under the law, but under grace." (Rom. vi. 14.)

You may well remember, that from these words I did observe these two great truths of the Lord: First. That there are some in gospel times that are under the law, or covenant of works. Secondly. That there is never a believer under the law, or covenant of works, but under grace. I have spoken something to the former of these truths, to wit, that there are some under the law, together with who they are, and what their condition is, that are under it. Now I am to speak to the second, and to show you who they are, and what their condition is, that are under that.

But before I come to that, I shall speak a few words, to show you what the word "grace" in this place signifies; for the word "grace" in the Scripture referreth sometimes to favour with men, (Est. ii. 17. Gen. xxxiii. 10; xxxix. 4; 1. 4;) sometimes to holy qualifications of saints, (2 Cor. viii. 7;) and sometimes to hold forth the condescension of Christ, in coming down from the glory which he had with his Father before the world was, to be made of no reputation, and a servant to

men. (2 Cor. viii. 9. Phil. ii. 7.) Again; sometimes it is taken for the free, rich, and unchangeable love of God to man, through Jesus Christ, who for our cause and sakes did make himself poor; and so it is to be understood in these words, "For you are not under the law," to be cursed, and damned, and sent headlong to hell, "but" you are "under grace," to be saved, to be pardoned, to be preserved, "and kept by the mighty power of God, through faith," which alone is the gift of grace, "unto eternal glory." This one scripture alone proves the same, (Eph. ii. 8.) "For by grace you are saved," by free grace, by rich grace, by unchangeable grace. And you are saved from the curse of the law; from the power, guilt, and filth of sin; from the power, malice, madness, and rage of the devil; from the wishes, curses, and desires of wicked men; from the hot, scalding, flaming fiery furnace of hell; from being arraigned, as malefactors, convicted, judged, condemned, and fettered with the chains of our sins to the devils to all eternity; and all this freely, freely by his grace, (Rom. iii. 24,) by rich grace, unchangeable grace; for, saith he, "I am God, and change not: therefore ye sons of Jacob are not consumed." (Mal. iii. 6.) This is grace indeed.

The word "grace" therefore in this scripture, (Rom. vi. 14.) is to be understood of the free love of God in Christ to sinners, by virtue of the new covenant, in delivering them from the power of sin, from the curse and condemning power of the old covenant, from the destroying nature of sin, by its continual workings; as is all evident if you read with understanding the words as they lie. "For," saith he, "sin shall not have dominion over you," or it shall not domineer, reign, or destroy you, though you have transgressed against the covenant of works, the law; and the reason is rendered in these words, "For ye are not under the law;" that is, under that which accenseth, chargeth, condemneth, and brings execution on the soul for sin, "but under grace," that is, under that which frees you, forgives you, keeps you, and justifies you from all your sins, adversaries, or whatever may come in to lay anything to your charge, to damn you. For that is truly called grace in this sense that doth set a man free from all his sins, deliver him from all the curses of the law, and what else can be laid to his charge, freely without any foresight in God to look at what good will be done by the party that hath offended; and also that doth keep the soul by the same power through faith, which also is his own proper gift, unto eternal glory.

Again; that it is a pardon not conditional, but freely given, consider, first, it is set in opposition to works: "You are not under the law." Secondly. The promise that is made to them, saying, "Sin shall not have dominion over you," doth not run with any condition, as on their part to be done; but merely and alone because they were under, or because they had the grace of God extended to

them. "Sin shall not have dominion over you: for," mark the reason, "for you are not under the law, but under grace." The words being thus opened, and the truth thus laid down, how there is never a believer under the covenant of works, but under grace, the free, rich, unchangeable love of God; it remaineth that, in the first place, we prove the doctrine, and after that proceed.

THE DOCTRINE PROVED.

Now in the doctrine there are two things to be considered and proved. First. That believers are under grace. Second. Not under the law as a covenant of works, for so you must not understand me. For these two we need go no further than the very words themselves; the first part of the words proves the first part of the doctrine, "You are not under the law;" the second part proves the other, "but" ye are "under grace." But besides these, consider with me a few things for the demonstrating of these truths; as,

1. They are not under the law, because their sins are pardoned; which could not be if they were dealt withal according to the law, and their being under it; for the law alloweth of no repentance, but accenseth, curseth, and condemneth every one that is under it. "Cursed is every one that continueth not in all things written in the book of the law to do them." (Gal. iii. 10.) But I say, believers having their sins forgiven them, it is because they are under another, even a new covenant: "Behold the days come, saith the Lord, that I will make a new covenant with them." "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. viii. 8, 12.)

2. They are not under the law, because their sins and iniquities are not only forgiven, but they are forgiven them freely: they that stand in the first covenant, and continue there, are to have never a sin forgiven them unless they can give God a complete satisfaction; for the law calls for it at their hands, saying, "Pay me that thou owest." Oh, but when God deals with his saints by the covenant of grace it is not so, for it is said, "And when he saw they had nothing to pay, he frankly and freely forgave them all." "I will heal their backslidings, and love them freely." "I will blot out thy transgressions for mine own sake," &c. (Luke vii. 42. Hos. xiv. 4. Isa. xliii. 25.)

3. The saints are not under the law, because the righteousness that they stand justified before God in, is not their own actual righteousness by the law, but by imputation, and is really the righteousness of another, namely, of God in Christ, (2 Cor. v. 21. Phil. iii. 8—10;) "Even the righteousness of God, which is by faith of Jesus Christ, which is unto all and upon all," that is, imputed to, "them that believe." (Rom. iii. 22.) But if they were under the old covenant, the covenant of works, then their righteousness must be their own, or no forgiveness of sins: "If thou

doest well, shalt not thou be accepted? but if thou transgress, sin lieth at the door," saith the law. (Gen. iv. 7.)

4. In a word, whatsoever they do receive, whether it be conversion to God; whether it be pardon of sin; whether it be faith or hope; whether it be righteousness; whether it be strength; whether it be the Spirit, or the fruits thereof; whether it be victory over sin, death, or hell; whether it be heaven, everlasting life, and glory inexpressible; or whatsoever it be, it comes to them freely, God having no first eye to what they would do, or should do, for the obtaining of the same. But to take this in pieces. (1.) In a word, are they converted? God finds them first, for, saith he, "I am found of them that sought me not." (Isa. lxxv. 1.) (2.) Have they pardon of sin? They have that also freely; "I will heal their backslidings, and love them freely." (Hos. xiv. 4.) (3.) Have they faith? It is the gift of God in Christ Jesus; "and he is not only the author," that is, the beginner thereof, "but he doth also perfect the same." (Heb. xii. 2.) (4.) Have they hope? It is God that is the first cause thereof: "Remember thy word unto thy servant, wherein thou hast caused me to hope." (Ps. cxix. 49.) (5.) Have they righteousness? It is a free gift of God. (Rom. v. 17.) (6.) Have they strength to do the work of God in their generations, or any other thing that God would have them do? That also is a free gift from the Lord, for without him we neither do, nor can do any thing. (John xv. 5.) (7.) Have we comfort or consolation? We have it not for what we have done, but from God through Christ; for he is the God of all our comforts and consolations. (2 Cor. i.) (8.) Have we the Spirit, or the fruits thereof? It is the gift of the Father: "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke xi. 13.) "Thou hast wrought all our works for us." (Isa. xxvi. 12.)

And so, I say, whether it be victory over sin, death, hell, or the devil, it is given us by the victory of Christ. "But thanks be to God, which hath given us the victory, through our Lord Jesus Christ." (1 Cor. xv. 57. Rom. vii. 24, 25.) Heaven and glory, it is also the gift of Him "who giveth his richly all things to enjoy." (Matt. xxv.)

So that these things, if they be duly and soberly considered, will give satisfaction in this thing. I might have added many more for the clearing of these things: As, 1. When God came to man to convert him, he found him a dead man, (Eph. ii. 1, 2;) he found him an enemy to God, Christ, and the salvation of his own soul; he found him wallowing in all manner of wickedness; he found him taking pleasure therein, with all delight and greediness. 2. He was fain to quicken him by putting his Spirit into him, and to translate him by the mighty operation thereof. 3. He was fain to reveal Christ Jesus unto him, man being altogether senseless, and ignorant of the blessed Jesus. (Matt.

xi. 25, 27. 1 Cor. ii. 7—10.) 4. He was fain to break the snare of the devil, and to let poor man, poor bound and fettered man, out of the chains of the enemy.

THE NEW COVENANT MADE WITH CHRIST.

Now we are to proceed, and the things that we are to treat upon, in the second place, are these:

FIRST. Why it is a free and unchangeable grace.

SECOND. Who they are that are actually brought into his free and unchangeable covenant of grace, and how they are brought in.

THIRD. What are the privileges of those that are actually brought into this free and glorious grace of the glorious God of heaven and glory.

FIRST. Why it is a free and unchangeable grace; and for the opening of this we must consider, first, how and through whom this grace doth come to be, first, free to us, and, secondly, unchangeable. This grace is free to us through conditions in another; that is, by way of covenant or bargain; for this grace comes by way of covenant or bargain to us, yet made with another for us.

First. That it comes by way of covenant, contract, or bargain, though not personally with us, be pleased to consider these scriptures, where it is said, (Ps. lxxxix. 3,) "I have made a covenant with my chosen: I have sworn unto David my servant." "And as for thee also, by the blood of thy covenant," speaking of Christ, "have I sent forth the prisoners out of the pit wherein was no water." (Zech. ix. 9—11.) Again; "You have sold yourselves for nought, and you shall be bought without money." (Isa. lii. 3.) "Blessed be the Lord," therefore, saith Zacharias, "for He hath visited and" also "redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hands of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant," or bargain. (Luke i. 68—72.) And if any should be offended with the plainness of these words, as some poor souls may be through ignorance, let them be pleased to read soberly Isa. xlix. 1—12, and there they may see that it runs as plain a bargain, as if two should be making of a bargain between themselves, and concluding upon several conditions on both sides; but more of this hereafter.

Second. This covenant, I say, was made with one, not with many, and also confirmed in the conditions of it with one, not with several. 1. That the covenant was made with one, see Gal. iii. 16: "Now to Abraham and to his seed was the promise made. He saith not, And to seeds, as of many, but as of one; And to thy seed, which is Christ." (ver. 17.) "And this I say is the covenant which was confirmed before of God, in Christ," &c. The covenant was made with the seed of Abraham; not the seeds, but the seed, which is the Lord

Jesus Christ, our head and undertaker in the things concerning the covenant.

Third. The condition was made with one, and also accomplished by him alone, and not by several; yet in the nature, and for the everlasting deliverance of many; even by one man Jesus Christ, as it is clear from Rom. v. 15—17, &c.; and in Zech. ix. 11, the Lord saith to Christ, "And as for thee," mark, "as for thee also, by the blood of the covenant," or as for thee whose covenant was by blood; that is, the condition of the covenant was, that thou shouldst spill thy blood; which having been done in the account of God, saith he, I according to my condition have let go the prisoners, or sent them "out of the pit wherein was no water." Those scriptures in Gal. iii. 16, 17, that are above cited, are notable to our purpose; ver. 16 saith it was made with Christ, ver. 17 saith it was also confirmed in, or with God in him. Pray read with understanding. "Now," saith Paul, "the promises were not made unto seeds, as of many; but as of one, And to thy seed, which is Christ." . . . "The law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Not that the covenant was made with Abraham and Christ together, as two persons that were the undertakers of the same; the promise was made with, or to, Abraham afterwards; but the covenant with Christ before.

Further, that the covenant was not personally made with Abraham, no, nor with any of the fathers, neither so as that they were the persons that should stand engaged to be the accomplisners thereof, either in whole or in part; which is very clear.

1. Because this covenant was not made with God and the creature; not with another poor Adam, that only stood upon the strength of natural abilities; but this covenant was made with the second Person, with the Eternal Word of God; with him that was every way as holy, as pure, as infinite, as powerful, and as everlasting as God. (Prov. viii. 22—31. Isa. ix. 6. Zech. xiii. 7. Phil. ii. 6. Heb. i. Rev. i. 11—17; xxii. 13, 17.)

2. This covenant or bargain was made indeed and in truth before man was in being. Oh, God thought of the salvation of man before there was any transgression of man! for then, I say, and not since then was the covenant of grace made with the undertaker thereof; for all the other sayings are to show unto us that glorious plot and contrivance that was concluded on before time, between the Father and the Son, which may very well be concluded on for a truth from the word of God, if you consider that the Scripture doth declare that the price was agreed on by the Son before time; the promise was made to him by the Father, that he should have his bargain before time; and the choice, who they were that should be saved, was made before time, even before the world began.

(1.) For the first, that the price was agreed upon before the world began: consider the word which speaketh of the price that was paid for sinners, even "the precious blood of Christ:" it saith of him, "Who verily was foreordained before the foundation of the world, but was made manifest in these last times for you, who by him do believe," &c. (1 Pet. i. 20, 21.) Mark, it was foreordained or concluded on between the Father and his Son before the world began.

(2.) The promise from God to the Son was also made in the same manner, as it is clear, where the Apostle saith with comfort to his soul, that he had "hopes of eternal life, which God, that cannot lie, promised before the world began," (Tit. i. 2;) which could be to none but the Mediator of the new covenant, because there was none else to whom it should be made but he.

(3.) The choice was also made then, even before man had a being in the world, as it is evident where he saith, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. i. 3, 4.) Nay, did I look upon it here to be necessary, I could show you very largely and clearly that God did not only make the covenant with Christ before the world began, and the conditions thereof; but I could also show you that the very saints' qualifications, as part of the covenant, were then concluded on by the Father and the Son, according to these scriptures, Eph. i. 3, 4; ii. 10. Rom. viii. 28, which it may be I may touch upon further anon.

3. But, thirdly, this covenant was not made with any of the fathers, neither in whole nor in part, as the undertakers thereof; for then it must be also concluded that they are copartners with Christ in our salvation, and so that Christ is not Mediator alone: but this would be blasphemy for any one to surmise. And, therefore, by the way, when thou readest of the new covenant in Scripture, as though it was made with Adam, Noah, Abraham, or David, thou art to consider thus with thyself: (1.) That God spake to them in such a way, for to show or signify unto us how he did make the covenant, that he did make with Christ before the world began, they being types of him. (2.) That he thereby might let them understand that he was the same then as he is now, and now as he was then; and that then it was resolved on between his Son and he, that in after ages his Son should in their natures, from their loins and for their sins, be born of a woman, hanged on the cross, &c. for them: for all along you may see that when he speaketh to them of the new covenant, he mentions their seed—their seed—still aiming at Christ; Christ, the seed of the woman, was to break the serpent's head. (Gen. iii. 15; xvii. Ps. lxxxix. 3.) Now to Abraham and his seed was

the promise made: his seed shall endure for ever, and his throne as the days of heaven, &c.; still pointing at Christ. And, (3.) To stir up their faith and expectations to be constant unto the end, in waiting for that which he and his Son had concluded on before time, and what he had since the conclusion declared unto the world by the prophets. (4.) It appeareth that the heart of God was much delighted therein also, as is evident, in that he was always in every age declaring of that unto them which before he had prepared for them. Oh, this good God of heaven!

Object. But you will say, perhaps, The Scriptures say plainly that the new covenant was and is made with believers, saying, "The days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah, not according to the covenant that I made with their father in the day in which I brought them out of the land of Egypt," &c. (Heb. viii. 8—10.) So that it doth not run with Christ alone, but with believers also. "I will make a new covenant with the house of Israel and Judah," &c. (Jer. xxxi. 33.)

Ans. 1. First, it cannot be meant that the new covenant was made with Christ, and the house of Israel and Judah as the undertakers thereof: for so it was made with Christ alone, which is clear, in that it was made long before the house of Israel and Judah had a being, as I showed before.

Ans. 2. But, secondly, These words here are spoken, first to show rather the end of the ceremonies than the beginning or rise of the new covenant. Mind a little; the Apostle is labouring to beat the Jews, to whom he wrote this epistle, off of the ceremonies of the law, of the priests, altars, offerings, temple, &c., and to bring them to the right understanding of the thing and things that they held forth, which was to come, and to put an end to those. If you do but understand the epistle to the Hebrews, it is a discourse that showeth that the Son of God being come, there is an end put to the ceremonies: for they were to continue so long and no longer. "It," saith the Apostle, "stood in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation;" that is, until Christ did come. "But Christ being come a high-priest of good things to come," &c., puts an end to the things and ordinances of the Levitical priesthood. Read chaps. 7, 8, 9, and 10, and you will find this true. So then when he saith, "The days come in which I will make a new covenant;" it is rather to be meant a changing of the administration, a taking away the type, the shadow, the ceremonies, from the house of Israel and Judah, and relieving by the birth of Christ, and the death of Christ, and the offering of the body of him whom the shadows and types did point out to be indeed he whom God the Father had given for a ransom by covenant for the souls of the saints: and also to manifest the truth of that covenant which was made between the

Father and the Son before the world began; for though the new covenant was made before the world began, and also every one in all ages was saved by the virtue of that covenant, yet that covenant was never so clearly made manifest as at the coming, death, and resurrection of Christ; and therefore saith the scripture, "He hath brought life and immortality to light through the gospel." (2 Tim. i. 9, 10.) "Who hath saved us, and called us with an holy calling; not according to the works of righteousness which we have done, but according to his own purpose and grace, which was given us in Christ before the world began"—there is the covenant—"but it was made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." Therefore, I say, these words are therefore to discover, that the time was come to change the dispensation, to take away the type, and bring in the substance, and so manifesting that more clearly which before lay hid in dark sayings and figures. And this is usual with God to speak in this manner.

Again; if at any time you do find in the Scripture that the covenant of works is spoken of as the first covenant that was manifested, and so before the second covenant; yet you must understand, that it was so only as to manifestation; that is, it was first given to man, yet not made before that which was made with Christ. And indeed it was requisite that it should be given, or made known first, that thereby there might be a way made for the second, by its discovering of sin, and the sad state that man was in after the fall by reason of that. And again, that the other might be made the more welcome to the sons of men. And in this did Christ in time most gloriously answer Adam, who was the figure of Christ, (Rom. v.,) as well as of other things; for as the first covenant was made with the first Adam, so was the second covenant made with the second; for these are and were the two great public persons, or representatives of the whole world, as to the first and second covenants; and therefore you find God speaking on this wise in Scripture concerning the new covenant, "My covenant shall stand fast with him." (Ps. lxxxix. 28, 34, 35.) "My mercy will I keep for him for evermore," saith God; "my covenant shall stand fast with him;" this "him" is Christ, if you compare this with Luke i. 32. "My covenant will I not break," namely, that which was made with him, "nor alter the thing that is gone out of my mouth. Once have I sworn by my holiness that I will not lie unto David," to whom this was spoken figuratively in the person of Christ; for that was God's usual way to speak of the glorious things of the gospel in the time of the law, as I said before.

THE CONDITIONS OF THE NEW COVENANT.

The conditions also were concluded on, and agreed to be fulfilled by him; as it is clear if you

understand his saying in the 12th of John, at the 27th verse, where he foretelleth his death, and saith, "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I," into the world, "unto this hour;" as if he had said, My business is now not to shrink from my sufferings that are come upon me: for these are the things that are a great part of the conditions contracted in the covenant which stands between my Father and I; therefore I shall not pray that this might be absolutely removed from me: "For this cause came I into the world:" even this was the very terms of the covenant. By this you may see, "we are under grace."

Now in a covenant there are these three things to be considered: First, What it is that is covenanted for. Second, The conditions upon which the persons who are concerned in it do agree. Third, If the conditions on both sides be not according to the agreement fulfilled, then the covenant standeth not, but is made void. And this new covenant, in these particulars, is very exactly fulfilled, and made out in Christ.

First. The thing or things covenanted for, was the salvation of man, but made good in Christ. "The Son of man is come to seek and save that which was lost. The Son of man did not come to destroy men's lives, but to save them. He gave his life a ransom for many. And this is the will," or covenant, "of him that sent him, that of all which he hath given him he should lose nothing; but should raise it up again at the last day." (John vi. 39.)

Second. As touching the conditions agreed on, they run thus:

1. On the Mediator's side, that he should come into the world; and then on the Father's side, that he should give him a body. This was one of the glorious conditions between the Father and Christ. "Wherefore when he cometh into the world he saith, Sacrifices and offerings thou wouldest not," that is, the old covenant must not stand, but give way to another sacrifice which thou hast prepared, which is the giving up my manhood to the strokes of thy justice, "for a body hast thou prepared me." (Heb. x. 5.) This doth prove us under grace.

2. On the Mediator's side, that he should be put to death; and on God the Father's side, that he should raise him up again; this was concluded on also to be done between God the Father, and his Son Jesus Christ. On Christ's side, that he should die to give the justice of the Father satisfaction, and so to take away the curse that was due to us wretched sinners, by reason of our transgressions; and that God his Father, being every way fully and completely satisfied, should by his mighty power revive and raise him up again. He hath "brought again . . . our Lord Jesus;" that is, from death to life, through the virtue or effectual satisfaction that he received from the

blood that was shed according to the terms "of the everlasting covenant." (Heb. xiii. 20.)

3. On the Mediator's side, that he should be made a curse, and on the Father's side, that through him sinners should be inheritors of the blessing. What wonderful love doth there appear by this in the heart of our Lord Jesus, in suffering such things for our poor bodies and souls! (Gal. iii. 13, 14.) This is grace.

4. That on the Mediator's side there should be by him a victory over hell, death and the devil, and the curse of the law; and on the Father's side, that these should be communicated to sinners, and they set at liberty thereby. "Turn to the stronghold," saith God, "ye prisoners of hope, even to-day do I declare that I will render double unto thee." (Zech. ix. 12.) Why so? It is because of the blood of my Son's covenant, (ver. 11.) which made Paul, though sensible of a body of death, and of the sting that death did strike into the souls of all those that are found in their sins, bold to say, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin." That is true, and the terrible law of God doth aggravate and set it home with insupportable torment and pain. But shall I be daunted at this? No, "I thank my God, through Jesus Christ, he hath given me the victory." So that now, though I be a sinner in myself, yet I can, by believing in Jesus Christ the Mediator of this new covenant, triumph over the devil, sin, death and hell; and say, Do not fear, my soul, seeing the victory is obtained over all my enemies through my Lord Jesus. (1 Cor. xv. 55—57.) This is the way to prove ourselves under grace.

5. That on the Mediator's side he should, by thus doing, bring in everlasting righteousness for saints, (Dan. ix. 24;) and that the Father for this should give them an everlasting kingdom. (1 Pet. i. 3—5. Eph. i. 4. 2 Tim. iv. 18. Luke xxii. 28, 29.)

Third. But this was not all; that is, the covenant of grace, with the conditions thereof, was not only concluded on by both parties to be done, but Jesus Christ he must be authorized to do what was concluded on touching this covenant by way of office. I shall therefore speak a word or two also touching the offices, at least some of them, that Christ Jesus did, and doth still execute as the Mediator of the new covenant, which also was typed out by the Levitical law; for this is the way to prove that we are not under the law, but under grace.

THE SURETYSHIP OF CHRIST.

First. His first office, after the covenant was made and concluded upon, was that Jesus should become bound as a surety, and stand engaged upon oath, to see that all the conditions of the covenant, that was concluded on between him and his Father, should according to the agreement be accomplished by him. And, secondly, that after that, he should

be the messenger from God to the world, for to declare the mind of God touching the tenor and nature of both the covenants, especially of the new one. The Scripture saith, that Jesus Christ was not only made a priest by an oath, but also a surety, or bondsman; as in Heb. vii. 21, 22. In the 21st ver. he speaketh of the priesthood of Christ, that it was with an oath; and saith in the 22d ver. "By so much," also, "was Jesus made the surety of a better testament," or covenant.

Now the covenant was not only made on Jesus Christ's side with an oath, but also on God the Father's side, that it might be for the better ground of establishment to all those that are, or are to be the children of promise. Methinks it is wonderful to consider that the God and Father of our souls by Jesus Christ should be so bent upon the salvation of sinners, that he would covenant with his Son Jesus for the security of them; and also that there should pass an oath on both sides, for the confirmation of their resolution to do good. As if the Lord had said, My Son, thou and I have here made a covenant, that I, on my part, should do thus and thus; and that thou on thy part shouldst do so and so. Now that we may give these souls the best ground of comfort that may be, there shall pass an oath on both sides, that our children may see that we do indeed love them. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel" in making of the covenant, "confirmed it by an oath: that we might have strong consolation who have fled for refuge to lay hold upon the hope set before us." (Heb. vi. 17, 18; vii. 21.) Mark, the sixth chapter saith God confirmed his part by an oath; and the seventh saith Christ was made or set on his office also by an oath. Again; "Once," saith God, "have I sworn by my holiness, that I will not lie unto David," (Ps. lxxxix. 34, 35.) "nor alter the thing that is gone out of my mouth;" as was before cited.

Herein you may see that God and Christ were in good earnest about the salvation of sinners; for so soon as ever the covenant was made, the next thing was, who should be bound to see all those things fulfilled which were conditioned on between the Father and the Son: the angels, they could have no hand in it; the world could not do it; the devils had rather see them damned than they would wish them the least good; thus Christ looked, and there was none to help; though the burden lay never so heavy upon his shoulder, he must bear it himself; for there was none besides himself to uphold, or so much as to step in to be bound, to see the conditions, before-mentioned, fulfilled, neither in whole nor in part. (Isa. liiii. 1—7.) So that he must not be only he with whom the covenant was made, but he must also become the bondsman, or surety thereof; and so stand bound to see that all and every particular thing conditioned for should be, both in manner and matter, at the time and place, according to the

agreement, duly and orderly fulfilled. Is not this grace?

Now as touching the nature of a surety and his work, in some things it is well known to most men; therefore I shall be very brief upon it.

First. You know a surety is at the bargain's making; and so was Christ. "Then was I by him." (Prov. viii. 30.)

Second. A surety must consent to the terms of the agreement or covenant; and so did Christ Jesus. Now that which he did engage should be done for sinners, according to the terms of the covenant, was this. 1. That there should be a complete satisfaction given to God for the sins of the world, for that was one great thing that was agreed upon when the covenant was made. (Heb. x. 5, 17.) 2. That Jesus Christ should, as afore-said, bring in an everlasting righteousness to clothe his body (the saints) withal. (Dan. ix. 24, 25.) Here is grace. 3. That he should take in charge to see all those forthcoming without spot or wrinkle at the day of his glorious appearing from heaven to judgment, and to quit them before the judgment-seat.

Third. In the work of a surety there is required by the creditor that the surety should stand to what he is bound; and on the surety's side there is a consenting thereunto. 1. The creditor looks, that in case the debtor proves a bankrupt, that then the surety should engage the payment. Is not this grace? 2. The creditor looks that the surety should be an able man: now our surety was, and is, in this case very suitable; for he is heir of all things. 3. The creditor appoints the day, and also looks that the covenant should be kept, and the debt paid according to the time appointed; and it is required of sureties, as well as stewards, that they be found faithful, namely, to pay the debt according to the bargain; and therefore it is said, "When the fulness of time was come, God sent forth his Son—made under the law, to redeem them that were under the law," according to his suretyship. (Gal. iv. 4, 5.) Thus comes grace to saints. 4. The creditor looks that his money should be brought into his house, to his own habitation. Jesus, our surety, in this also is faithful; for by his own blood, which was the payment, he is entered into the holy place, even into heaven itself, which is God's dwelling-place, to render the value and price that was agreed upon for the salvation of sinners; but I shall speak more of this in another head; therefore I pass it.

Fourth. If the surety stands bound, the debtor is at liberty; and if the law do issue out any process to take any, it will be the surety; and oh, how wonderfully true was this accomplished in that, when Christ our surety came down from heaven, God's law did so seize upon the Lord Jesus, and so cruelly handle him, and so exact upon him, that it would never let him alone until it had accused him and condemned him, executed

him, and screwed his very heart's blood out of his precious heart and side; nay, and more than this too, as I shall show hereafter.

CHRIST THE MESSENGER OF THE NEW COVENANT.

Secondly. In the next place, after that Jesus Christ had stood bound, and was become our surety in things pertaining to this covenant, his next office was to be the messenger of God, touching his mind and the tenor of the covenant, unto the poor world; and this did the prophet foresee long before, when he saith, "Behold, I will send my messenger, and he shall prepare the way before me," speaking of John the Baptist. "And he shall prepare the way before me." And then he speaketh of Christ to the people, saying, "And the Lord whom ye seek shall suddenly come to his temple." Who is he? "Even the messenger of the covenant, whom ye delight in;" that is, Christ. "Behold, he shall come, saith the Lord of Hosts." (Mal. iii. 1.)

Now the covenant being made before between the Father and the Son, and Jesus Christ becoming bound to see all the conditions fulfilled; this being done, he comes down from heaven to earth, to declare to the world what God the Father and he had concluded on before, and what was the mind of the Father towards the world concerning the salvation of their souls: and indeed, who could better come on such an errand than he that stood by when the covenant was made? than he that shook hands with the Father in making of the covenant; than he that was become a surety in the behalf of poor sinners, according to the terms of this covenant?

Now, you know, a messenger commonly when he cometh, he doth bring some errand to them to whom he is sent, either of what is done for them, or what they would have them whom they send unto do for them, or such like. Now what a glorious message was that which our Lord Jesus Christ came down from heaven withal to declare unto poor sinners, and that from God his Father! I say, how glorious was it! and how sweet is it to you that have seen yourselves lost by nature! and it will also appear a glorious one to you who are seeking after Jesus Christ, if you do but consider these following things about what he was sent.

First. Jesus Christ was sent from heaven to declare unto the world from God the Father, that he was wonderfully filled with love to poor sinners. 1. In that he would forgive their sins. 2. In that he would save their souls. 3. In that he would make them heirs of his glory. "For God so loved the world, that he gave his only-begotten Son.—For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John iii. 16—18.)

Second. God sent Jesus Christ to tell the poor world how that he would do this for poor sinners, and yet be just, and yet do his justice no wrong; and that was to be done by Jesus Christ his dying

of a cursed death in the room of poor sinners, to satisfy justice, and make way for mercy; to take away the stumbling-blocks, and set open heaven's gates; to overcome Satan, and break off from sinners his chains; to set (Luke iv. 18) open the prison doors, and to let the prisoners go free. (Isa. lxi. 1—3.) And this was the message that Christ was to deliver to the world by commandment from his Father: and this he told us when he came of his errand, where he saith, "I lay down my life for my sheep—no man taketh it away from me, but I lay it down of myself: I have power to lay it down, and to take it up again. This commandment have I received of my Father." (John x. 15—18.) Even this commandment hath my Father given me, that I should both do this thing, and also tell it unto you.

Third. He was not only sent as a messenger to declare this his Father's love, but also how dearly he himself loved sinners, what a heart he had to do them good, where he saith, "All that the Father hath given me shall come to me;" and let me tell you, my heart too, saith Christ—"He that cometh unto me will I in no wise cast out." As my Father is willing to give you unto me, even so am I as willing to receive you. As my Father is willing to give you heaven, so am I willing to make you fit for it, by washing you with my own blood: I lay down my life that you might have life; and this I was sent to tell you of my Father.

Fourth. His message was further; he came to tell them how and which way they should come to enjoy these glorious benefits: also by laying down motives to stir them up to accept of the benefits. The way is laid down in John iii. 14, 15, where Christ saith, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," or caused to be hanged on the cross, and die the death—"that whosoever believeth in him should not perish, but have everlasting life." The way therefore that thou shalt have the benefit and comfort of that which my Father and I have covenanted for thee, I am come down from heaven to earth on purpose to give thee intelligence, and to certify thee of it. Know, therefore, that as I have been born of a woman, and have taken this body, it is on purpose that I might offer it upon the cross a sacrifice to God, to give him satisfaction for thy sins, that his mercy may be extended to thy soul, without any wrong to justice; and this thou art to believe, and not in the notion, but from thy very whole soul. Now the motives are many. 1. If they do not leave their sins, and come to Jesus Christ that their sins may be washed away by his blood, they are sure to be damned in hell; for the law hath condemned them already. (John iii. 18, 19.) 2. But if they do come, they shall have the bosom of Christ to lie in, the kingdom of heaven to dwell in, the angels and saints for their companions, shall shine there like the sun, shall be

there for ever, shall sit upon the thrones of judgment, &c. Here is grace.

Methodists if I had but time to speak fully to all things that I could speak to from these two heavenly truths, and to make application thereof, surely, with the blessing of God, I think it might persuade some vile and abominable wretch to lay down his arms that he hath taken up in defiance against God, and is marching hellwards, post-haste with the devil; I say, methinks it should stop him, and make him willing to look back, and accept of salvation for his poor condemned soul, before God's eternal vengeance is executed upon him. Oh, therefore, you that are upon this march, I beseech you consider a little! What! shall Christ become a drudge for you; and will you be drudges for the devil? Shall Christ covenant with God for the salvation of sinners; and shall sinners covenant with hell, death, and the devil, for the damnation of their souls? Shall Christ come down from heaven to earth to declare this to sinners; and shall sinners stop their ears against these good tidings? Will you not hear the errand of Christ, although he telleth you tidings of peace and salvation? How if he had come, having taken a command from his Father to damn you, and to send you to the devils in hell? Sinners, hear his message; he speaketh no harm; his words are eternal life; all men that give ear unto them they have eternal advantage by them; advantage, I say, that never hath an end.

Besides, do but consider these two things, it is like they may have some sway upon thy soul. 1. When he came on his message he came with tears in his eyes, and did even weepingly tender the terms of reconciliation to them; I say, with tears in his eyes. And when he came near the city, *i. e.* with his message of peace, beholding the hardness of their hearts, he wept over it, and took up a lamentation over it; because he saw they rejected his mercy, which was tidings of peace; I say, wilt thou then slight a weeping Jesus, one that so loveth thy soul that rather than he will lose thee, he will with tears persuade with thee? 2. Not only so, but also when he came he came all on a gore of blood to proffer mercy to thee, to show thee still how dearly he did love thee; as if he had said, Sinner, here is mercy for thee; but behold my bloody sweat, my bloody wounds, my cursed death; behold and see what danger I have gone through to come unto thy soul; I am come indeed unto thee, and do bring thee tidings of salvation, but it cost me my heart's blood before I could come at thee, to give thee the fruits of my everlasting love. But more of this anon.

Thus have I spoken something concerning Christ's being the messenger of the new covenant; but because I am not willing to cut too short off what shall come after, I shall pass by these things not half touched, and come to the other which I promised even now; which was to show you, that as there were Levitical ceremonies in or be-

longing to the first covenant, so these types or Levitical ceremonies did represent the glorious things of the new covenant. In those ceremonies you read of a sacrifice; of a priest to offer up the sacrifice; the place where, and the manner how he was to offer it: of which I shall speak something.

CHRIST THE SACRIFICE OF THE NEW COVENANT.

Thirdly. As touching the sacrifice, you find that it was not to be offered up of all kind of beasts; as of lions, bears, wolves, tigers, dragons, serpents, or such like; to signify, that not all kinds of creatures that had sinned, as devils, the fallen angels, should be saved; but the sacrifice was to be taken out of some kind of beasts and birds, to signify that some of God's creatures that had sinned, he would be pleased to reconcile them to himself again; as poor fallen man and woman, those miserable creatures, God, the God of heaven, had a good look for after their fall; but not for the cursed devils, though more noble creatures by creation than we. Here is grace.

Now though those sacrifices were offered, yet they were not offered to the end they should make the comers to or offerers thereof perfect; but the things were to represent to the world what God had in after ages for to do; which was even the salvation of his creatures, by that offering of the body of Jesus Christ, of which these were a shadow and a type for the accomplishing of the second covenant. For Christ was by covenant to offer a sacrifice, and that an effectual one too, if he intended the salvation of sinners: "A body hast thou prepared me; I am come to do thy will." (Heb. x.) I shall therefore show you, First, What was expected of God in the sacrifice in the type, and then show you how it was answered in the antitype. Second. I shall show you the manner of the offering of the type; and so answerable thereto to show you the fitness of the sacrifice of the body of Christ, by way of answering some questions.

First. For the first of these, 1. God did expect that sacrifice which he himself had appointed, and not another, to signify that none would serve his turn but the body and soul of his appointed Christ, the mediator of the new covenant. (John i. 29.)

2. This sacrifice must not be lame nor deformed; it must have no scar, spot, or blemish, to signify that Jesus Christ was to be a complete sacrifice by covenant. (I Pet. i. 19.) 3. This sacrifice was to be taken out of the flock or herd; to signify that Jesus Christ was to come out of the race of mankind, according to the covenant. (Heb. x. 5.)

Second. As to the manner of it: 1. The sacrifice, before it was offered, was to have the sins of the children of Israel confessed over it; to signify that Jesus Christ must (Isa. liii. 4—7. I Pet. ii. 24) bear the sins of all his children by covenant, "As for thee also, by the blood of thy covenant" in his own body on the tree. (Zech. ix. 10, 11.) 2. It must be had to the place appointed, namely,

without the camp of Israel; to signify, that Jesus Christ must be led to Mount Calvary. (Luke xxiii. 33.) 3. The sacrifice was to be killed there; to signify that Jesus Christ must and did suffer without the city of Jerusalem for our salvation. 4. The sacrifice must not only have its life taken away, but also some of its flesh burned upon the altar; to signify that Jesus Christ was not only to die a natural death, but also that he should undergo the pains and torments of the damned in hell. 5. Sometimes there must be a living offering and a dead offering, as the goat that was killed and the scapegoat, the dead bird and the living bird, (Lev. xiv. 4—6;) to signify that Jesus Christ must die and come to life again. 6. The goat that was to die was to be the sin-offering; that is, to be offered as the rest of the sin-offerings, to make an atonement as a type; and the other goat was to have all the sins of the children of Israel confessed over him, (Lev. xvi. 7—22,) and then to be let go into the wilderness, never to be caught again; to signify that Christ's death was to make satisfaction for sin, and his coming to life again was to bring in everlasting (Rom. iv. 25) justification from the power, curse, and destroying nature of sin. 7. The scapegoat was to be carried by a fit man into the wilderness; to signify that Jesus Christ should be both fit and able to carry our sins quite away from us, so as they should never be laid to our charge again. Here is grace. 8. The sacrifices under the law, commonly part of them must be eaten, (Exod. xii. 5—11;) to signify that they that are saved should spiritually feed on the body and blood of Jesus Christ, or else they have no life by him. (John vi. 51—53.) 9. This sacrifice must be eaten with unleavened bread; to signify that they which love their sins, that devilish leaven of wickedness, they do not feed upon Jesus Christ.

Now of what hath been spoken this is the sum, that there is a sacrifice under the new covenant as there were sacrifices under the old; and that this sacrifice did every way answer that or those; indeed they did but suffer for sin in show, but he in reality; they as the shadow, but he as the substance. Oh, when Jesus Christ did come to make himself a sacrifice, or to offer himself for sin, you may understand that our sins were indeed charged to purpose upon him! Oh, how they scared his soul, how they brake his body, insomuch that they made the blood run down his blessed face and from his precious side! therefore thou must understand these following things: 1. That Jesus Christ by covenant did die for sin. 2. That his death was not a mere natural death, but a "cursed death;" even such a one as men do undergo from God for their sins, though he himself had none; even such a death as to endure the very pains and torments of hell. Oh, sad pains and inexpressible torments that this our sacrifice for sin went under! The pains of his body were not all; no, but the pains of his soul; for his soul was made an offering

as well as his body; yet all but one sacrifice. (Isa. liii.) To signify that the suffering of Christ was not only a bodily suffering but a soul-suffering; not only to suffer what man could inflict upon him, but also to suffer soul-torments that none but God can inflict, or suffer to be inflicted upon him. Oh, the torments of his soul! they were torments indeed; his soul was that that felt the wrath of God: "My soul," saith he, "is exceeding sorrowful, even unto death." (Matt. xxvi. 38.) "My soul is troubled, and what shall I say?" (John xii. 27.) The rock was not so rent as was his precious soul; there was not such a terrible darkness on the face of the earth then, as there was on his precious soul. Oh, the torments of hell, and the eclipsings of the divine smiles of God, were both upon him at once; the devils assailing of him, and God forsaking of him, and all at once! "My God, my God," said he, "why hast thou forsaken me?" (Matt. xxvii. 46.) Now in my greatest extremity; now sin is laid upon me, the curse takes hold of me, the pains of hell are clasped about me, and thou hast forsaken me. Oh, sad! Sinners, this was not done in pretence but in reality; not in show, but in very deed; otherwise Christ had dissembled, and had not spoken the truth; but the truth of it his bloody sweat declares, his mighty cries declare, the things which and for what he suffered declare. Nay, I must say thus much, that all the damned souls in hell, with all their damnations, did never yet feel that torment and pain that did this blessed Jesus in a little time. Sinner, canst thou read that Jesus Christ was made an offering for sin, and yet go on in sin? Canst thou hear that the load of thy sins did break the very heart of Christ, and spill his precious blood? And canst thou find in thy heart to labour to lay more sins upon his back? Canst thou hear that he suffered the pains, the fiery flames of hell, and canst thou find in thy heart to add to his groans, by slighting of his sufferings? Oh, hard-hearted wretch! How canst thou deal so unkindly with such a sweet Lord Jesus?

Quest. But why did Christ offer himself in sacrifice?

Ans. That thou shouldst not be thrown to the very devils.

Quest. But why did he spill his precious blood?

Ans. That thou mightest enjoy the joys of heaven.

Quest. But why did he suffer the pains of hell?

Ans. That thou mightest not fry with the devil and damned souls.

Quest. But could not we have been saved if Christ had not died?

Ans. No, for without shedding of blood there is no remission; and besides, there was no death that could satisfy God's justice but his, which is evident; because there was none in a capacity to die, or that was able to answer an infinite God by his so suffering, but he.

Quest. But why did God let him die?

Ans. He standing in the room of sinners, and that in their names and natures, God's justice must fall upon him; for justice takes vengeance for sin wheresoever it finds it, though it be on his dear Son. Nay, God favoured his Son no more, finding our sins upon him, than he would have favoured any of us; for should we have died? so did he. Should we have been made a curse? so was he. Should we have undergone the pains of hell? so did he.

Quest. But did he indeed suffer the torments of hell?

Ans. Yea, and that in such a horrible way too that it is unspeakable.

Quest. Could he not have suffered without his so suffering? Would not his dying only of a natural death have served the turn?

Ans. No, in no wise. 1. The sins for which he suffered called for the torments of hell; the conditions upon which he died did call for the torments of hell; for Christ did not die the death of a saint, but the death of a sinner; of a cursed and damned sinner; because he stood in their room, (Gal. iii. 13.) the law to which he was subjected called for the torments of hell; the nature of God's justice could not bate him any thing; the death which he was to suffer had not lost its sting; all these being put together do irresistibly declare unto us that he, as a sacrifice, did suffer the torments of hell. But, 2. Had he not died and suffered the cursed death, the covenant had been made void, and his suretyship would have been forfeited, and besides this, the world damned in the flames of hell-fire; therefore his being a sacrifice was one part of the covenant, for the terms of the covenant was, that he should spill his blood. (Zech. ix. 10, 11.) O blessed Jesus! O blessed grace!

Quest. But why then is his death so slighted by some?

Ans. Because they are enemies to him, either through ignorance or presumption; either for want of knowledge or out of malice: for surely, did they love or believe him they could not choose but break and bleed at heart to consider and to think of him. (Zech. xii. 10, 11.)

CHRIST THE HIGH PRIEST OF THE NEW COVENANT.

Fourthly. Thus, passing this, I shall now speak something to Christ's priestly office. But, by the way, if any should think that I do here spin my thread too long in distinguishing his priestly office from his being a sacrifice, the supposing that for Christ to be a priest and a sacrifice is all one and the same thing; and it may be it is, because they have not thought on this so well as they should,—namely, that as he was a sacrifice he was passive, (Isa. liii.) that is, led or had away as a lamb to his sufferings; but as a priest he was active—that is, he did willingly and freely give

up his body to be a sacrifice. "He hath given his life a ransom for many." This consideration being with some weight and clearness on my spirit, I was and am caused to lay them down in two particular heads.

And therefore that I would speak something to is this, that as there were priests under the first covenant, so there is a priest under this belonging to this new covenant, a high priest, the chief priest; as it is clear where it is said, "We having an high priest over the house of God." (Heb. iii. 1; v. 5, 10; vii. 24—26; viii. 1, 4; x. 21.)

Now the things that I shall treat upon are these. First, I shall show you the qualifications required of a priest under the law. Secondly, his office; and, thirdly, how Jesus Christ did according to what was signified by those under the law; I say, how he did answer the types, and where he went beyond them.

First. For *his qualifications*.

1. They must be called thereto of God: "No man takes this honour upon him, but he that is called of God, as Aaron." (Heb. v. 4.) Now Aaron's being called of God to be a priest signifies that Jesus Christ is a priest of God's appointment, such a one that God hath chosen, likes of, and hath set on work: "Called of God an high priest." &c. (ver. 10.)

2. The priests under the law they must be men complete, not deformed: "Speak unto Aaron," saith God to Moses, "saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God; for whatsoever man he be that hath a blemish, he shall not approach;" if he be "a blind man, or a lame man, or he that hath a flat nose, or any thing superfluous, or a man that is broken-footed, or broken-handed, or crook-backed, or a dwarf, or he that hath a blemish in his eye, or be scurvy, or scabby, or hath his stones broken; no man that hath a blemish of the seed of Aaron the priest shall come nigh to offer offerings of the Lord made by fire; he hath a blemish, he shall not come nigh to offer the bread of his God." (Lev. xxi. 17—21.) What doth all this signify but that, in the first place, he must not be lame, to signify he must not go haltingly about the work of our salvation. 2. He must not be blind, to signify that he must not go ignorantly to work, but he must be quick of understanding in the things of God. 3. He must not be scabbed, to signify that the priest must not be corrupt or filthy in his office. 4. In a word, he must be every way complete, to signify to us that Jesus Christ was to be and is most complete, and most perfect every way, an acceptable high priest in things pertaining to God, in reference to his second covenant.

3. The priests under the law were not to be hard-hearted, but pitiful and compassionate, willing and ready, with abundance of bowels to offer for the people, and to make an atonement for them (Heb. v. 1, 2;) to signify that Jesus Christ should

be a tender-hearted high priest, able and willing to sympathize and be affected with the infirmities of others; to pray for them, to offer up for them his precious blood; he must be such a one, who can have compassion on a company of poor ignorant souls, and on them that are out of the way, to recover them, and to set them in safety, (Heb. iv. 15;) and that he might thus do he must be a man that had experience of the disadvantages that infirmity and sin did bring unto these poor creatures. (Heb. ii. 17.)

4. The high priests under the law were not to be shy or squeamish, in case there were any that had the plague or leprosy, scab or blotches; but must look on them, go to them, and offer for them (Lev. xiii., read that whole chapter); all which is to signify, that Jesus Christ should not refuse to take notice of the several infirmities of the poorest of his people, but to teach them, and to see that none of them be lost by reason of their infirmity, for want of looking to or tending of. This privilege also have we under this second covenant. This is the way to make grace shine.

5. The high priests under the law, they were to be anointed with very excellent oil, compounded by art, (Exod. xxix. 7; xxx. 30;) to signify that Jesus the great high priest of this new covenant should be in a most eminent way anointed to his priestly office by the Holy Spirit of the Lord.

6. The priest's food and livelihood in the time of his ministry were to be consecrated, and holy things, (Exod. xxix. 33;) to signify that it is the very meat and drink of Jesus Christ to do his priestly office, and to save and preserve his poor tempted and afflicted saints. Oh what a new covenant High Priest have we!

7. The priests under the law were to be washed with water, (Exod. xxix. 4;) to signify that Jesus Christ should not go about the work of his priestly office with the filth of sin upon him, but was without sin to appear as our high priest in the presence of his Father, to execute his priestly office there for our advantage; "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. vii. 26.)

8. The high priests under the law, before they went into the holy place, were to be clothed with a curious garment, a breast-plate, and an ephod, and a robe, and brodered coat, a mitre, and a girdle, and they were to be made of gold, and blue, and purple, and scarlet, and fine linen; and in his garment and glorious ornaments there must be precious stones, and on those stones there must be written the names of the children of Israel, (read the 28th of Exodus;) and all this was to signify what a glorious high priest Jesus Christ should be; and how in the righteousness of God he should appear before God as our high priest, to offer up the sacrifice that was to be offered for our salvation to God his Father; but I pass that.

Second. Now I shall speak to *his office*. The office of the high priest in general was twofold. 1. To offer the sacrifice without the camp. 2. To bring it within the veil, that is, into the holiest of all, which did type out heaven.

1. It was (1.) the office of the priest to offer the sacrifice; and so did Jesus Christ; he did offer his own body and soul in sacrifice. I say, *He did offer* it, and not another, as it is written, "No man taketh away my life, but I lay it down of myself; I have power to lay it down, and I have power to take it up again." (John x. 17, 18.) And again it is said, "When he," Jesus, "had offered up one sacrifice for sins, for ever sat down on the right hand of God." (Heb. x. 12.) (2.) The priests under the law must offer up the sacrifice that God had appointed, and none else, a complete one without any blemish; and so did our high priest, where he saith, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me," and that I will offer. (Heb. x. 5.) (3.) The priest was to take of the ashes of the sacrifice, and lay them in a clean place; and this signifies that the body of Jesus, after it had been offered, should be laid into Joseph's sepulchre, as in a clean place, where never any man before was laid. (Lev. vi. 11, compared with John xix. 41, 42.)

2. This being one part of his office, and when this was done, then in the next place he was (1.) to put on the glorious garment, when he was to go into the holiest, and take of the blood, and carry it thither, &c.; he was to put on the holy garment, which signifieth the righteousness of Jesus Christ. (2.) He was in this holy garment, which hath in it the stones, and in the stones the names of the twelve tribes of the children of Israel, to appear in the holy place, (Exod. xxviii. 9, 10;) "And thou shalt take two onyx-stones, and shalt grave on them the names of the children of Israel. Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth." And this was to signify, that when Jesus Christ was to enter into the holiest, then, he was there to bear the names of his elect in the tables of his heart, before the throne of God and the mercy-seat. (Heb. xii. 23.) (3.) With this he was to take of the blood of the sacrifices, and carry it into the holiest of all, which was a type of heaven, and there was he to sprinkle the mercy-seat; and this was to be done by the high priest only; to signify that none but Jesus Christ must have this office and privilege, to be the people's high priest to offer for them. (Heb. ix. 7.) "But into the second went the high priest alone once every year, yet not without blood, which he offered for himself and for the errors of the people." (1.) He was there to make an atonement for the people with the blood, sprinkling of it upon the mercy-seat; but this must be done with much incense. "And Aaron shall bring the bullock which is for a sin-offering for himself,

and for his house, and shall kill the bullock of the sin-offering, which is for himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it upon the mercy-seat eastward, and before the mercy-seat shall he sprinkle the blood with his finger seven times. And then he shall kill the goat of the sin-offering which is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat." (Lev. xvi. 11—15.) Now this was for the priest and the people; all which doth signify that Jesus Christ was after his death to go into heaven itself, of which this holy place was a figure, (Heb. ix.) and there to carry the sacrifice that he offered upon the cross into the presence of God, for to obtain mercy for the people in a way of justice. And in that he is said to take his hands full of sweet incense, it signifies that Jesus Christ was to offer up his sacrifice in the presence of his Father, in a way of intercession and prayers.

I might have branched these things out into several particulars, but I would be brief.

I say, therefore, the office of the priest was to carry the blood into the holy place, and there to present it before the mercy-seat, with his heart full of intercessions for the people for whom he was a priest. (Luke i. 8—11.) This is Jesus Christ's work now in the kingdom of glory, to plead his own blood, the nature and virtue of it, with a perpetual intercession to the God of mercy on the behalf of us poor miserable sinners. (Heb. vii. 25.)

Now in the intercession of this Jesus, which is part of his priestly office, there are these things to be considered for our comfort.

1. There is a pleading of the virtue of his blood for them that are already come in; that they may be kept from the evils of heresies, delusions, temptations, pleasures, profits, or any thing of this world which may be too hard for them. "Father, I pray not that thou shouldst take them out of the world," saith Christ, "but that thou shouldst keep them from the evil." (John xvii. 15.)

2. In case the devil should aspire up into the presence of God, to accuse any of the poor saints, and to plead their backslidings against them, as he will do if he can; then there is Jesus, our Lord Jesus, ready in the court of heaven, at the right hand of God, to plead the virtue of his blood, not only for the great and general satisfaction that he did give when he was on the cross, but also the virtue that is in it now, for the cleansing and fresh purging of his poor saints under their several temptations and infirmities; as saith

the Apostle, "For if when we were enemies we were reconciled to God by the death of his Son, much more then, being reconciled, we shall be saved by his life;" that is, by his intercession. (Rom. v. 10.)

3. The maintaining of grace, also, is by Jesus Christ's intercession, being the second part of his priestly office. Oh, had we not a Jesus at the right hand of God, making intercession for us, and to convey fresh supplies of grace unto us through the virtue of his blood being pleaded at God's right hand, how soon would it be with us as it is with those for whom he prays not at all! (John xvii. 9.) But the reason why thou standest while others fall, the reason why thou goest through the many temptations of the world, and shakest them off from thee while others are ensnared and entangled therein; it is because thou hast an interceding Jesus. "I have prayed," saith he, "that thy faith fail not." (Luke xxii. 32.)

4. It is partly by the virtue of Christ's intercession that the elect are brought in. There are many that are come to Christ which are not yet brought in to Christ; and it is one part of his work to pray for their salvation too. "Neither pray I for these alone, but for all those that shall believe," though as yet they do not believe, "on me," but that they may believe "through their word." (John xvii. 20.) And let me tell thee, soul, for thy comfort, who art a-coming in to Christ, panting and sighing as if thy heart would break; I tell thee, soul, thou wouldst never have come to Christ if he had not first, by the virtue of his blood and intercession, sent into thy heart an earnest desire after Christ; and let me tell thee, also, that it is his business to make intercession for thee; not only that thou mightest come in, but that thou mightest be preserved when thou art come in. (Compare Heb. vii. 25. Rom. viii. 33—39, &c.)

5. It is by the intercession of Christ that the infirmities of the saints in their holy duties are forgiven. Alas, if it was not for the priestly office of Christ Jesus, the prayers, alms, and other duties of the saints might be rejected, because of the sin that is in them: but Jesus being our high-priest, he is ready to take away the iniquities of our holy things, perfuming our prayers with the glory of his own perfections; and therefore it is that there is an answer given to the saints' prayers, and also acceptance of their holy duties. (Rev. viii. 3, 4.) "But Christ being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered

himself without spot to God, purge your consciences from dead works to serve the living God? And for this cause he is the Mediator of the New Testament," or covenant, "that by means of death, for the redemption of the transgressions that were under the first testament, they which are called," notwithstanding all their sins, "might receive the promise of eternal inheritance." (Heb. ix. 11—15.)

Third. The third thing now to be spoken to, is to show *where, and how Jesus Christ outwent, and goes beyond these priests* in all their qualifications and offices, for the comfort of poor saints.

1. They that were called to the priesthood under the law were but men; but he is both God and man. (Heb. vii. 28.)

2. The qualifications were in them in a very scanty way; but Jesus was every way qualified in an infinite and full way.

3. They were consecrated but for a time, (Heb. vii. 23;) but he for evermore. (ver. 24.)

4. They were made without an oath, (ver. 20, 21;) but he with an oath.

5. They as servants; but he as a Son. (Heb. iii. 6.)

6. Their garments were but such as could be made with hands, (Ezek. xxviii. :) but his the very righteousness of God. (Rom. iii. 22.)

7. Their offerings were but the body and blood of beasts, and such like, (Phil. iii. 8;) but his offering was own body and soul. (Heb. ix. 12, 13; x. 4, 5. Isa. liii. 10. Heb. x. 5.)

8. Those were at best but a shadow or type, (ver. 1;) but he the very substance and end of all those ceremonies. (Heb. ix. 1, 10, 11.)

9. Their holy place was but made by men, (Heb. ix. 24;) but his, or that which Jesus is entered into, is heaven itself. (Heb. ix. 2, 3.)

10. When they went to offer their sacrifice, they were forced to offer for themselves, as men compassed about with infirmity, (Heb. vii. 26;) but he was holy, harmless, who did never commit the least transgression. (Heb. x. 11.)

11. They when they went in to offer were fain to do it standing, to signify that God had no satisfaction therein; but he, "when he had offered one sacrifice for sins, for ever sat down at the right hand of God," (Heb. x. 11, 12;) to signify that God was very well pleased with his offering.

12. They were fain to "offer oftentimes the sacrifice that could never take away sin;" but he "by one offering hath perfected for ever them that are sanctified." (Heb. x. 11, 14.)

13. Their sacrifices at the best could but serve for the cleansing of the flesh, (Heb. ix. 13;) but his for cleansing both body and soul. The blood of Jesus Christ doth purge the conscience from dead works, to live a holy life. (ver. 14.)

14. Those high priests could not offer but once a year in the holiest of all; but our High Priest, he ever liveth to make intercession for us. (Heb. ix. 7, 12, 24, 25.)

15. Those high priests, notwithstanding they

were priests, they were not always to wear their holy garments; but Jesus never puts them off of him, but is in them always.

16. Those high priests, death would be too hard for them, (Heb. vii. 21, 23;) but our High Priest hath vanquished and overcome that cruel enemy of ours, (Heb. ii. 15.) and brought life and immortality to light through the glorious gospel. (2 Tim. i. 10.)

17. Those high priests were not able to save themselves; but this is able to save himself, and all that come to God by him. (Heb. vii. 25.)

18. Those high priests' blood could not do away sin; but the blood of Jesus Christ, who is our High Priest, "cleanseth us from all sin." (1 John i. 7.)

19. Those high priests sometimes by sin caused God to reject their sacrifices; but this High Priest doth always the things that please him.

20. Those high priests could never convey the Spirit by virtue of their sacrifices or office; but this High Priest, our Lord Jesus, he can and doth give all the gifts and graces that are given to the sons of men.

21. Those high priests could never by their sacrifices bring the soul of any sinner to glory by virtue of itself; but Jesus hath by one offering, as I said before, perfected for ever those that he did die for. Thus, in brief, I have showed in some particulars how and wherein Jesus our High Priest doth go beyond those high priests; and many more without question might be mentioned, but I forbear.

CHRIST THE FORERUNNER OF THE SAINTS.

Fifth. A fifth office of Christ, in reference to the second covenant, was, that he should be the forerunner to heaven before his saints that were to follow after. First, he strikes hands in the covenant. Secondly, he stands bound as a surety to see everything in the covenant accomplished that was to be done on his part; then he brings the message from heaven to the world; and before he goeth back he offereth himself for the same sins that he agreed to suffer for; and so soon as this was done, he goeth post-haste to heaven again; not only to exercise the second part of his priestly office, but as our forerunner, to take possession for us, even into heaven itself, as you may see, Heb. vi. 20, where it is said, "Whither the forerunner is for us entered."

First. He is run before to open heaven's gates: "Be ye open, ye everlasting doors, that the King of glory may enter in."

Second. He is run before, to take possession of glory in our natures for us.

Third. He is run before, to prepare us our places against we come after: "I go to prepare a place for you." (John xiv. 1—3.)

Fourth. He is run thither to make the way easy, in that he hath first trodden the path himself.

Fifth. He is run thither to receive gifts for us. All spiritual and heavenly gifts had been kept from us had not Christ, so soon as the time appointed was come, run back to the kingdom of glory to receive them for us. But I cannot stand to enlarge upon these glorious things; the Lord enlarge them upon your hearts by meditation.

CHRIST COMPLETELY FULFILLED THE CONDITIONS OF THE NEW COVENANT.

Here now I might begin to speak of his prophetic and kingly office, and the privileges that do and shall come thereby, but that I fear I shall be too tedious; therefore at this time I shall pass them by. Thus you may see how the covenant of grace doth run, and with whom it was made, and also what were the conditions thereof.

Now, then, this grace, this everlasting grace of God comes to be free to us through the satisfaction, according to the conditions, given by another for us; for though it be free, and freely given to us, yet the obtaining of it did cost our head, our public man, a very dear price, (1 Cor. vi. 20 :) "For you are bought with a price, even with the precious blood of Christ." (1 Pet. i. 9.) So it is by another, I say, not by us; yet it is as sure made over to us, even to so many of us as do or shall believe, as if we had done it, and obtained the grace of God ourselves: nay, surer; for consider, I say, this grace is free to us, and comes upon a clear score, by virtue of the labour and purchase of another for us; mark, that which is obtained by another for us, is not obtained for us by ourselves—No, but Christ hath, (Heb. ix. 12,) not by the blood of goats and calves "obtained eternal redemption for us," which were things offered by men under the law, "but by his own blood," meaning Christ's, "he entered into the holy place, having obtained eternal redemption for us."

Secondly. It comes to be unchangeable through the perfection of that satisfaction that was given to God through the Son of Mary for us; for whatever the divine, infinite, and eternal justice of God did call for at the hands of man, if ever he intended to be a partaker of the grace of God, this Jesus, this one man, this public person, did completely give a satisfaction to it, even so effectually; which caused God not only to say, I am pleased, but, "I am well pleased," (Matt. iii. 17 :) completely and sufficiently satisfied with thee on their behalf; for so you must understand it. Mark, therefore, the following words, "And having made peace," or completely made up the difference, "through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, who were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled;" how? "in the body of his flesh, through death, to present you holy," (mark, holy,) "and unblameable, and unproveable in his sight."

(Col. i. 20—22.) And thus it is grace, unchangeable grace to us; because it was obtained, yea, completely obtained for us by Jesus Christ, God-man.

Object. But some may say, How was it possible that one man Jesus, by one offering, should so completely obtain and bring in unchangeable grace for such an innumerable company of sinners as are to be saved?

Ans. First. In that he was every way fitted for such a work. And, secondly, in that, as I said before, he did every way completely satisfy that which was offended by our disobedience to the former covenant. And for the clearing of this,

Consider, 1. Was it man that had offended? He was man that gave the satisfaction. "For as by man came death, even so also by man did come the resurrection from the dead." (1 Cor. xv. 21.)

2. Was it God that was offended? He was God that did give a satisfaction. "To us a Child is born, to us a Son is given. And his name shall be called the Mighty God." (Isa. ix. 6.) "He thought it not robbery to be equal with God: but, for our sakes, "he made himself of no reputation," &c. (2 Cor. viii. 9. Phil. ii. 5—7.)

3. For the further clearing of this, to show you that in every thing he was rightly qualified for this great work, see what God himself saith of him: he calls him, in the first place, man; and, secondly, he owes him to be his fellow, saying, "Awake, O sword, against my shepherd, and against the man"—mark, the man—"that is my fellow, saith the Lord of hosts." (Zech. xiii. 7.)

So that now let divine and infinite justice turn itself which way it will, it finds one that can tell how to match it: for if it say, I will require the satisfaction of man, here is a man to satisfy its cry; but if it say, But I am an infinite God, and must and will have an infinite satisfaction: here is one also that is infinite, even fellow with God; fellow in his essence and being, (Prov. viii. 23 :) fellow in his power and strength, (1 Cor. i. 24 :) fellow in his wisdom, (see again the same verse :) fellow in his mercy and grace, (Tit. ii. 10 compared with ver. 11 :) together with the rest of the attributes of God: so that, I say, let justice turn itself which way it will, here is a complete person to give a complete satisfaction: thus much of the fitness of the person.

Second. For the completeness of the satisfaction given by him for us. And that is discovered in these particulars:

1. Doth justice call for the blood of that nature that sinned? Here is the heart's blood of Jesus Christ: "We have redemption through his blood." (Eph. i. 7, 14. 1 Pet. i. 18, 19. Zech. ix. 10, 11.)

2. Doth justice say, that this blood, if it be not the blood of one that is really and naturally God, it will not give satisfaction to infinite justice? then here is God, purchasing his church "with his own blood." (Acts. xx. 28.)

3. Doth justice say, that it must not only have satisfaction for sinners, but they that are saved must be also washed and sanctified with this blood? Then here is he that so loved us, that he "washed us from our sins in his own blood." (Rev. i. 5.)

4. Is there to be a righteousness to clothe them with that are to be presented before Divine Justice? Then here is the righteousness of Christ, which is "even the righteousness of God by faith." (Rom. iii. 22. Phil. iii. 8—10.)

5. Are there any sins now that will fly upon this Saviour, like so many lions or raging devils, if he take in hand to redeem man? He will be content to bear them all himself alone, even in his own body upon the tree. (1 Pet. ii. 24.)

6. Is there any law now that will curse and condemn this Saviour for standing in our persons to give satisfaction to God for the transgression of man? He will be willing to be cursed, yea to be made a curse for sinners, rather than they shall be cursed and damned themselves. (Gal. iii. 13.)

7. Must the great and glorious God, whose eyes are so pure that he cannot behold iniquity; I say, must he not only have the blood, but the very life of him that will take in hand to be the deliverer and Saviour of us poor miserable sinners? He is willing to lay down his life for his sheep. (John x. 11.)

8. Must he not only die a natural death, but must his soul descend into hell, though it should not be left there? He will suffer that also. (Ps. xvi. 10. Acts ii. 3.)

9. Must he not only be buried, but rise again from the dead, and overcome death, that he might be the first-fruits to God of them that sleep, which shall be saved? He will be buried, and also through the strength of his Godhead he will raise himself out of the grave, though death hold him never so fast, and the Jews lay never such a great stone upon the mouth of the sepulchre, and seal it never so fast. (1 Cor. xv. 4. Luke xxiv. 34.)

10. Must he carry that body in the presence of his Father, to take possession of heaven? (Heb. ix. 24. John xiv. 2, 3;) and must he appear there as a priest, (Heb. vi. 20;) as forerunner, (ver. the same;) as an advocate, (1 John ii. 1;) as a prophet, as a treasure-house, as an interceder and pleader of the causes of his people? He will be all these, and much more; to the end, the grace of God by faith in Jesus Christ might be made sure to all the seed. "Who then can condemn? It is God that justifieth; because Christ hath died, yea, rather that is risen again. Who," now seeing all this is so effectually done, "shall lay anything," the least thing, who can find the least flaw, the least wrinkle, the least defect or imperfection in this glorious satisfaction?

Object. But is it possible that he should so soon give infinite justice a satisfaction, a complete satisfaction? For the eternal God doth require an eternal lying under the curse, to the end he may be eternally satisfied.

Ans. Indeed that which is infinite must have an eternity to satisfy God in; that is, they that fall into the prison and pit of utter darkness must be there to all eternity, to the end the justice of God may have its full blow at them. But now he that I am speaking of is God, (Isa. ix. 6. Heb. i. 8, 9. Phil. ii. 4—6), and so is infinite. Now, he which is true God is able to give in as little a time an infinite satisfaction as Adam was in giving the dissatisfaction. Adam himself might have given satisfaction for himself as soon as Christ, had he been very God, as Jesus Christ was. For the reason why the posterity of Adam, even so many of them as fall short of life, must lie broiling in hell to eternity, is this,—they are not able to give the justice of God satisfaction, they being not infinite, as aforesaid. "But Christ," that is, God-man, "being come an high priest," that is, to offer and give satisfaction, "of good things to come: by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own,"—mark you that—"but by his own blood he hath entered into the holy place, having already obtained eternal redemption for us." But how? "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purging of the flesh, how much more shall the blood of Christ, who through the eternal Spirit," who through the power and virtue of his infinite Godhead, "offered himself without spot to God, purge your consciences from dead works, to serve the living God? And for this cause,"—that is, for that he is God as well as man, and so able to give justice an infinite satisfaction; therefore, "he is the Mediator of the new covenant, that by the means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of an eternal inheritance." (Heb. ix. 11—15.) As I said before.

Object. This is much; but is God contented with this? Is he satisfied now in the behalf of sinners by this man's thus suffering? If he is, then how doth it appear?

Ans. It is evident, yea, wonderful evident that this hath pleased him to the full, as appeareth by these following demonstrations.

First. In that God did admit him into his presence, yea, receive him with joy and music, even with the sound of the trumpet at his ascension into heaven. (Ps. xlvii. 5.) And Christ makes it an argument to his children, that his righteousness was sufficient, in that he went to his Father, and they saw him no more. (John xvi. 10.) "Of righteousness," saith he, "because I go to my Father, and ye see me no more." As if he had said, My Spirit shall show to the world that I have brought in a sufficient righteousness to justify sinners withal, in that when I go to appear in the presence of my Father on their behalf, he shall give me entertainment, and not throw me

down from heaven, because I did not do it sufficiently.

Again; if you consider the high esteem that God the Father doth set on the death of his Son, you will find that he hath received good content thereby. When the Lord Jesus, by way of complaint, told his Father that he and his merits were not valued to the worth, his Father answered, "It is a light thing that I should give thee, O my servant, to bring Jacob again; I will also give thee for a light to the Gentiles, that thou mayest be for salvation to the ends of the earth." (Isa. xlix. 1—6.) As if the Lord had said, "My Son, I do value thy death at a higher rate than that thou shouldst save the tribes of Israel only; behold the Gentiles, the barbarous heathen, they also shall be brought in as the price of thy blood. It is a light thing that thou shouldst be my servant only to bring or redeem the tribes of Jacob, and to restore the preserved of Israel; I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth."

Again; you may see it also by the carriage of God the Father to all the great sinners to whom mercy was proffered. We do not find that God maketh any objection against them that come to him for the pardon of their sins; because he did want a satisfaction suitable to the greatness of their sins. There was Manasseh, who was one that burnt his children in the fire to the devil. (2 Chron. xxxiii. 1—13.) that used witchcraft, that used to worship the host of heaven, that turned his back on the word that God sent unto him; nay, that did worse than the very heathen that God cast out before the children of Israel. Also those that are spoken of, that did spend so much time in conjuration and the like, for such I judge they were, that when they came to burn their books, they counted the price thereof to be fifty thousand pieces of silver. (Acts xix. 19.) Simon Magus also, that was a sorcerer, and bewitched the whole city, yet he had mercy proffered to him once and again. (Acts viii.) I say, it was not the greatness of the sins of these sinners; no, nor of an innumerable company of others, that made God at all to object against the salvation of their souls, which justice would have constrained him to had he not had satisfaction sufficient, by the blood of the Lord Jesus. Nay, further, I do find that because God the Father would not have the merits of his Son to be undervalued; I say, he doth therefore freely by his consent let mercy be proffered to the greatest sinners—in the first place, for the Jews, that were the worst of men in that day for blasphemy against the gospel; yet the Apostle proffered mercy to them in the first place. "It is necessary," saith he, "that the word of God should first have been spoken to you." (Acts iii. 26; xiii. 46.) And Christ gave them commission so to do; for, saith he, "Let repentance and remission of sins be preached in my name among all nations, and begin," mark that, "begin at Jerusalem." (Luke

xxiv. 47.) Let them that but the other day had their hands up to the elbows in my heart's blood have the first proffer of my mercy. And saith Paul, "For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them that should hereafter believe on him to life everlasting." (1 Tim. i. 16.) As the Apostle saith, those sinners that were dead, possessed with the devil, and the children of wrath, he hath quickened, delivered, and saved. (Eph. ii. 1—7.) "That he might, even in the very ages to come, show forth the exceeding riches of his grace in his kindness towards us," and that "through Jesus Christ."

Second. It is evident that that which this man did as a common person he did it completely and satisfactorily, as appears by the openness, as I may so call it, which was in the heart of God to him at his resurrection and ascension. "Ask of me," saith he, "and I will give thee the" very "heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. ii. 8.) And this was at his resurrection. (Acts xiii. 33.) Whereas, though he had asked, yet if he had not given a full and complete satisfaction, justice would not have given him anything: for justice, the justice of God is so pure, that if it be not completely satisfied in every particular, it giveth nothing but curses. (Gal. iii. 10.)

Third. It is yet far more evident that he hath indeed pleased God in the behalf of sinners, in that God hath given him gifts to distribute to sinners, yea the worst of sinners, as a fruit of satisfaction, and that at his ascension. (Ps. lxxviii. 18.) Christ hath so satisfied God, that he hath given him all the treasures both of heaven and earth to dispose of as he seeth good; he hath so pleased God that he hath given him a name above every name; a sceptre above every sceptre; a crown above every crown; a kingdom above every kingdom, (Phil. ii. 9. Rev. xix. 6;) he hath given him the highest place in heaven, even his own right hand; he hath given him all the power of heaven and earth, and under the earth in his own hand, to bind whom he pleaseth, and to set free whom he thinks meet; he hath, in a word, such a high esteem in the eyes of his Father, that he hath put into his hand all things that are for the profit of his people, both in this world and that which is to come; and all this as the fruit of his faithfulness in doing of his work as the Mediator of the new covenant. "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts,"—mark, thou hast received them—"for men, even for the"—worst of men, for the "rebellious also;" and hath sent forth some, being furnished with these gifts; some, I say, "for the work of the ministry," to the edifying of them that are already called, and also for the calling in of all those for whom he covenanted with his Father, "till all come in the unity of faith," &c. (Eph. iv. 8—13.)

Fourth. It doth still appear yet far more evi-

dent; for will you hear what the Father himself saith for the showing of his well-pleasèdness in these two particulars: 1. In that he bids poor souls to hear, and to do as Christ would have them, (Matt. iii. 17; Luke ix. 35.) 2. In that he resolves to make them that turn their backs upon him, that dishonour him, which is done in a very great measure by those that lay aside his merits done by himself for justification; I say, he hath resolved to make them his footstool, where he saith, "Sit thou at my right hand until I make thine enemies thy footstool." Are they enemies to thee? saith God. I will be even with them. Do they slight thy merits? Do they slight thy groans, thy tears, thy blood, thy death, thy resurrection and intercession, thy second coming again in heavenly glory? I will tear them and rend them; I will make them as mire in the streets; I will make thy enemies thy footstool. (Ps. cx. 1. Matt. xxii. 41. Heb. i. 13; x. 13.) Ay, saith he, "And thou shalt dash them in pieces like a potter's vessel." (Ps. ii. 9.) Look to it, you that slight the merits of the blood of Christ.

Fifth. Again, further; yet God will make all the world to know, that he hath been and is well pleased in his Son, in that God hath given and will make it appear he hath given the world to come into his hand, (Heb. ii. ;) and that he shall raise the dead, bring them before his judgment-seat, execute judgment upon them which he pleaseth to execute judgment on to their damnation; and to receive them to eternal life whom he doth favour, even so many as shall be found to believe in his name and merits. (John v. 26, 27, 29.) "For as the Father has life in himself, so hath he given to the Son life in himself; and he hath given him authority to execute judgment also, because he is the Son of man. For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Ay, and the worst enemy that Christ hath now shall come at that day with a pale face, with a quaking heart and bended knees, trembling before him, confessing the glory of his merits, and the virtue there was in them to save, "to the glory of God the Father." (Rom. xiv. 11. Phil. ii. 11.)

Much more might be added to discover the glorious perfection of this man's satisfaction; but for you that desire to be further satisfied concerning this, search the Scriptures, and beg of God to give you faith and understanding therein; and as for you that slight these things, and continue so doing, God hath another way to take with you, even to dash you in pieces like a potter's vessel; for this hath Christ received of his Father to do unto you. (Rev. ii. 27.)

Thus I have showed you in particular, that the covenant of the grace of God is free and unchangeable to men; that is, in that it hath been obtained

for men, and that perfectly, to the satisfying of justice, and taking all things out of the way that were any ways a hindrance to our salvation. (Col. ii. 14.)

THE COVENANT OF GRACE UNCHANGEABLE—THE
OPPOSERS ANSWERED.

The second thing for the discovering of this freeness and constancy of the covenant of the grace of God, is manifested thus;

First. Whatsoever any man hath of the grace of God he hath it as a free gift of God through Jesus Christ the mediator of this covenant, even when they are in a state of enmity to him, (mark that, Rom. v. 8, 9. Col. i. 21, 22.) whether it be Christ as the foundation-stone, or faith to lay hold on him, (Eph. ii. 8 :) "For by grace you are saved through faith, and that not of yourselves," not for anything in you, or done by you for the purchasing of it, "but it is the free gift of God," and that bestowed on you, "even when ye were dead in trespasses and sins." (Eph. ii. 1—9.) Nay, if thou hast so much as one desire that is right, it is the gift of God; for of ourselves, saith the Apostle, "we are not able to speak a good word or think a good thought." (2 Cor. iii. 5.) Was it not grace, absolute grace, that God made promise of to Adam after transgressions? (Gen. iii. 15.) Was it not free grace in God to save such a wretch as Manassch was, who used enchantments, witchcraft, burnt his children in the fire, and wrought much evil? (2 Chron. xxxiii.) Was it not free grace to save such as those were that are spoken of in the 16th of Ezekiel, which no eye pitied? Was it not free grace for Christ to give Peter a loving look after he had cursed and swore and denied him? Was it not free grace that met Paul when he was going to Damascus to persecute, which converted him, and made him a vessel of mercy?

And what shall I say of such that are spoken of in 1 Cor. vi. 9, 10, speaking there of fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, revilers, drunkards, extortioners, the basest of sinners in the world, and yet were washed, and yet were justified; was it not freely by grace? O saints, you that are in heaven cry out, "We came hither by grace;" and you that are on earth, I am sure you cry, "If ever we go thither, it must be freely by grace."

Second. In the next place, it appears to be unchangeable in this: 1. Because justice being once satisfied doth not use to call for the debt again. No: let never such a sinner come to Jesus Christ, and so to God by him, and justice, instead of speaking against the salvation of that sinner, it will say, I am just as well as faithful to forgive him his sins. (1 John i. 9.) When justice itself is pleased with a man, and speaks on his side, instead of speaking against him, we may well cry out, "Who shall condemn?" 2. Because there is no

law to come in against the sinner that believes in Jesus Christ; for he is not under that, and that by right comes in against none but those that are under it; but believers are not under that, that is not their Lord, therefore that hath nothing to do with them; and besides, Christ's blood hath not only taken away the curse thereof, but also he hath in his own person completely fulfilled it as a public person in our stead, (Rom. viii. 1—4.) 3. The devil that accused them is destroyed, (Heb. ii. 14, 15.) 4. Death, and the grave, and hell are overcome, (1 Cor. xv. 55. Hos. xiii. 14.) 5. Sin, that great enemy of man's salvation, that is washed away, (Rev. i. 5.) 6. The righteousness of God is put upon them that believe, and given to them, and they are found in it, (Phil. iii. 8—10. Rom. iii. 22.) 7. Christ is always in heaven to plead for them, and to prepare a place for them, (Heb. vii. 24. John xiv. 1—4.) 8. He hath not only promised that he will not leave us nor forsake us, but he hath also sworn to fulfil his promises. Oh, rich grace, free grace! Lord, who desired thee to promise? who compelled thee to swear? We use to take honest men upon their bare words; but God, "willing more abundantly to show unto the heirs of promise the immutability of his counsel," hath "confirmed it by an oath, that by two immutable things," his promise and his oath, "in which it is impossible for God to lie," or break either of them, "we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." (Heb. vi. 13—18.) I will warrant you, God will never break his oath; therefore we may well have good ground to hope from such a good foundation as this, that God will never leave us indeed. Again,

Third. Not only thus, but, 1. God hath begotten believers again to himself, to be his adopted and accepted children in and through the Lord Jesus. (1 Pet. i. 3.) 2. God hath prepared a kingdom for them before the foundation of the world, through Jesus Christ. (Matt. xxv.) 3. He hath given them an earnest of their happiness, while they live here in this world: "After ye believed ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, to the praise of his glory," and that through this Jesus. (Eph. i. 13, 14.) 4. If his children sin through weakness, or by sudden temptation, they confessing of it, he willingly forgives and heals all their wounds, reneweth his love towards them, waits to do them good, casteth their sins into the depths of the sea: and all this freely, without any work done by men as men. "Not for your own sakes do I do this, O house of Israel, be it known unto you, saith the Lord," (Ezek. xxxvi. 22, 23.) but wholly and alone by the blood of Jesus. 5. In a word, if you would see it all together, God's love was the cause why Jesus Christ was sent to bleed for sinners. Jesus Christ's bleeding stops the cries of

Divine justice: God looks upon them as complete in him, gives them to him as his by right of purchase. Jesus ever lives to pray for them that are thus given unto him. God sends his Holy Spirit into them, to reveal this to them, sends his angels to minister for them; and all this by virtue of an everlasting covenant between the Father and the Son. "Thrice happy are the people that are in such a case."

Nay, further, he hath made them brethren with Jesus Christ, members of his flesh and of his bones, the spouse of this Lord Jesus, and all to show you how dearly, how really, how constantly he loveth us, who by the faith of his operation have laid hold upon him.

I shall now lay down a few arguments for the superabundant clearing of it, and afterwards answer two or three objections that may be made against it, and so I shall fall upon the next thing.

1. God loves the saints as he loves Jesus Christ; and God loves Jesus Christ with an eternal love; therefore the saints also with the same. "Thou hast loved them as thou hast loved me." (John xvii. 23.)

2. That love which is God himself must needs be everlasting love; and that is the love where-with God hath loved his saints in Christ Jesus; therefore his love towards his children in Christ must needs be an everlasting love. There is none dare say that the love of God is mixed with a created mixture; if not, then it must needs be himself. (1 John iv. 16.)

3. That love which is always pitched upon us, in an object as holy as God, must needs be an everlasting love. Now the love of God was and is pitched upon us, through an object as holy as God himself, even our Lord Jesus; therefore it must needs be unchangeable.

4. If he with whom the covenant of grace was made did in every thing and condition do even what the Lord could desire or require of him, that his love might be extended to us, and that for ever, then his love must needs be an everlasting love, seeing everything required of us was completely accomplished for us by him; and all this hath our Lord Jesus done, and that most gloriously, even on our behalf; therefore it must needs be a love that lasts for ever and ever.

5. If God hath declared himself to be the God that changeth not, and hath sworn to be immutable in his promise, then surely he will be unchangeable; and he hath done so; therefore it is impossible for God to lie, and so for his eternal love to be unchangeable. (Heb. vi. 13—18.) Here is an argument of the Spirit's own making! Who can contradict it? If any object, and say, But still it is upon the condition of believing, I answer, The condition also is his own free gift, and not a qualification arising from the stock of nature. (Eph. ii. 8. Phil. i. 28, 29.) So that here is the love unchangeable; here is also the condition given by him whose love is unchangeable, which may serve yet further for a strong argument that God will

have his love unchangeable. Sinner, this is better felt and enjoyed than talked of.

Object. But if this love of God be unchangeable in itself, yet it is not unchangeably set upon the saints, unless they behave themselves the better.

Ans. As God's love at the first was bestowed upon the saints without anything foreseen by the Lord in them, as done by them, (Deut. ix. 4—6,) so he goeth on with the same, saying, "I will never leave thee nor forsake thee." (Heb. xiii. 5.)

Object. But how cometh it to pass, then, that many fall off again from the grace of the gospel, after a profession of it for some time, some to delusions, and some to their open sins again?

Ans. They are all fallen away, not from the everlasting love of God to them, but from the profession of the love of God to them. Men may profess that God loves them, when there is no such matter, and that they are the children of God, when the devil is their father, as it is in John viii. 40—44. Therefore, they that do finally fall away from a profession of the grace of the gospel, it is, first, because they are bastards, and not sons. Secondly, because as they are not sons, so God suffereth them to fall, to make it appear that they are not sons, not of the household of God. "They went out from us, for they were not of us; for if they had been of us, no doubt," mark that, "no doubt," saith he, "they would have continued with us; but they went out from us, that it might be made manifest that they were not all of us." (1 John ii. 19.) And though Hymenæus and Philetus do throw themselves headlong to hell, "nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." (2 Tim. ii. 17—19.)

Object. But the Scripture saith, that there are some that had faith, yet lost it, and have made shipwreck of it. Now God loves no longer than they believe, as is evident; for "he that believeth not shall be damned." So, then, if some may have faith, and yet lose it, and so lose the love of God because they have lost their faith, it is evident that God's love is not so immutable as you say it is to every one that believeth.

Ans. There are more sorts of faith than one that are spoken of in Scripture.

1. There is a faith that men may have, and yet be nothing, none of the saints of God, (1 Cor. xiii. 1—4,) and yet may do great things therewith.

2. There is a faith that was wrought merely by the operation of the miracles that were done in those days by Christ and his followers: "And many of the people believed on him." How came they by their faith? Why, by the operation of the miracles that he did among them; for, said they, "When Christ cometh, will he do more miracles than this man hath done?" The great thing that wrought their faith in them, was only by seeing the miracles that he did, (John vii. 31; ii. 23;) which is not that saving faith which is

called "the faith of God's elect," as is evident; for there must not be only miracles wrought upon outward objects, to beget that—that being too weak a thing—but it must be by the same power that was stretched out in raising Christ from the dead; yea, the exceeding greatness of that power. (Eph. i. 18, 19.) So there is a believing, being taken with some marvellous work, visibly appearing to the outward sense of seeing; and there is a believing that is wrought in the heart by an invisible operation of the Spirit, revealing the certainty of the satisfaction of the merits of Christ to the soul in a more glorious way, both for certainty and durableness, both as to the promise and the constancy of it. (Matt. xvi. 17, 18.)

3. There is a faith of a man's own, of a man's self also; but the faith of the operation of God, in Scripture, is set in opposition to that; for, saith he, "you are saved by grace through faith, and that not of yourselves," of your own making, but that which is the free gift of God. (Eph. ii. 8.)

4. We say, there is an historical faith—that is, such as is begotten merely by the history of the Word, not by the co-operation of the Spirit with the Word.

5. We say, there is a traditional faith—that is, to believe things by tradition, because others say they believe them; this is received by tradition, not by revelation, and shall never be able to stand, neither at the day of death nor at the day of judgment; though possibly men, while they live here, may esteem themselves and estates to be very good because their heads are filled full of it.

6. There is a faith that is called, in Scripture, a dead faith, the faith of devils, or of the devil; they also that have only this, they are like the devil, and as sure to be damned as he, notwithstanding their faith, if they get no better into their hearts; for it is far off from enabling of them to lay hold of Jesus Christ, and so to put him on for eternal life and sanctification, (Jam. ii. 19, 26,) which they must do if ever they be saved.

But all these are short of the saving faith of God's elect, as is manifest; I say, first, because these may be wrought, and not by that power so exceedingly stretched forth; Secondly, because these are wrought; partly, (1.) by the sense of seeing, namely, the miracles, not by hearing; and (2.) the rest is wrought by a traditional or historical influence of the words in their heads, not by a heavenly, invisible, almighty, and saving operation of the Spirit of God in their hearts.

7. I do suppose, also, that there is a faith that is wrought upon men through the influence of those gifts and abilities that God gives sometimes to those that are not his own by election, though by creation; my meaning is, some men, finding that God hath given them very great gifts and abilities, as the gifts of preaching, praying, working miracles, or the like: I say, they therefore do conclude, that God is their Father, and they his children; the ground of which confidence is still

begotten, not by the glorious operation of the Spirit, but by a considering of the great gifts that God hath bestowed upon them, as to the things before mentioned, as thus, (1.) The poor soul, considering how ignorant it was, and now how knowing it is. (2.) Considering how vain it formerly was, and also now how civil it is, presently makes this conclusion, Surely God loves me, surely he hath made me one of his, and will save me. This is now a wrong faith, as is evident, in that it is placed upon a wrong object; for mark, this faith is not placed assuredly on God's grace alone, through the blood and merits of Christ being discovered effectually to the soul, but upon God through those things that God hath given it, as of gifts, either to preach, pray, or do great works, or the like, which will assuredly come to nought as sure as God is in heaven, if no better faith and ground of faith be found out for thy soul savingly to rest upon.

As to the second cause of the objection, which runs to this effect, God loves men upon the account of their believing; I answer, that God loves men before they believe; he loves them, he calls them, and gives them faith to believe. "But God, who is rich in grace, with his great love wherewith he loved us." When? when we believed, or before?—"even when we were dead in our sins," and so, far off from believers, "hath quickened us together with Christ"—"by grace ye are saved." (Eph. ii. 4, 5.)

Now, also, I suppose that thou wilt say in thy heart, I would you would show us, then, what is saving faith; which thing it may be I may touch upon a while hence, in the next thing that I am to speak unto. Oh, they that have that, are safe indeed!

THE SECOND THING.—WHO, AND HOW MEN ARE ACTUALLY BROUGHT INTO THE NEW COVENANT.

The second thing that I am to speak unto is this: *Who* they are that are actually brought into this free and unchangeable grace; and also *how* they are brought in.

Ans. Indeed, now we are come to the pinch of the whole discourse; and if God do but help me to run rightly through this, as I do verily believe he will, I may do thee, reader, good, and bring glory to my God.

The question containeth these two branches, First, Who are brought in. Secondly, How they are brought in.

The first is quickly answered: "Christ Jesus came into the world to save sinners," Jewish sinners, Gentile sinners, old sinners, young sinners, great sinners, the chiefest of sinners. (1 Tim. i. 15. Rom. v. 7—11. 1 Cor. vi. 9, 10. Matt. xxi. 31.) Publicans and harlots—that is, whores, cheaters, and exactors, shall enter into the kingdom of heaven. "For I came not," saith Christ, "to call the righteous, but sinners to repentance." (Mark ii. 17.)

A sinner in the Scriptures is described in general to be a transgressor of the law, (1 John iii. 4:) "Whosoever committeth sin transgresseth the law; for sin is the transgression of the law."

But particularly; they are described in a more particular way, as, 1. Such as in whom dwelleth the devil. (Eph. ii. 2, 3.) 2. Such as will do the service of him. (John viii. 44.) 3. Such as are enemies to God. (Col. i. 21.) 4. Such as are drunkards, whoremasters, liars, perjured persons, covetous, revilers, extortioners, fornicators, swearers, possessed with devils, thieves, idolaters, witches, sorcerers, conjurers, murderers, and the like. (1 Cor. vi. 9, 10. 2 Chron. xxxiii. 1—13. Acts ii. 36, 37; ix. 1—6; xix. 19. 1 Tim. i. 14—16.) These are sinners, and such sinners that God hath prepared heaven, happiness, pardon of sin, and an inheritance of God with Christ, with saints, with angels, if they do come in and accept of grace, as I might prove at large. For God's grace is so great, that if they do come to him by Christ, presently all is forgiven them; therefore never object, that thy sins are too great to be pardoned, but "come, taste, and see how good the Lord is to any whosoever come unto him."

The second thing is, How are these brought into this everlasting covenant of grace?

Ans. When God doth in deed and in truth bring in a sinner into this most blessed covenant, for so it is, he usually goeth this way:

First. He slays or kills the party to all things besides himself, and his Son Jesus Christ, and the comforts of the Spirit. For the clearing of this, I shall show you, I. With what God kills: II. How God kills: And, III. To what God kills those whom he makes alive in Jesus Christ.

I. For the first; when God brings sinners into the covenant of grace, he doth first kill them with the covenant of works, which is the moral law, or Ten Commandments. This is Paul's doctrine, and also Paul's experience. It is his doctrine where he saith, "The ministration of death engraven in stones, the ministration of condemnation," which is the law, in that place called the "letter," "killeth;" (2 Cor. iii. 6—9.) "The letter," saith he, "killeth;" or the law, or the ministration of death, which in another place is called a sound of words, (Heb. xii. 19.) because they have no life in them, but rather death and damnation, through our inability to fulfil them, doth kill. (Rom. viii. 3. 2 Cor. vi.) Secondly: it is his experience, where he saith, "I was alive once," that is, to my own things, (Phil. iii. 7—10,) "without the law," that is, before God did strike him dead by it, "but when the commandment came," that is, to do and exercise its right office on me, which was to kill me, then "sin revived and I died," and I was killed, "and the commandment," or the law, "which was ordained to be unto life, I found to be unto death. For sin taking occasion by the commandment, deceived me, and thereby slew me." (Rom. vii. 9—11.) And indeed, to speak my own experience, together

with the experience of all the saints, they can seal with me to this, more or less.

II. *Quest.* But how doth God kill with this law or covenant?

Ans. 1. By opening to the soul the spirituality of it: "The law is spiritual," saith he, "but I am carnal, sold under sin." (Rom. vii. 14.) Now the spirituality of the law is discovered this way:

(1.) By showing to the soul that every sinful thought is a sin against it. Ay, sinner, when the law doth come home indeed upon thy soul in the spirituality of it, it will discover such things to thee to be sins that now thou lookest over and regardest not; that is a remarkable saying of Paul, where he saith, "Sin revived and I died." Sin revived, saith he; as if he had said, Those things that before I did not value nor regard, but looked upon them to be trifles, to be dead, and forgotten; but when the law was fastened on my soul, it did so raise them from the dead, call them to mind, so muster them before my face, and put such strength into them, that I was over-mastered by them, by the guilt of them. Sin revived by the commandment, or my sins had mighty strength, life, and abundance of force upon me, because of that, inasmuch that they killed me. (Rom. vii. 9.)

(2.) It showeth that every such sin deserveth eternal damnation. Friends, I doubt there be but few of you that have seen the spirituality of the law of works; but this is one thing in which it discovereth its spirituality, and this is the proper work of the law.

(3.) God, with a discovery of this, doth also discover his own divine and infinite justice, of which the law is a description, which backs what is discovered by the law; and that by discovering of its purity and holiness to be so divine, so pure, so upright, and so far off from winking at the least sin, that he doth by that law, without any favour, condemn the sinner for it. (Gal. iii. 10.) Now when he hath brought the soul into this præmunire, into this puzzle, then,

2. He showeth to the soul the nature and condition of the law, as to its dealing with or forbearing of the sinner that hath sinned against it; which is, to pass an eternal curse upon both soul and body of the party so offending, saying to him, "Cursed be the man that continueth not in every thing that is written in the book of the law to do it;" for, saith the law, this is my proper work; first, to show thee thy sins; and when I have done that, then, in the next place, to condemn thee for them, and that without all remedy, as from me, or any thing within my bounds; for I am not to save any, to pardon any, nay, not to favour any in the least thing that have sinned against me; for God did not send me to make alive, but to discover sin, and to condemn for the same. Now so soon as this is presented to the conscience, in the next place, the Lord also by this law doth show that now there is no righteous act, according to the tenor of that covenant, that can relieve him, or

take him off from all this horror and curse that lies upon him; because that is not a ministration of pardon, as I said before, to forgive the sin, but an administration of damnation because of transgression. Oh, the very discovery of this striketh the soul into a deadly swoon, even above half dead! But when God doth do the work indeed, he doth, in the next place, show the soul that he is the man that is eternally under this covenant by nature, and that it is he that hath sinned against this law, and doth by right deserve the curse and displeasure of the same; and that all that ever he can do will not give satisfaction to that glorious justice that did give this law; holy actions, tears of blood, selling all, and giving it to the poor, or whatever else can be done by thee, it comes all short, and is all to no purpose. (Phil. iii.) I will warrant him, he that seeth this, it will kill him to that which he was alive unto before, though he had a thousand lives. Ah! sinners, sinners, were you but sensible indeed of the severity and truth of this, it would make you look about you to purpose. Oh, how would it make you strive to stop at that that now you drink down with delight! How many oaths would it make you bite asunder! Nay, it would make you bite your tongues, to think that they should be used as instruments of the devil, to bring your souls into such an unspeakable misery; then, also, we should not have you hang the salvation of your souls upon such slender pins as now you do; no, no, but you would be in another mind then. Oh, then we should have you cry out, I must have Christ; what shall I do for Christ? how shall I come at Christ? would I was sure, truly sure of Christ. My soul is gone, damned, cast away, and must for ever burn with the devils, if I do not get precious Jesus Christ.

3. In the next place, when God hath done this, then he further shows the soul that the covenant which it is under by nature is distinct from the covenant of grace; and also they that are under it are by nature without any of the graces which they have that are under the covenant of grace; as (1.) That it hath no faith. (John xvi. 9.) (2.) No hope. (Eph. ii. 12.) (3.) Nor none of the Spirit to work these things in it by nature. (4.) Neither will that covenant give to them any peace with God. (5.) No promise of safeguard from his revenging law, by that covenant. (6.) But lieth by nature liable to all the curses, and condemnings, and thunder-claps of his most fiery covenant. (7.) That it will accept of no sorrow, no repentance, no satisfaction, as from thee. (8.) That it calls for no less than the shedding of thy blood. (9.) The damnation of thy soul and body. (10.) And if there be any thing proffered to it by thee, as to making of it amends, it throws it back again as dirt in thy face, slighting all that thou canst bring.

Now when the soul is brought into this condition, then it is indeed dead; killed to that to which it was once alive.

III. And therefore, in the next place, to show you to what it is killed; and that is,

1. To sin. Oh, it dares not sin! it sees hell-fire is prepared for them that sin. God's justice will not spare it if it live in sin; the law will damn it, if it live in sin; the devil will have it, if it follow its sins. Oh, I say, it trembles at the very thoughts of sin! Ay, if sin do but offer to tempt the soul, to draw away the soul from God, it cries, it sighs, it shunneth the very appearance of sin, it is odious unto it. If God would but serve you thus that love your pleasures, you would not make such a trifle of sin as you do.

2. It is killed to the law of God, as it is the covenant of works. Oh, saith the soul, the law hath killed me to itself, "I through the law am dead to the law." (Gal. ii. 19.) The law is another thing than I did think it was! I thought it would not have been so soul-destroying, so damning a law! I thought it would not have been so severe against me for my little sins, for my playing, for my jesting, for my dissembling, quarrelling, and the like! I had some thoughts, indeed, that it would hew great sinners, but let me pass; and though it condemned great sinners, yet it would pass me by. But now, would I were free from this covenant! would I were free from this law! I will tell thee, that a soul thus worked upon is more afraid of the covenant of works than he is of the devil; for he sees it is the law that doth give him up into his hands for sin; and if he was but clear from that he should not greatly need to fear the devil. Oh, now every particular command tears the caul of his heart! now every command is a great gun well charged against his soul! now he sees he had as good run into a fire to keep himself from burning as to run to the law to keep himself from damning; and this he sees really, ay, and feels it too, to his own sorrow and perplexity.

3. The soul also now is killed to his own righteousness, and counts that but dung, but dross, not worth the dirt hanging on his shoes. Oh, then, says he, thou filthy righteousness, (Isa. lxiv. 6.) how hast thou deceived me! how hast thou beguiled my poor soul! how did I deceive myself with giving of a little alms; with abstaining from some gross pollutions; with walking in some ordinances, as to the outside of them! How hath my good words, good thinkings, good meanings, as the world calls them, deceived my ignorant soul! I want the righteousness of faith, the righteousness of God; for I see now there is no less will do me any good.

4. It is also killed to its own faith, its notion of the gospel, its own hope, its own repentings, its own promises and resolutions, to its own strength, its own virtue, or whatsoever it had before. Now, saith the soul, that faith I thought I had, it is but fancy; that hope I thought I had, I see it is but hypocritical, but vain and groundless hope. Now the soul sees it hath by nature no saving faith, no saving hope, no grace at all by nature, by the first

covenant; now it crieth out, How many promises have I broken? and how many times have I resolved in vain, when I was sick at such a time, and in such a strait, at such a place? Indeed I thought myself a wise man once, but I see myself a very fool now. Oh, how ignorant am I of the gospel now, and of the blessed experience of the work of God on a Christian's heart! In a word, it sees itself beset by nature with all evil, and destitute of all good, which is enough to kill the stoutest hard-hearted sinner that ever lived on the earth. Oh, friends! should you be plainly dealt withal by this discovery of the dealing of God with a sinner when he makes him a saint, and would seriously try yourselves thereby, as God will try you one day, how few would there be found of you to be so much as acquainted with the work of God in the notion, much less in the experimental knowledge of the same! And indeed God is fain to take this way with sinners, thus to kill them with the old covenant to all things below a crucified Christ.

1. Because otherwise there would be none in the world that would look after this sweet Jesus Christ. There are but a few that go to heaven in all, comparatively; and those few God is fain to deal with them in this manner, or else his heaven, his Christ, his glory, and everlasting happiness must abide by themselves for all sinners. Do you think that Manasseh would have regarded the Lord had he not suffered his enemies to have prevailed against him? (2 Chron. xxxiii. 1—16.) Do you think that Ephraim would have looked after salvation had not God first confounded him with the guilt of the sins of his youth? (Jer. xxxi. 18.) What do you think of Paul? (Acts ix. 4—6.) What do you think of the jailor? (Acts xvi. 30—32.) What do you think of the three thousand? (Acts ii. 36, 37.) Was not this the way that the Lord was fain to make them close in with Jesus Christ? Was he not fain to kill them to everything below a Christ, they that were driven to their wits' end, insomuch that they were forced to cry out, "What shall we do to be saved?" I say, God might keep heaven and happiness to himself, if he should not go this way to work with sinners. Oh, stout-hearted rebel! Oh, tender-hearted God!

2. Because then, and not till then, will sinners accept of Jesus Christ on God's terms. So long as sinners can make a life out of any thing below Christ, so long they will close with Christ without indenting; but when the God of heaven hath killed them to every thing below himself and his Son, then Christ will down on any terms in the world. And, indeed, this is the very reason why sinners, when they hear of Christ, yet will not close in with him; there is something that they can take content in besides him. The prodigal, so long as he could content himself with the husks that the swine did eat, so long he did keep away from his father's house; but when he could get no nourishment

any where on this side of his father's house, then saith he, and not till then, "I will arise, and go to my father," &c.

I say, this is the reason therefore why men come no faster, and close no more readily with the Son of God, but stand halting and indenting about the terms they must have Christ upon; for, saith the drunkard, I look on Christ to be worth the having; but yet I am not willing to lose *all* for him; All but my pot, saith the drunkard; and All but the world, saith the covetous. I will part with any thing but lust and pride, saith the wanton; but if Christ will not be had without, I forsake all, cast away all; then it must be with me as it was with the young man in the gospel, such news will make me sorry at my very heart.

But now, when a man is soundly killed to all his sins, to all his righteousness, to all his comforts whatsoever, and sees that there is no way but the devil must have him, but he must be damned in hell if he be not clothed with Jesus Christ; Oh, then, saith he, give me Christ on any terms, whatsoever he cost; though he cost me friends, though he cost me comforts, though he cost me all that ever I have; yet, like the wise merchant in the gospel, they will sell all to get that pearl. I tell you, when a soul is brought to see its want of Christ aright, it will not be kept back; father, mother, husband, wife, lands, livings, nay life and all shall go, rather than the soul will miss of Christ. Ay, and the soul counteth Christ a cheap Saviour, if it can get him upon any terms. Now the soul indents no longer. Now, Lord, give me Christ, upon any terms, whatsoever he cost; for I am a dead man, a damned man, a cast-away, if I have not Christ. What say you, O you wounded sinners? Is not this true as I have said? would you not give ten thousand worlds, if you had so many, so be you might be well assured that your sins shall be pardoned, and your souls and bodies justified and glorified at the coming of the Lord Jesus Christ?

3. The Lord goeth this way for this reason also, that it might make the soul sensible what it cost Christ to redeem it from death and hell. When a man cometh to feel the sting and guilt of sin, death, and hell upon his conscience, then, and not till then, can he tell what it cost Christ to redeem sinners. Oh, saith the soul, if a few sins are so terrible, and lay the soul under such wrath and torment, what did Christ undergo, who bare the sins of thousands and thousands, and all at once!

This also is one means to make souls tender of sin (it is the burned child that dreads the fire), to make them humble in a sense of their own vileness, to make them count every thing that God giveth them a mercy, to make much of the least glimpse of the love of God, and to prize it above the whole world. Oh, sinners, were you killed indeed, then heaven would be heaven, and hell would be hell indeed; but because you are not wrought upon in this manner, therefore you count

the ways of God as bad as a good man counteth the ways of the devil, and the ways of the devil and hell as good as a saint doth count the ways of God.

4. Again; God is fain to go this way, and all to make sinners make sure of heaven. So long as souls are senseless of sin, and what a damnable state they are in by nature, so long they will even dally with the kingdom of heaven, and the salvation of their own poor souls; but when God cometh, and showeth them where they are, and what is like to become of them if they miss of the crucified Saviour, oh, then, saith the soul, would I were sure of Jesus; what shall I do to get assurance of Jesus? And thus is God forced, as I may say, to whip souls to Jesus Christ, they being so secure, so senseless, and so much their own enemies, as not to look out after their own eternal advantage.

5. A fifth reason why God doth deal thus with sinners, it is because he would bring Christ and the soul together in a right way. Christ and sinners would never come together in a beloved posture, they would not so suitably suit each other if they were not brought together this way, the sinner being killed.

Oh, when the sinner is killed, and indeed struck dead to every thing below a naked Jesus, how suitable then doth the soul and Christ suit one with another! Then here is a naked sinner for a righteous Jesus, a poor sinner to a rich Jesus, a weak sinner to a strong Jesus, a blind sinner to a seeing Jesus, an ignorant, careless sinner, to a wise and careful Jesus. Oh, how wise is God in dealing thus with the sinner! He strips him of his own knowledge, that he may fill him with Christ's; he killeth him for taking pleasure in sin, that he may take pleasure in Jesus Christ, &c.

6. But God goeth this way with sinners because he would have the glory of their salvation. Should not men and women be killed to their own things, they would do sacrifice unto them, and instead of saying to the Lamb, "Thou art worthy," (Rev. v. 9,) they would say their own arm, their own right hand hath saved them; but God will cut off boasting from ever entering within the borders of eternal glory: for he is resolved to have the glory of the beginning, the middle, and the end; of the contriving, and saving, and giving salvation to them that enter into the joys of everlasting glory, (Job xl. 14. Rom. iii. 27. Eph. ii. 8, 9. Tit. iii. 5;) "that they may be called the trees of righteousness, the planting of the Lord, that he may be glorified," (Isa. lxi. 3.) I might have run through many things as to this, but I shall pass them and proceed.

Second. Now the soul being thus killed to itself, its sins, its righteousness, faith, hope, wisdom, promises, resolutions, and the rest of its things which it trusted in by nature; in the next place, it hath also given unto it a most glorious, perfect, and never-fading life, which is—

I. A life imputed to it, yet so really, that the very thought of it in the soul hath so much operation and authority, especially when the meditation of it is mixed with faith, as to make it, though condemned by the law, to triumph, and to look its enemies in the face with comfort, notwithstanding the greatness of the multitude, the fierceness of their anger, and the continuation of their malice be never so hot against it.

This imputed life, for so it is, is the obedience of the Son of God as his righteousness, in his suffering, rising, ascending, interceding, and so consequently triumphing over all the enemies of the soul, and given to me, as being wrought on purpose for me. So that, is there righteousness in Christ? that is mine. Is there perfection in that righteousness? that is mine. Did he bleed for sin? it was for mine. Hath he overcome the law, the devil and hell? the victory is mine, and I am counted the conqueror; "Nay, more than a conqueror, through him that hath loved me." And I do count this a most glorious life; for by this means it is that I am, in the first place, proclaimed both in heaven and earth guiltless, and such an one, who, as I am in Christ, am not a sinner, and so not under the law to be condemned, but as holy and righteous as the Son of God himself, because he himself is my holiness and righteousness, and so likewise having by this all things taken out of the way that would condemn me.

Sometimes I bless the Lord my soul hath had the life that now I am speaking of not only imputed to me, but the very glory of it upon my soul; for upon a time, when I was under many condemnings of heart, and teared, because of my sins, my soul would miss of eternal glory, methought I felt in my soul such a secret motion as this, Thy righteousness is in heaven, together with the splendour and shining of the Spirit of grace in my soul, which gave me to see clearly that my righteousness, by which I should be justified from all that could condemn, was the Son of God himself in his own person, now at the right hand of his Father, representing me complete before the mercy-seat in his own self; so that I saw clearly, that night and day, wherever I was, or whatever I was doing, still there was my righteousness just before the eyes of Divine glory; so that the Father could never find fault with me for any insufficiency that was in my righteousness, seeing it was complete; neither could he say, Where is it? because it was continually at his right hand.

Also, at another time, having contracted guilt upon my soul, and having some distemper of body upon me, supposing that death might now so seize upon, as to take me away from among men; then thought I, What shall I do now? Is all right with my soul? Have I the right work of God on my soul? Answering myself, "No, surely," and that because there were so many

weaknesses in me; yea, so many weaknesses in my best duties; for, thought I, how can such an one as I find mercy, whose heart is so ready to evil, and so backward to that which is good, so far as it is natural? Thus musing, being filled with fear to die, these words came in upon my soul, "Being justified freely by his grace, through the redemption which is in Christ;" as if God had said, Sinner, thou thinkest because thou hast had so many infirmities and weaknesses in thy soul, whilst thou hast been professing of me, therefore now there is no hope of mercy; but be it known unto thee, that it was not any thing done by thee at the first that moved me to have mercy upon thee, neither is it anything that is done by thee now that shall make me either accept or reject thee. Behold my Son, who standeth by me, he is righteous, he hath fulfilled my law, and given me good satisfaction; on him, therefore, do I look, and on thee only as thou art in him; and according to what he hath done so will I deal with thee. This having stayed my heart, and taken off the guilt through the strength of its coming on my soul, anon after came in that word as a second testimony: "He hath saved us, and called us with a holy calling, not according to the works of righteousness which we have done, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

And thus is the sinner made alive from the dead, being justified by grace through the righteousness of Christ, which is unto all and upon all them that believe according to the Scriptures. "And the life that I now live, it is by the faith of the Son of God, who loved me, and gave himself for me." (Gal. ii. 20.) "I lay down my life for my sheep." (John x. 10, 15.) "I am come that you might have life, and that you might have it more abundantly." "For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." (Rom. v. 10, 21.) "That as sin reigneth unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

II. This life is not only imputed to him that is wrought on by the Spirit of grace, that is, not only counted his, but also there is put into the soul an understanding, enlightened on purpose to know the things of God, which is Christ and his imputed righteousness, (1 John v. 20,) which it never thought of nor understood before, (1 Cor. ii. 9—11,) which understanding being enlightened, and made to see such things that the soul cannot be contented without it lay hold of, and apply Christ unto itself so effectually; I say, that the soul shall be exceedingly revived in a very heavenly measure with the application of this imputed righteousness; for thereby it knoweth it shall find God speaketh peace to itself with a fatherly affection, and say, "Be of good cheer, thy sins are forgiven thee" the righteousness of

my Son I bestow upon thee: "For what the law could not do in that it was weak through the," thy "flesh. I have sent forth my only Son, and have condemned thy sins in his flesh." (Rom. viii. 3, 4.) And though thou hast gone astray like a lost sheep, yet on him I have laid thine iniquities; and though thou hereby didst undo and break thyself for ever, yet by his stripes I have healed thee. Thus, I say, the Lord causeth the soul by faith to apply that which he doth by grace impute unto it, for thus every soul, more or less, is dealt withal; the soul being thus enlightened, thus quickened, thus made alive from that dead state it was in before, or at least having the beginnings of this life, it hath these several virtuous advantages, which they have not that are dead in their sins and trespasses, and under the law.

First. It seeth what a sad condition all men by nature are in, they being in that state which itself was in but a while since; but now by grace it is beginning to scabble out of it; now it seeth "the whole world lieth in wickedness," (1 John v. 19.) and so liable to eternal vengeance because of their wickedness. Ah, friends! let me tell you, though you may be ignorant of your state and condition, yet the poor, groaning, hungering saints of God do see what a sad, woeful, miserable state you are in, which sometimes makes them tremble to think of your most lamentable latter end, you dying so, and also to fly the faster to their Lord Jesus, for very fear that they also should be partakers of that most doleful doom; and this it hath by virtue of its own experience, knowing itself was but a while ago in the same condition, under the same condemnation. Oh, there is now a hearty blessing of God that ever he should show to it its sad condition, and that he should incline its heart to seek after a better condition. Oh, blessed be the Lord! saith the soul, that ever he should awaken me, stir me up, and bring me out of that sad condition that I once with them was in. It makes also the soul to wonder, to see how foolishly and vainly the rest of its neighbours do spend their precious time, that they should be so void of understanding, so forgetful of their latter end, so senseless of the damning nature of their sins. Oh, that their eyes were but enlightened to see whereabouts they are! surely they would be of another mind than they are now. Now the soul wonders to see what slender pins those poor creatures do hang the stress of the eternal salvation of their souls upon. Oh, methinks, saith the soul, it makes me mourn to see that some should think that they were born Christians, and others that their baptism makes them so, others depending barely upon a traditional, historical faith, which will leave their souls in the midst of perplexity! Oh, that they should trust to such fables, fancies, and wicked sleights of the devil, as their good doings, their good thinkings, their civil walking and living with the world! Oh,

miserable profession! and the end thereof will be a miserable end.

But now, when the soul is thus wrought upon, it must be sure to look for the very gates of hell to be set open against it, with all their might and force to destroy it. Now hell rageth, the devil roareth, and all the world resolveth to do the best they can to bring the soul again into bondage and ruin. Also the soul shall not want enemies even in its own heart's lust, as covetousness, adultery, blasphemy, unbelief, hardness of heart, coldness, half-heartedness, ignorance, with an innumerable company of attendants, hanging, like so many blocks, at its heels, ready to sink it into the fire of hell every moment, together with strange apprehensions of God and Christ, as if now they were absolutely turned to be its enemies, which maketh it doubt of the certainty of its salvation. For you must understand, that though a soul may, in reality, have the righteousness of the Son of God imputed to it, and also some faith in a very strong manner to lay hold upon it; yet at another time, through temptation, they may fear and doubt again; insomuch that the soul may be put into a very great fear, lest it should return again into the condition it once was in. (Jer. xxxii. 40.) Oh, saith the soul, when I think of my former state, how miserable it was, it makes me tremble; and when I think that I may fall into that condition again, how sad are the thoughts of it to me! I would not be in that condition again for all the world. And this fear riseth still higher and higher as the soul is sensible of Satan's temptations, or of the working of its own corruptions. Ah, these filthy lusts, these filthy corruptions! Oh, that I was rid of them, that they were consumed in a moment, that I could be quite rid of them, they do so disturb my soul, dishonour my God, so defile my conscience, and sometimes so weaken my hands in the way of God, and my comforts in the Lord! Oh, how glad should I be if I might be stripped of them! (Rom. vii. 24.) Which fear puts the soul upon flying to the Lord by prayer, for the covering of his imputed righteousness, and for strength against the devil's temptations and its own corruptions; that God would give down his Holy Spirit to strengthen it against the things that do so annoy its soul, and so discourage it in its way, with a resolution, through grace, never to be contented while it doth find in itself a triumphing over it, by faith in the blood of a crucified Jesus.

Second. The soul that hath been thus killed by the law to the things it formerly delighted in, now, oh now it cannot be contented with that slender groundless faith and hope that it once contented itself withal. No, no; but now it must be brought into the right saving knowledge of Jesus Christ; now it must have him discovered to the soul by the Spirit; now it cannot be satisfied because such and such do tell it is so. No; but now it will cry out "Lord, show me continually,

in the light of thy Spirit, through thy word, that Jesus that was born in the days of Caesar Augustus, when Mary, a daughter of Judah, went with Joseph to be taxed at Bethlehem, that he is the very Christ. Lord, let me see it in the light of thy Spirit, and in the operation thereof, and let me not be contented without such a faith that is so wrought even by the discovery of his birth, crucifying, death, blood, resurrection, ascension, intercession, and second, which is his personal coming again, that the very faith of it may fill my soul with comfort and holiness." And oh, how afraid the soul is lest it should fall short of this faith, and of the hope that is begotten by such discoveries as these are! For the soul knoweth that if it hath not this it will not be able to stand neither in death nor judgment; and therefore saith the soul, "Lord, whatever other poor souls content themselves withal, let me have that which will stand me in stead, and carry me through a dangerous world; that may help me to resist a cunning devil, that may help me to suck true soul-satisfying consolation from Jesus Christ through thy promises, by the might and power of thy Spirit." And now, when the poor soul at any time hath any discovery of the love of God through a bleeding, dying, risen, interceding Jesus, because it is not willing to be deceived, oh how wary is it of closing with it, for fear it should not be right, for fear it should not come from God! Saith the soul: Cannot the devil give one such comfort too? Cannot he transform himself thus into an angel of light? So that the soul, because that it would be upon a sure ground, cries out, Lord, show me thy salvation, and that not once or twice, but, Lord, let me have thy presence continually upon my heart, today, and to-morrow, and every day. For the soul, when it is rightly brought from under the covenant of works, and planted into the covenant of grace, cannot be, unless it be under some desperate temptation, contented without the presence of God, teaching, comforting, establishing, and helping of the soul to grow in the things of the Lord Jesus Christ; because it knoweth that if God hath but withdrawn his presence in any way from it, as he doth do sometimes for a while, that then the devil will be sure to be near at hand, working with his temptations, trying all ways to get the soul into slavery and sin again; also the corrupt principle, that will be joining and combining with the wicked one, and will be willing to be a co-partner with him to bring the soul into mischief; which puts a soul upon an earnest continual panting after more of the strengthening, preserving, comforting, and teaching presence of God, and for strong supplies of faith that it may effectually lay hold on him.

Third. The soul is quickened so, that it is not satisfied now without it do in deed and in truth partake of the peace of God's elect; now it is upon the examination of the reality of its joy and peace. Time was, indeed, that any thing would

serve its turn, any false conceits of its state to be good; but now all kind of peace will not serve its turn, all kind of joy will not be accepted with it; now it must joy in God through Jesus Christ, now its peace must come through the virtue of the blood of Christ speaking peace to the conscience by taking away both the guilt and the filth of sin by that blood; also by showing the soul its free acceptance with God through Christ, he hath completely fulfilled all the conditions of the first covenant, and freely placed it into the safety of what he hath done, and so presents the soul complete and spotless in the sight of God through his obedience. Now, I say, he hath "peace through the blood of his cross," and sees himself "reconciled to God by the death of his Son," (Col. i. 20, 21;) or else his comfort will be questioned by him. It is not every promise as cometh now upon his heart that will serve his turn; no, but he must see whether the babe Jesus be presented to the soul in and through that promise. Now if the babe leap in his womb, as I may so say, it is because the Lord's promise sounds aloud in his heart, coming to him big with the love and pardoning grace of God in Jesus Christ; I say, this is the first and principal joy that the soul hath, that is quickened and brought into the covenant of grace.

Fourth. Now the man finds heavenly sanctification wrought in his soul through the most precious blood of the man whose name is Jesus Christ—"Jesus, that he might sanctify the people with his own blood, suffered without the gate." Now the soul finds a change in the understanding, in the will, in the mind, in the affections, in the judgment, and also in the conscience; through the inward man a change, and through the outward man a change, from head to foot, as we use to say: "For he that is in Christ," and so in this covenant of grace, "is a new creature," (2 Cor. v. 17,) or hath been twice made, made and made again. Oh, now the soul is resolved for heaven and glory; now it crieth out, Lord, if there be a right eye offensive to thee, pluck it out; or a right foot, cut it off; or a right hand, take it from me. Now the soul doth begin to study how it may honour God, and bring praise to him. Now the soul is for a preparation for the second coming of Christ, endeavouring to lay aside every thing that may hinder; and for the closing in with those things that may make it in a beloved posture against that day.

Fifth. And all this is from a gospel spirit, and not from a legal natural principle, for the soul hath these things as the fruits and effects of its being separated unto the covenant of grace, and so now possessed with that Spirit that doth attend, yea, and dwell in them that are brought into the covenant of grace, from under the old covenant; I say, these things do spring forth in the soul from another root and stock than any of the actings of other men do; for the soul that is thus wrought upon is as well dead to the law and the

righteousness thereof, as the first covenant, as well as to its sins.

Sixth. Now the soul begins to have some blessed experience of the things of God, even of the glorious mysteries of the gospel.

1. Now it knoweth the meaning of those words: "My flesh is meat indeed, and my blood is drink indeed," (John vi. 55,) and that by experience; for the soul hath received peace of conscience through that blood, by the effectual application of it to the soul. (1.) By feeling the guilt of sin die off from the conscience, by the operation thereof. (2.) By feeling the power thereof to take away the curse of the law. (3.) By finding the very strength of hell to fail, when once the blood of the man Jesus Christ is received in reality upon the soul.

2. Now the soul also knoweth by experience the meaning of that scripture that saith, "Our old man is crucified with him, that the body of sin might be destroyed." (Rom. vi. 6.) Now it sees that when the man Jesus did hang on the tree on Mount Calvary, that then the body of its sins was there hanged up, dead and buried with him, though it was then unborn, so as never to be laid to its charge, either here or hereafter; and also, as never to carry it captive into perpetual bondage, being itself overcome by him, even Christ, the head of that poor creature. And indeed this is the way for a soul both to live comfortably as touching the guilt of sin, and also as touching the power of the filth of sin; for the soul that doth or hath received this in deed and in truth finds strength against them both, by and through that man that did, for him and the rest of his fellow-sinners, so gloriously overcome it, and hath given the victory unto them, so that now they are said to be overcomers, nay, "more than conquerors through him," the one man Jesus Christ. (Rom. viii. 33—37.)

3. Now the soul hath received a faith indeed, and a lively hope indeed, such an one as now it can fetch strength from the fulness of Christ, and from the merits of Christ.)

4. Yea, now the soul can look on itself with one eye, and look upon Christ with another, and say, Indeed it is true, I am an empty soul, but Christ is a full Christ; I am a poor sinner, but Christ is a rich Christ; I am a foolish sinner, but Christ is a wise Christ; I am an unholy, ungodly, unsanctified creature in myself, but Christ is made of God, "unto me, wisdom, righteousness, sanctification, and redemption." (1 Cor. i. 30.)

5. Now also that fiery law, that it could not once endure, nor could not once delight in, I say, now it can delight in it after the inward man; now this law is its delight, it would always be walking in it, and always be delighted in it, being offended with any sin or any corruption that would be any ways an hindrance to it. (Rom. vii. 24, 25.) And yet it will not endure that even that law should offer to take the work of its salvation out of Christ's hand; no, if it once come to do that,

then out of doors it shall go, if it was as good again. For that soul that hath the right work of God indeed upon it, cries, Not my prayers, not my tears, not my works, not my things, do they come from the work of the Spirit of Christ itself within me, yet these shall not have the glory of my salvation; no, it is none but the blood of Christ, the death of Christ, of the man Christ Jesus of Nazareth, the carpenter's son, as they called him, that must have the crown and glory of my salvation. None but Christ, none but Christ; and thus the soul labours to give Christ the pre-eminence. (Col. i. 18.)

A WORD OF EXPERIENCE.

Now before I go any further, I must needs speak a word from my own experience of the things of Christ; and the rather because we have a company of silly ones in this day of ignorance, that do either comfort themselves with a notion without the power, or else do both reject the notion and the power of this most glorious gospel; therefore, for the further conviction of the reader, I shall tell him, with David, something of what the Lord hath done for my soul; and indeed a little of the experience of the things of Christ is far more worth than all the world. It would be too tedious for me to tell thee all from the first to the last, but something I shall tell thee, that thou mayest not think these things are fables.

Reader; When it pleased the Lord to begin to instruct my soul, he found me one of the black sinners of the world; he found me making a sport of oaths, and also of lies; and many a soul-poisoning meal did I make out of divers lusts, as drinking, dancing, playing, pleasure with the wicked ones of the world. The Lord finding of me in this condition, did open the glass of his law unto me, wherein he showed me so clearly my sins, both the greatness of them and also how abominable they were in his sight, that I thought the very clouds were charged with the wrath of God, and ready to let fall the very fire of his jealousy upon me; yet for all this I was so wedded to my sins, that, thought I with myself, I will have them, though I lose my soul. Oh, wicked wretch that I was! but God, the great, the rich, the infinite merciful God, did not take this advantage of my soul to cast me away, and say, Then take him, devil, seeing he cares for me no more; no, but he followed me still, and won upon my heart, by giving of me some understanding, not only into my miserable state, which I was very sensible of, but also that there might be hopes of mercy; also taking away that love to lust, and placing in the room thereof a love to religion; and thus the Lord won over my heart to some desire after the means to hear the word, and to grow a stranger to my old companions, and to accompany the people of God, together with giving of me many sweet encouragements from several promises in the Scriptures. But after this, the Lord did wonder-

fully set my sins upon my conscience, those sins especially that I had committed since the first convictions; temptations also followed me very hard, especially such temptations as did tend to the making me question the very way of salvation, viz. whether Jesus Christ was the Saviour or no, and whether I had best to venture my soul upon his blood for salvation, or take some other course. But being through grace kept close with God, in some measure, in prayer and the rest of the ordinances, I went about a year and upwards without any sound evidence as from God to my soul, touching the salvation as comes by Jesus Christ. But, at the last, as I may say, when the set time was come, the Lord, just before the men called Quakers came into the country, did set me down so blessedly in the truth of the doctrine of Jesus Christ, that it made me marvel to see, first, how Jesus Christ was born of a virgin, walked in the world awhile with his disciples, afterwards hanged on the cross, spilt his blood, was buried, rose again, ascended above the clouds and heavens, there lives to make intercession, and that he also will come again at the last day to judge the world, and take his saints unto himself.

These things, I say, I did see so evidently, even as if I had stood by when he was in the world, and also when he was caught up. I having such a change as this upon my soul, it made me wonder; and musing with myself at the great alteration that was in my spirit—for the Lord did also very gloriously give me in his precious word to back the discovery of the Son of God unto me, so that I can say through grace it was according to the Scriptures. (1 Cor. xv. 1—4.) And as I was musing with myself what these things should mean, methought I heard such a word in my heart as this: "I have set thee down on purpose, for I have something more than ordinary for thee to do," which made me the more marvel, saying, What, my Lord, such a poor wretch as I? Still this continued, I have set thee down on purpose, with more fresh incomes of the Lord Jesus, and the power of the blood of his cross upon my soul, even so evidently, that I saw, through grace, that it was the blood shed on Mount Calvary that did save and redeem sinners, as clearly and as really with the eyes of my soul as ever, methought, I had seen a penny loaf bought with a penny; which things then discovered had such operation upon my soul, that I do hope they did sweetly season every faculty thereof. Reader, I speak in the presence of God, and he knows I lie not; much of this, and such like dealings of his could I tell thee of; but my business at this time is not so to do, but only to tell what operation the blood of Christ hath had over and upon my conscience, and that at several times, and also when I have been in several frames of spirit.

As, first, sometimes I have been so laden with my sins, that I could not tell where to rest nor what to do; yea, at such times I thought it would

have taken away my senses; yet at that time God through grace hath all of a sudden so effectually applied the blood that was spilt at Mount Calvary, out of the side of Jesus, unto my poor wounded guilty conscience, that presently I have found such a sweet, solid, sober, heart-comforting peace, that it hath made me as if it had not been, and withal the same, I may say, and I ought to say, the power of it, hath had such a powerful operation upon my soul, that I have for a time been in a strait and trouble to think that I should love and honour him no more, the virtue of his blood hath so constrained me.

Again; sometimes methinks my sins have appeared so big to me that I thought one of my sins have been as big as all the sins of all the men in the nation, ay, and of other nations too. Reader, these things be not fancies, for I have smarted for this experience, but yet the least stream of the heart blood of this man Jesus hath vanished all away, and hath made it to fly, to the astonishment of such a poor sinner; and, as I said before, hath delivered me up into sweet and heavenly peace and joy in the Holy Ghost.

Again; sometimes when my heart hath been hard, dead, slothful, blind, and senseless, which indeed are sad frames for a poor Christian to be in, yet at such a time when I have been in such a case, then hath the blood of Christ, the precious blood of Christ, the admirable blood of the God of heaven, that run out of his body when it did hang on the cross, so softened, livened, quickened, and enlightened my soul, that truly, reader, I can say, Oh, it makes me wonder!

Again; when I have been laden with sin, and pestered with several temptations, and in a very sad manner, then have I had the trial of the virtue of Christ's blood, with trial of the virtue of other things; and I have found that when tears would not do, prayers would not do, repentings, and all other things could not reach my heart; oh, then, one touch, one drop, one shining of the virtue of the blood, of that blood that was let out with a spear, it hath in a very blessed manner delivered me, that it hath made me to marvel. Oh, methinks it hath come with such life, such power, with such irresistible and marvellous glory, that it wipes off all the slurs, silences all the outcries, and quenches all the fiery darts, and all the flames of hell-fire, that are begotten by the charges of the law, Satan, and doubtful remembrances of my sinful life.

Friends; as Peter saith to the church, so I say to you, I have not preached to you cunningly devised fables, in telling you of the blood of Christ, and what authority it hath had upon my conscience; oh no, but as Peter saith touching the coming of the Lord Jesus into the world, so in some measure I can say of the blood of the Lord Jesus Christ that was shed when he did come into the world. There is not only my single testimony touching this; no, but there are all the prophets do agree

in advancing this in writing, and also all the saints do now declare the same, in speaking forth the amiableness and many powerful virtues thereof. "As for thee, by the blood of thy covenant," saith God to Christ, "I have sent forth thy prisoners out of the pit, wherein was no water." (Zech. ix. 11.) "We have redemption through his blood." (Eph. i. 7.) Again, (Col. i. 14,) "We have redemption through his blood." "Our robes are washed and made white in the blood of the Lamb." (Rev. vii. 14.) The devil is overcome through "the blood of the Lamb." (Rev. xii. 11.) Yea, and conscience is purged too, and that through the blood of the Lamb. (Heb. ix. 14.) We have free recourse to the throne of grace through the blood of Jesus. (Heb. x. 19.) I could bring thee a cloud of witnesses out of all the types and shadows, and out of the sundry prophets, and much more out of the New Testament, but I forbear, because I would not be too tedious to the reader, in making too large a digression, though I have committed here in this discourse no transgression, for the blood of Christ is precious blood. (1 Pet. i. 18, 19.)

THIRD.—THE PRIVILEGES OF THE NEW COVENANT.

In the next place, I shall show you the several privileges and advantages the man or woman hath that is under this covenant of grace, over what they have that are under the covenant of the law and works.

First. The covenant of grace is not grounded upon our obedience, but upon God's love, even his pardoning love to us through Christ Jesus. The first covenant, it stood to be broken or kept by us, and God's love or anger to be lost or enjoyed thereafter, as we, as creatures, behaved ourselves; but now, the very ground of the covenant of grace is God's love, his mere love through Jesus Christ. "The Lord did not set his love upon you, nor choose you, because you were more in number than other people; for you were the fewest of all people; but because the Lord loves you, and because he will keep the oath which he swore to your fathers." (Deut. vii. 7, 8.) Again, "In his love and in his pity he redeemed them," "and the angel of his presence saved them," that is, Jesus Christ. (Isa. lxiii. 9.) And again, "Who has saved us. . . . not according to the works of righteousness which we have done; but according to his own purpose and grace, which was given to us in Christ Jesus before the world began." (2 Tim. i. 9.)

Second. This love is not conveyed to us through what we have done, as is before proved, but through what he hath done with whom the covenant was made, which was given us in Christ, according as he hath chosen us in Christ. "Who hath blessed us with all spiritual blessings in heavenly places in Christ." "God for Christ's sake hath loved you," (2 Tim. i. 9. Eph. i. 3, 4; iv. 32;) that is, through Christ's doings, through Christ's sufferings. Now if this be but rightly

understood, it doth discover abundance of comfort to them that are within the bounds of the covenant of grace; for,

1. Here a believer seeth he shall stand, if Christ's doings and sufferings stand, which is a sure foundation, for God dealeth with him through Christ. And so, secondly, he shall not fall, unless the sufferings and merits of Christ be thrown over the bar, being found guilty, which will never be, before the eyes of Divine justice. For with him the covenant was made, and he was the surety of it. (Zech. ix. 11. Heb. vii. 22;) that is, as the covenant was made with him, so he stood bound to fulfil the same. For you must understand that the covenant was made between the Father and the Son long before it was accomplished, or manifestly sealed with Christ's blood; it was made before the world began. (Tit. i. 2. Eph. i. 4. 1 Pet. i. 18—20.) But the conditions thereof were not fulfilled until less than two thousand years ago; and all that while did Jesus stand bound as a surety, as I said before, is used to do, till the time in which the payment should be made. And it was by virtue of his suretyship, having bound himself by covenant to do all things agreed on by the Father and him, that all those of the election that were born before he came, that they might be saved, and did enter into rest. For the forgiveness of sins that were past, though it was through the blood of Christ, yet it was also through the forbearance of God. (Rom. iii. 25.) That is, Christ becoming surety for those that died before his coming, that he would in deed and in truth, at the fulness of time, or at the time appointed, (Gal. iv. 4,) give a complete and full satisfaction for them according to the tenor or condition of the covenant. Again,

2. The second covenant, which believers are under, as the ground and foundation, if it is safe, so the promises thereof are better, surer, freer and fuller, &c.

(1.) They are better, if you compare the excellency of the one with the excellency of the other. The first hath promised nothing but an earthly paradise. "Do this, and thou shalt live," namely, here in an earthly paradise. But the other doth bring the promise of a heavenly paradise.

(2.) As the covenant of works doth promise an earthly paradise, yet it is a paradise or blessing, though once obtained, yet might be lost again, for no longer than thou doest well, no longer art thou accepted by that. Oh, but the promises of the new covenant do bring unto us the benefit of eternal inheritance. (Heb. ix. 15.) "That they which are called might receive the promise of eternal inheritance." Oh rare! it is an "eternal inheritance."

(3.) The other, as it is not so good as this, so neither is it so sure as this; and therefore he calls the one such an one as might be, and was shaken, (Heb. xii. 27,) but this is said to be such an one that cannot be shaken. "And this word," saith he, treating of the two covenants from ver. 18—

24. "and this word, yet once more, signifies the removing of those things that are," or may be, "shaken, as of things that are made, that those things that cannot be shaken," which is the second covenant, "may remain;" for, saith he, (ver. 28.) "which cannot be moved." Therefore, ye blessed saints, seeing you have received a kingdom "which cannot be moved;" therefore "let us have grace whereby we may serve" our "God acceptably, with reverence and godly fear."

Thus in general, but more particularly,

(4.) They are surer, in that they are founded upon God's love also, and they come to us without calling for those things at our hands that may be a means of putting a stop to our certain enjoying of them. The promises under, or of the law, they might easily be stopped by our disobedience; but the promises under the gospel say, "If heaven above can be measured, and the foundation of the earth searched out, then," and not till then, "will I cast off all the seed of Israel for all that they have done." Again; "I, even I, am he that blot-teth out thy transgressions for my own name's sake, and will not remember thy sins." (Isa. xliii. 25.) I will make thee a partaker of my promise; and that I may so do, I will take away that which would hinder; "I will cast all your sins into the depths of the sea," that my promise may be sure to all the seed; and therefore, saith the Apostle, when he would show us that the new covenant promises were more sure than the old, he tells us plainly that the law and works are set aside, and they are merely made ours through the righteousness of faith, which is the righteousness of Christ. "For the promise that Abraham should be heir of the world," saith he, "was not to him, or to his seed through the law," or works, "but through the righteousness of faith. For if they which are of the law," or of works, "be heirs, then faith is made void, and the promise made of none effect. Therefore it is of faith . . . to the end the promise might be sure to all the seed." (Rom. iv. 13—16.)

(5.) Surer; because that as that is taken away that should hinder, so they are committed to a faithful friend of ours in keeping: "For all the promises of God are in Christ, not yea and nay, but yea and amen;" certain and sure; sure, because they are in the hand of our head, our friend, our brother, our husband, our flesh and bones, even in the heart and hand of our precious Jesus.

(6.) Because all the conditions of them are already fulfilled for us by Jesus Christ, as aforesaid; every promise that is a new covenant promise, if there be any condition in it, our undertaker hath accomplished that for us, and also giveth us such grace as to receive the sweetness as doth spring from them through his obedience to every thing required in them.

(7.) Surer; because that as they are grounded upon the love of God, everything is taken out of the way, in the hand of a sure friend. And as Christ hath fulfilled every condition as to justifi-

fication that is contained therein, so the Lord hath solemnly sworn with an oath for our better confidence in this particular; "for when God made a promise to Abraham," and so to all saints, "because he could swear by no greater, he swore by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife," that there might be no more doubt or scruple concerning the certain fulfilling of the promise. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel," or certain, constant, unchangeable decree of God in making of the promise for the comfort of his children, "confirmed it by an oath, that by two immutable things," his promise, backed with an oath, "wherein it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." (Heb. vi. 13—18.)

(8.) That they are better, it appears also in that they are freer and fuller. That they are freer it is evident, in that the one saith, No works, no life; do this, and then thou shalt live, if not, thou shalt be damned. But the other saith, We are saved by believing in what another hath done, without the works of the law: "Now to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. iv. 4, 5.) The one saith, Pay me that thou owest; the other saith, I do frankly and freely forgive thee all. The one saith, Because thou hast sinned thou shalt die; the other saith, "Because Christ lives, thou shalt live also." (John xv.)

(9.) And as they are freer, so they are fuller; fuller of encouragement, fuller of comfort; the one, to wit, the law, looks like Pharaoh's seven ill-favoured kine, more ready to eat one up than to afford us any food; the other is like the full grape in the cluster, which for certain hath a glorious blessing in it. The one saith, If thou hast sinned, turn again; the other saith, If thou hast sinned, thou shalt be damned, for all I have a promise in me.

3. They that are of the second, are better than they that are of the first; and it also appeareth in this: The promises of the law, through them we have neither faith, nor hope, nor the Spirit conveyed; but through the promises of the gospel there are all these, (2 Pet. i. 4:) "Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature." Oh, therefore, "let us hold fast the profession of our faith without wavering; for he is faithful that promised." (Heb. x. 23.) "In hope of eternal life"—how so?—"because God that cannot lie promised it before the world began." (Tit. i. 2.)

4. They that are in this covenant are in a very happy state; for though there be several conditions in the gospel to be done, yet Christ Jesus

doth not look that they should be done by man, as man, but by his own Spirit in them, as it is written, "Thou hast wrought all our works in us and for us." Is there that condition, they must believe? Why, then, he will be both the "author and finisher of their faith." (Heb. xii. 2, 3.) Is there also hope to be in his children? He also doth, and hath given them "good hope through his grace." (2 Thess. ii. 16.) Again; are the people of God to behave themselves to the glory of God the Father? Then he will work in them, "both to will and to do of his own good pleasure." (Phil. ii. 13.)

5. Again; as he works all our works in us and for us, so also, by virtue of this covenant, we have another nature given unto us, whereby, or by which we are made willing to be glorifying of God, both in our bodies and in our spirits, which are his: "Thy people shall be willing in the day of thy power." (1 Cor. vi. 20. Ps. ex. 3.)

6. In the next place, all those that are under this second covenant are in a wonderful safe condition; for in case they should slip or fall after their conversion into some sin or sins, (for who lives and sins not? Prov. xxiv. 16,) yet through the merits and intercession of Christ Jesus, who is their undertaker in this covenant, they shall have their sins pardoned, their wounds healed, and they raised up again; which privilege the children of the first covenant have not, for if they sin, they are never afterwards regarded by that covenant. "They brake my covenant, and I regarded them not." (Heb. viii. 9.) But when he comes to speak of the covenant of grace, speaking first of the public person under the name of David, he saith thus, (Ps. lxxxix. 26—37:) "He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for ever, and my covenant shall stand fast with him. His seed also will I make to endure for evermore, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgment; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my mouth. And what was that? Why, that "his seed shall endure for ever, and his throne as the days of heaven." (Ps. lxxxix. 30—36.)

7. Another privilege that the saints have by virtue of the new covenant is, that they have part of the possession or hold of heaven and glory already; and that two manner of ways; (1.) The divine nature is conveyed from heaven into them; and, secondly, the human nature, *i. e.* the nature of man is received up, and entertained in, and hath got possession of heaven. We have the first-fruits of the Spirit, saith the man of God, we have the earnest of the Spirit which is instead of the whole; "Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." (Rom. viii. 8—11. Eph. i. 13, 14.) (2.) The nature of man. *Our* nature is got into glory as the first-fruits of mankind, as a forerunner to take possession until we "all

standeth firm, according to the desire of my heart; so that my justice is satisfied, and my law hath nothing to say; for there is no want of perfection in the sacrifice of Christ.

If you love your souls, and would have them live in the peace of God, to the which you are called in one body, even all believers; then, I beseech you, seriously to ponder and labour to settle in your souls this one thing, that the new covenant is not broken by our transgressions, and that because it was not made with us. The reason why the very saints of God have so many ups and downs in this their travel towards heaven, it is because they are so weak in the faith of this one thing; for they think that if they fail of this or that particular performance, if their hearts be dead and cold, and their lusts mighty and strong, therefore now God is angry, and now he will shut them out of his favour, now the new covenant is broken, and now Christ Jesus will stand their friend no longer; now also the devil hath power again, and now they must have their part in the resurrection of damnation; when, alas! the covenant is not for all this ever the more broken, and so the grace of God no more straitened than it was before. Therefore, I say, when thou findest that thou art weak here, and failing there, backward to this good, and thy heart forward to that evil; then be sure thou keep a steadfast eye on the Mediator of this new covenant; and be persuaded that it is not only made with him, and his part also fulfilled, but that he doth look upon his fulfilling of it, so as not to lay thy sins to thy charge, though he may as a father chastise thee for the same. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquities with stripes. Nevertheless," mark, "nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my mouth." And what was that? Why, that "his seed shall endure for ever, and his throne as the days of heaven." (Ps. lxxxix. 30—36.)

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come together." (1 Cor. xv. 20.) For the man born at Bethlehem is ascended, which is part of the lump of mankind, into glory, as a public person, as the first-fruits, representing the whole of the children of God. So that in some sense it may be said, that the saints have already taken possession of the kingdom of heaven by their Jesus, their public person; he being in their room entered to prepare a place for them. (John xiv. 1—4.)

I beseech you consider, when Jesus Christ came down from glory it was that he might bring us to glory; and that he might be sure not to fail, he clothed himself with our nature, as if one should take a piece out of the whole lump instead of the whole, (Heb. ii. 14, 15,) until the other comes, and investeth it in that glory which he was in before he came down from heaven. And thus is that saying to be understood, speaking of Christ and his saints, which saith, "And" he "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Eph. ii. 6.)

8. Again; not only thus, but all the power of God, (1 Pet. i. 5,) together with the rest of his glorious attributes, are on our side, in that they dwell in our nature, which is the man Jesus, and doth engage for us, poor, simple, empty, nothing creatures, as to our eternal happiness. "For in him," that is, in the man Christ, who is our nature, our head, our root, our flesh, our bone, "dwelleth all the fulness of the Godhead bodily." (Col. ii. 9, 10.) Mark how they are joined together. "In whom dwelleth the fulness of the Godhead." And "ye are complete in him." God dwelleth completely in him, and you also are completely implanted in him, which is the head of all principality and power, and all this by the consent of the Father. "For it hath pleased the Father, that in him should all fulness dwell." (Col. i. 19.) Now mark, the Godhead doth not dwell in Christ Jesus for himself only, but that it may be in a way of righteousness conveyed to us, for our comfort and help in our wants. "All power is given unto me in heaven and earth," saith he. (Matt. xxviii. 18.) And then followeth, "And lo, I am with you always, even unto the end of the world." (ver. 20.) "He hath received gifts for men, even for the rebellious." (Ps. lxxviii. 18.) "Of his fulness have we all received, and grace for grace." (John i. 16.) And this the saints cannot be deprived of, because the covenant made with Christ, in every tittle of it, was so completely fulfilled as to righteousness, both active and passive, that justice cannot object any thing, holiness now can find fault with nothing, nay, all the power of God cannot shake anything that hath been done for us by the Mediator of the new covenant; so that now there is no covenant of works to a believer, none of the commands, accusations, condemnations, or the least tittle of the old covenant to be charged on any of those that are the children of the second covenant; no sin to be charged, because there is no law to be pleaded,

but all is made up by our middle man, Christ Jesus. Oh, blessed covenant! Oh, blessed privilege! Be wise, therefore, oh ye poor drooping souls, that are the sons of this second covenant; and "stand fast in the liberty wherewith" Christ "hath made you free, and be not again entangled," nor terrified in your consciences, "with the yoke of bondage;" neither the commands, accusations, or condemnations of the law of the old covenant. (Gal. v. 1.)

TWO HELL-BRED OBJECTIONS ANSWERED.

Object. If it be so, then one need not care what they do; they may sin and sin again, seeing Christ hath made satisfaction.

Ans. If I was to point out one that was under the power of the devil, and going post-haste to hell, for my life I would look no further for such a man, than to him that would make such a use as this of the grace of God. What, because Christ is a Saviour, thou wilt be a sinner! because his grace abounds, therefore thou wilt abound in sin! Oh, wicked wretch! rake hell all over, and surely I think thy fellow will scarce be found! And let me tell thee this before I leave thee, as God's covenant with Christ for his children, which are of faith, stands sure, immutable, unrevocable, and unchangeable, so also hath God taken such a course with thee, that unless thou canst make God forswear himself, it is impossible that thou shouldst go to heaven, dying in that condition. "They tempted me, proved me," and turned the grace of God into lasciviousness, "so I swear," mark that, "so I swear," and that in my wrath too, "that they should never enter into my rest." (Comp. Heb. iii. 9—11, with 1 Cor. x. 5—10.) No, saith God, if Christ will not serve their turns, but they must have their sins too, take them, devil; if heaven will not satisfy them, take them, hell; devour them, hell; scald them, fry them, burn them, hell. God hath more places than one to put sinners into; if they do not like of heaven, he will fit them with hell; if they do not like Christ, they shall be forced to have the devil. Therefore we must and will tell of the truth of the nature of the covenant of the grace of God to his poor saints, for their encouragement and for their comfort, who would be glad to leap at Christ upon any terms; yet therewith we can tell how, through grace, to tell the hogs and sons of this world, what a hog-stye here is prepared for them; even such a one that God hath prepared to put the devil and his angels into, is fitly prepared for them. (Matt. xxv. 41.)

Object. But if Christ hath given God a full and complete satisfaction, then, though I do go on in sin, I need not fear, seeing God hath already been satisfied; it will be injustice in God to punish for those sins for which he is already satisfied for by Christ.

Ans. Rebel, rebel, there are some in Christ, and some out of him; they that are in him have

their sins forgiven, and they themselves made new creatures, and have the Spirit of the Son, which is a holy, loving, self-denying Spirit. And they that are thus in Jesus Christ are so far off from delighting in sin, that sin is the greatest thing that troubleth them; and oh, how willingly would they be rid of the very thoughts of it! (Ps. cxix. 113.) It is the grief of their souls, when they are in a right frame of spirit, that they can live no more to the honour and glory of God than they do; and in all their prayers to God, the breathings of their soul are as much for sanctifying grace as pardoning grace, that they might live a holy life; they would as willingly live holy here as they would be happy in the world to come, (Phil. iii. 6—22;) they would as willingly be cleansed from the filth of sin, as to have the guilt of it taken away; they would as willingly glorify God here, as they would be glorified by him hereafter.

2. But there are some that are out of Christ, being under the law; and as for all those, let them be civil or profane, they are such as God accounts wicked; and I say, as for those, if all the angels in heaven can drag them before the judgment-seat of Christ, they shall be brought before it to answer for all their ungodly deeds, (Jude 15;) and being condemned for them, if all the fire in hell will burn them, they shall be burned there if they die in that condition. And therefore if you love your souls do not give way to such a wicked spirit. "Let no man deceive you with" such "vain words," as to think, because Christ hath made satisfaction to God for sin, therefore you may live in your sins. Oh no, God forbid that any should think so, "for because of these things cometh the wrath of God upon the children of disobedience." (Eph. v. 6.)

Thus have I, reader, given thee a brief discourse touching the covenant of works, and the covenant of grace, also the nature of the one, together with the nature of the other. I have also in this discourse endeavoured to show you the condition of them that are under the law, how sad it is, both from the nature of the covenant they are under, and also by the carriage of God unto them by that covenant. And now, because I would bring all into as little a compass as I can, I shall begin with the use and application of the whole in as brief a way as I can, desiring the Lord to bless it to thee.

A USE OF EXAMINATION ABOUT THE OLD COVENANT.

First. And, first of all, let us here begin to examine a little touching the covenant you stand before God in, whether it be the covenant of works or the covenant of grace; and for the right doing of this, I shall lay down this proposition, namely, that all men naturally come into the world under the first of these, which is called the old covenant, or the covenant of works, which is the law: "And were all by nature the children of wrath, even as others;" which they could not be had they not

been under the law; for there are none that are under the other covenant that are still the children of wrath, but the children of faith, the children of the promise, the accepted children, the children not of the bondwoman, but of the free. (Gal. iv. 28—31.)

Now here lieth the question, Which of these two covenants art thou under, soul?

Ans. I hope I am under the covenant of grace.

Quest. But what ground hast thou to think that thou art under that blessed covenant, and not rather under the covenant of works, that strict, that soul-damning covenant?

Ans. What ground? Why, I hope I am.

Quest. But what ground hast thou for this thy hope? For a hope without a ground, is like a castle built in the air, that will never be able to do thee any good, but will prove like unto that spoken of in the eighth of Job: "Whose hope shall be cut off, and whose trust shall be" like "a spider's web. He shall lean upon his house, but it shall not stand; he shall hold it fast," as thou wouldst thy hope, it is like, "but it shall not endure." (Job viii. 13—15.)

Ans. My hope is grounded upon the promises; what else should it be grounded upon?

Reply. Indeed, to build my hope upon Christ Jesus, upon God in Christ, through the promise, and to have this hope rightly, by the shedding abroad of the love of God in the heart, it is a right-grounded hope. (Rom. v. 1—7.)

Quest. But what promises in the Scripture do you find your hope built upon? And how do you know whether you do build your hope upon the promises in the gospel, the promises of the new covenant, and not rather on the promises of the old covenant, for there are promises in that as well as in the other?

Ans. I hope that if I do well I shall be accepted; because God hath said I shall. (Gen. iv. 7.)

Rep. Oh, soul, if thy hope be grounded there, thy hope is not grounded upon the gospel promises or the new covenant, but verily upon the old; for these words were spoken to Cain, a son of the old covenant; and they themselves are the tenor and scope of that; for that runs thus: "Do this, and thou shalt live. The man that doth these things shall live by them. If thou do well, thou shalt be accepted." (Lev. xviii. 5. Ezek. xx. 11. Rom. x. 5. Gal. iii. 12. Gen. iv. 7.)

Rep. Why, truly, if a man's doing well and living well, and his striving to serve God as well as he can, will not help him to Christ, I do not know what will; I am sure sinning against God will not.

Quest. Did you never read that scripture which saith, "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness?" (Rom. ix. 30—32.)

Object. But doth not the scripture say, "Blessed are they that keep his commandments, that they may have right to the tree of life?" (Rev. xxii. 14.)

Ans. There is first, therefore, to be inquired into, whether to keep his commandments be to strive to keep the law as it is a covenant of works, or whether it be meant of the great commandments of the New Testament, which are cited, (1 John iii. 22, 23 :) "And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." But what do you mean, John? Do you mean the covenant of the law, or the covenant of the gospel? Why, "This is his commandment," saith he, "that we should believe on the name of his Son, Jesus Christ, and love one another," as the fruits of this faith, as he gave us commandment. If it be the old covenant, as a covenant of works, then the gospel is but a lost thing. If it were of works, then no more of grace; therefore it is not the old covenant as the old covenant.

Quest. But what do you mean by these words, "the old covenant as the old covenant?" Explain your meaning.

Ans. My meaning is, that the law is not to be looked upon for life, so as it was handed out from Mount Sinai; if ever thou wouldst indeed be saved, though after thou hast faith in Christ, thou mayest and must solace thyself in it, and take pleasure therein, to express thy love to him who hath already saved thee by his own blood, without thy obedience to the law, either from Sinai or elsewhere.

Quest. Do you think that I do mean that my righteousness will save me without Christ's? If so, you mistake me, for I think not so; but this I say, I will labour to do what I can, and what I cannot do Christ will do for me.

Ans. Ah, poor soul, this is the wrong way too; for this is to make Christ but a piece of a Saviour: thou wilt be something, and Christ shall do the rest; thou wilt set thy own things in the first place, and if thou wantest at last, then thou wilt borrow of Christ; thou art such an one that dost Christ the greatest injury of all. First, in that thou dost undervalue his merits, by preferring of thy own works before his; and secondly, by mingling of thy works, thy dirty ragged righteousness with his.

Quest. Why, would you have us do nothing? Would you have us make Christ such a drudge as to do all, while we sit idling still?

Ans. Poor soul, thou mistakest Jesus Christ, in saying that makest him a drudge, in letting him do all; I tell thee, he counts it a great glory to do all for thee, and it is a great dishonour unto him for thee so much as to think otherwise. And this the saints of God, that have experienced the work of grace upon their souls, do count it also the same, "Saying, Thou art worthy to take the book, and to open the seals thereof." (Rev. v. 9.) "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (ver. 12.) And why so? read again the 9th verse. "For thou

wast slain, and hast redeemed us to God by thy own "blood." See also Eph. i. 6, 7: "To the praise of the glory of his grace. . . in whom we have redemption through his blood."

Rep. All this we confess, that Jesus Christ died for us; but he that thinks to be saved by Christ, and liveth in his sins, shall never be saved.

Ans. I grant that. But this I say again, a man must not make his good doings the lowest round of the ladder by which he goeth to heaven; that is, he that will and shall go to heaven, must wholly and alone, without any of his own things, venture his precious soul upon Jesus Christ and his merits.

Quest. What, and come to Christ as a sinner?

Ans. Yea, with all thy sins upon thee, even as filthy as ever thou canst.

Quest. But is not this the way to make Christ to loathe us? You know when children fall down in the dirt, they do usually before they go home make their clothes as clean as they can, for fear their parents should chide them, and so I think should we.

Ans. This comparison is wrongly applied, if you bring it to show us how we must do when we come to Christ. He that can make himself clean, hath no need of Christ; for the whole, the clean and righteous, have no need of Christ, but those that are foul and sick. Physicians, you know, if they love to be honoured, they will not bid the patients first make themselves whole, and then come to them; no, but bid them come with their sores all running on them, as the woman with her bloody issue, (Mark v.) and as Mary Magdalen, with her belly full of devils, and the lepers all scabbed; and that is the right coming to Jesus Christ.

Rep. Well, I hope that Christ will save me; for his promises and mercy are very large, and as long as he hath promised to give us life I fear my state the less.

Ans. It is very true, Christ's promises are very large, blessed be the Lord for ever, and also so is his mercy; but notwithstanding all that, there are many go in at the broad gate; and therefore I say, your business is seriously to inquire whether you are under the first or second covenant; for unless you are under the second, you will never be regarded of the Lord, forasmuch as you are a sinner. (Heb. viii. 9.) And the rather, because if God should be so good to you as to give you a share in the second, you shall have all your sins pardoned, and for certain have eternal life, though you have been a great sinner.

But do not expect that thou shalt have any part or share in the large promises and mercy of God, for the benefit and comfort of thy poor soul, whilst thou art under the old covenant; because, so long thou art out of Christ, through whom God conveyed his mercy, grace, and love to sinners. "For all the promises of God in him are yea, and in him, amen." Indeed his mercy, grace, and love is very great, but it is treasured up in him, given forth in him, through him. "But God, who is rich in

mercy, for his great love wherewith he loved us . . . that he might show the exceeding riches of his grace." But which way? "In his kindness towards us through Christ Jesus."

But out of Christ thou shalt find God a just God, a sin-revenging God, a God that will by no means spare the guilty; and be sure that every one that is found out of Jesus Christ will be found guilty in the judgment-day, upon whom the wrath of God shall smoke to their eternal ruin. Now, therefore, consider of it, and take the counsel of the Apostle in 2 Cor. xiii. 5, which is, to "examine thyself whether thou art in the faith," and to prove thy own self, whether thou hast received the Spirit of Christ into thy soul, whether thou hast been converted, whether thou hast been born again and made a new creature, whether thou hast had thy sins washed away in the blood of Christ, whether thou hast been brought from under the old covenant into the new; and do not make a slight examination, for thou hast a precious soul either to be saved or damned.

And that thou mayest not be deceived, consider that it is one thing to be convinced and another to be converted; one thing to be wounded, and another to be killed, and so to be made alive by the faith of Jesus Christ. When men are killed, they are killed to all things they lived to before, both sin and righteousness, as all their old faith and supposed grace that they thought they had. Indeed the old covenant will show thee that thou art a sinner, and that a great one too; but the old covenant, the law, will not show thee without the help of the Spirit that thou art without all grace by nature; no, but in the midst of thy troubles thou wilt keep thyself from coming to Christ, by persuading thy soul that thou art come already, and hast some grace already. Oh, therefore, be earnest in begging the Spirit, that thy soul may be enlightened, and the wickedness of thy heart discovered; that thou mayest see the miserable state that thou art in by reason of sin and unbelief, which is the great condemning sin; and so, in a sight and sense of thy sad condition, if God should deal with thee in severity according to thy deservings, do thou cry to God for faith in a crucified Christ, that thou mayest have all thy sins washed away in his blood, and such a right work of grace wrought in thy soul, that may stand in the judgment day. Again,—

Second. In the next place, you know I told you that a man might go a great way in a profession, and have many excellent gifts, so as to do many wondrous works, and yet be but under the law; from hence you may learn not to judge yourselves to be the children of God because you may have some gifts of knowledge or understanding more than others; no, for thou mayest be the knowingest man in all the country, as to head-knowledge, and yet be but under the law, and so consequently under the curse, notwithstanding that. (1 Cor. xiii.)

Now seeing it is so, that men may have all this and yet perish, then what will become of those that do no good at all, and have no understanding, neither of their own sadness nor of Christ's mercy? Oh sad! Read with understanding Isa. xxvii. 11. "Therefore he that made them will have no mercy on them, and he that formed them will show them no favour." (See also 2 Thess. i. 8, 9.)

Now there is one thing which for want of most people do miscarry in a very sad manner, and that is, because they are not able to distinguish between the nature of the law and the gospel. Oh people, people, your being blinded here, as to the knowledge of this, is one great cause of the ruining of many; as Paul saith, "While Moses is read," or while the law is discovered, "the veil is over their hearts," (2 Cor. iii. 15,) that is, the veil of ignorance is still upon their hearts, so that they cannot discern neither the nature of the law nor the nature of the gospel, they being so dark and blind in their minds, as you may see, if you compare it with chap. iv. 3, 4. And truly I am confident that were you but well examined, I doubt many of you would be found so ignorant that you would not be able to give a word of right answer concerning either the law or the gospel. Nay, my friends, set the case one should ask you what time you spend, what pains you take, to the end you may understand the nature and difference of these two covenants; would you not say, if you should speak the truth, that you did not so much as regard whether there were two or more? Would you not say, I did not think of covenants, or study the nature of them; I thought that if I had lived honestly, and did as well as I could, that God would accept of me, and have mercy upon me, as he had on others? Ah, friends, this is the cause of the ruin of thousands; for if they are blinded to this, both the right use of the law, and also of the gospel is hid from their eyes; and so for certain they will be in danger of perishing most miserably, poor souls that they are, unless God of his mere mercy and love doth rend the veil from off their hearts, the veil of ignorance; for that is it which doth keep these poor souls in this besotted and blindfolded condition, in which if they die they may be lamented for, but not helped; they may be pitied, but not preserved from the stroke of God's everlasting vengeance.

A LEGAL SPIRIT.

In the next place, if you would indeed be delivered from the first into the second covenant, I do admonish you to the observing of these following particulars: First, have a care that you do not content yourselves, though you do good works, that is, which in themselves are good: secondly, in and with a legal spirit, which are done these ways as follow.

First. If you do anything commanded in Scripture, and in your doing of it do think that God is well pleased therewith because you, as you are

religious men, do the same. Upon this mistake was Paul himself in danger of being destroyed; for he thought, because he was zealous and one of the strictest sects for religion, therefore God would have been good unto him, and have accepted his doings, as it is clear, for he counted them his gain. (Phil. iii. 4—8.) Now this is done thus. When a man doth think, that because he thinks he is more sincere, more liberal, with more difficulty, or to the weakening of his estate; I say, if a man because of this doth think that God accepteth his labour, it is done from an old covenant spirit.

Again; some men think that they shall be heard because they have prayer in their families, because they can pray long, and speak expressions, or express themselves excellently in prayer, that because they have great enlargements in prayer; I say, that therefore to think that God doth delight in their doings, and accept their work, this is from a legal spirit.

Again; some men think, that because their parents have been religious before them, and have been indeed the people of God, they think if they also do as to the outward observing of that which they learned from their forerunners, that therefore God doth accept them; but this also is from a wrong spirit: and yet how many are there in England at this day that think the better of themselves merely upon that account, ay, and think the people of God ought to think so too; not understanding that it is ordinary for an Eli to have an Hophni and a Phinehas, both sons of Belial; also a good Samuel to have a perverse offspring; likewise David an Absalom. I say, their being ignorant of, or else negligent in regarding this, they do think that because they do spring from such and such, as the Jews in their generations did, that therefore they have a privilege with God more than others, when there is no such thing, (John viii. 33—35. Matt. iii. 7—9;) but for certain, if the same faith be not in them which was in their forerunners, to lay hold of the Christ of God in the same spirit as they did, they must utterly perish, for all their high conceits that they have of themselves.

Second. When people come into the presence of God without having their eye upon the Divine Majesty, through the flesh and blood of the Son of Mary, the Son of God, then also do they come before God, and do whatsoever they do from a legal spirit, an old covenant spirit. As, for instance, you have some people, it is true, they will go to prayer, in appearance very fervently, and will plead very hard with God that he would grant them their desires, pleading their want and the abundance thereof; they will also plead with God his great mercy, and also his free promises; but yet, they neglecting the aforesaid body, or person of Christ, the righteous Lamb of God, to appear before him in; I say, in thus doing, they do not appear before the Lord no otherwise than in an old covenant spirit; for they go to God only as a

merciful Creator, and they themselves as his creatures; not as he is their Father in the Son, and they his children by regeneration through the Lord Jesus. Ay, and though they may call God their father in the notion, not knowing what they say, only having learned such things by tradition, as the Pharisees did, yet Christ will have his time to say to them, even to their faces, as he did once to the Jews, Your father, for all this your profession, is the devil, to their own grief and everlasting misery. (John viii. 44.)

Third. The third thing that is to be observed, if we would not be under the law, or do things in a legal spirit, is this: to have a care that we do none of the works of the holy law of God, for life, or acceptance with him: no, nor of the gospel neither. To do the works of the law, to the end we may be accepted of God, or that we may please him, and to have our desires of him, is to do things from a legal or old covenant spirit, and that is expressly laid down, where it is said, "To him that worketh is the reward not reckoned of grace, but of debt;" that is, he appears before God through the law and his obedience to it. (Rom. iv. 4, 5.) And again, though they be in themselves gospel ordinances, as baptism, breaking of bread, hearing, praying, meditating, or the like, yet, I say, if they be not done in a right spirit, they are thereby used as a hand by the devil, to pull thee under the covenant of works, as in former times he used circumcision, which was no part of the covenant of works, the Ten Commands, but a seal of the righteousness of faith; yet, I say, they being done in a legal spirit, the soul was thereby brought under the covenant of works, and so most miserably destroyed unawares to itself, and that because there was not a right understanding of the nature and terms of the said covenant. And so it is now; souls being ignorant of the nature of the old covenant, do, even by their subjecting to several gospel ordinances, run themselves under the old covenant, and fly off from Christ, even when they think they are coming closer to him. Oh, miserable! If you would know when or how this was done, whether in one particular or more, I shall show you as followeth.

1. That man doth bring himself under the covenant of works by gospel ordinances, when he cannot be persuaded that God will have mercy upon him except he do yield obedience to such or such a particular thing commanded in the word. This is the very same spirit that was in the false brethren (spoken of Acts xv.; Galatians, the whole epistle); whose judgment was, that unless such and such things were done, "they could not be saved." As now-a-days we have also some that say, Unless your infants be baptized they cannot be saved; and others say, Unless you be rightly baptized you have no ground to be assured that you are believers, or members of churches; which is so far off from being so good as a legal spirit, that it is the spirit of blasphemy, as is

evident, because they do reckon that the Spirit, righteousness, and faith of Jesus, and the confession thereof, is not sufficient to declare men to be members of the Lord Jesus; when, on the other side, though they be rank hypocrites, yet if they do yield an outward subjection to this or that, they are counted presently communicable members, which doth clearly discover that there is not so much honour given to the putting on the righteousness of the Son of God, as there is given to that which a man may do, and yet go to hell within an hour after; nay, in the very doing of it doth shunt himself for ever from Jesus Christ.

2. Men may do things from a legal or old covenant spirit, when they content themselves with their doing of such and such a thing, as prayers, reading, hearing, baptism, breaking of bread, or the like; I say, when they can content themselves with the thing done, and sit down at ease and content, because the thing is done. As, for instance, some men, they being persuaded that such and such a thing is their duty, and that unless they do it God will not be pleased with them, nor suffer them to be heirs of his kingdom, they from this spirit do rush into, and do the thing which, being done, they are content, as being persuaded that now they are without doubt in a happy condition, because they have done such things, like unto the Pharisee, who because he had done this and the other thing, said therefore in a bragging way, "Lord, I thank thee that I am not as this Publican," for I have done thus and thus; when, alas! the Lord gives him never a good word for his labour, but rather a reproof.

3. That man doth act from a legal spirit who maketh the strictness of his walking the ground of his assurance for eternal life. Some men, all the ground they have to believe that they shall be saved, it is, because they walk not so loose as their neighbours, they are not so bad as others are, and therefore they question not but that they shall do well. Now this is a false ground, and a thing that is verily legal, and savours only of some slight and shallow apprehensions of the old covenant. I call them shallow apprehensions, because they are not right and sound, and are such as will do the soul no good, but beguile it, in that the knowledge of the nature of this covenant doth not appear to the soul, only some commanding power it hath on the soul, which the soul endeavouring to give up itself unto, it doth find some peace and content, and especially if it find itself to be pretty willing to yield itself to its commands. And is not this the very ground of thy hoping that God will save thee from the wrath to come? If one should ask thee what ground thou hast to think thou shalt be saved, wouldst thou not say, Truly, because I have left my sins, and because I am more inclinable to do good, and to learn and get more knowledge; I endeavour to walk in church order, as they call it, and therefore I hope God hath done a good work for me, and I hope will save my soul.

Alas, alas, this is a very trick of the devil, to make souls build the ground of their salvation upon this their strictness, and abstaining from the wickedness of their former lives, and because they desire to be stricter and stricter! Now if you would know such a man or woman, you shall find them in this frame; namely, when they think their hearts are good, then they think also that Christ will have mercy upon them; but when their corruptions work, then they doubt and scruple, until again they have their hearts more ready to do the things contained in the law and ordinances of the gospel. Again; such men do commonly cheer up their hearts, and encourage themselves still to hope all shall be well, and that because they are not so bad as the rest, but more inclinable than they, saying, I am glad I am not as the publican, but better than he, more righteous than he. (Luke xviii. 11.)

4. This is a legal and old covenant spirit, that secretly persuades the soul that if ever it will be saved by Christ it must first be fitted for Christ, by its getting of a good heart and good intentions to do this and that for Christ; I say, that the soul when it comes to Christ may not be rejected or turned off; when in deed and in truth this is the very way for the soul to turn itself from Jesus Christ instead of turning to him; for such a soul looks upon Christ rather to be a painted Saviour or a cypher, than a very and real Saviour. Friend, if thou canst fit thyself, what need hast thou of Christ? If thou canst get qualifications to carry to Christ, that thou mightest be accepted, thou dost not look to be "accepted in the Beloved." Shall I tell thee, thou art as if a man should say, I will make myself clean, and then I will go to Christ that he may wash me? Or like a man possessed, that will first cast the devil out of himself, and then come to Christ for cure from him. Thou must, therefore, if thou wilt so lay hold of Christ as not to be rejected by him. I say, thou must come to him as the basest in the world, more fitter to be damned, if thou hadst thy right, than to have the least smile, hope, or comfort from him. Come with the fire of hell in thy conscience; come with thy heart hard, dead, cold, full of wickedness and madness against thy own salvation; come as renouncing all thy tears, prayers, watchings, fastings; come as a blood-red sinner; do not stay from Christ till thou hast a greater sense of thy own misery, nor of the reality of God's mercy; do not stay while thy heart is softer, and thy spirit in a better frame, but go against thy mind, and against the mind of the devil and sin; throw thyself down at the foot of Christ, with a halter about thy neck, and say, Lord Jesus, hear a sinner, a hard-hearted sinner, a sinner that deserveth to be damned, to be cast into hell; and resolve never to return, or to give over crying unto him, till thou do find that he hath washed thy conscience from dead works with his blood virtually, and clothed thee with his own righteousness, and

made thee complete in himself: this is the way to come to Christ.

THE USE OF THE NEW COVENANT.

Now a few words to the second doctrine, and so I shall draw towards a conclusion:—

I. The doctrine doth contain in it very much comfort to thy soul, who art a new covenant man, or one of those who art under the new covenant. There is, first, pardon of sin; and secondly, the manifestation of the same; and thirdly, a power to cause thee to persevere through faith to the very end of thy life.

First. There is, first, pardon of sin, which is not in the old covenant; for in that there is nothing but commands, and if not obeyed, condemned. Oh, but there is pardon of sin, even of all thy sins, against the first and second covenant, under which thou art, and that freely upon the account of Jesus Christ the righteous; he having in thy name, nature, and in the room of thy person, fulfilled all the whole law in himself for thee, and freely giveth it unto thee. Oh, though the law be a ministration of death and condemnation, yet the gospel, under which thou art, is the ministration of life and salvation. (2 Cor. iii. 6—9.) Though they that live and die under the first covenant, God regardeth them not. (Heb. viii. 9.) yet they that are under the second are as the apple of his eye. (Deut. xxxii. 10. Ps. xvii. 8. Zech. ii. 8.) Though they that are under the first, the law, “are called to blackness, and darkness, and tempest, the sound of a trumpet, and a burning mountain,” which sight was so terrible that Moses said, “I exceedingly fear and quake,” (Heb. xii. 18—22;) “yet you are come unto Mount Zion, to the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, whose names are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus,” to blessed Jesus, “the Mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel,” (Heb. xii. 22—24,) even forgiveness of sins. (Eph. i. 7.)

Second. The covenant that thou art under doth allow of repentance, in case thou chance to slip or fall by sudden temptation. (Rev. ii. 5;) but the law allows of none. (Gal. iii. 10.) The covenant that thou art under allows thee strength also; but the law is only a sound of words, commanding words, but no power is given by them to fulfil the things commanded. (Heb. xii. 19.) Thou art under this second, art made a son; but they that are under that first, are slaves and vagabonds. (Gen. iv. 12.) Thou that art under this, hast a Mediator, that is to stand between justice and thee, (1 Tim. ii. 5;) but they under the other, their Mediator is turned an accuser, and speaketh most bitter things against their souls. (John v. 45.) Again; the way that thou hast into Paradise is a

new and living way, mark, a living way, (Heb. x. 20;) but they that are under the old covenant, their way into Paradise is a killing and destroying way. (Gen. iii. 24.) Again; thou hast the righteousness of God to appear before God withal, (Phil. iii. 9;) but they under the old covenant have nothing but the righteousness of the law, which Paul counts dirt and dung. (Phil. iii. 7, 8.) Thou hast that which will make thee perfect; but the other will not do so. (Heb. vii. 19.) “The law makes nothing perfect; but the bringing in of a better hope,” which is the Son of God, “did, by which we draw nigh to God.”

Third. The new covenant promiseth thee a new heart, as I said before, (Ezek. xxxvi. 26,) but the old covenant promiseth none; and a new spirit, but the old covenant promiseth none. The new covenant conveyeth faith, (Gal. iii. 2;) but the old one conveyeth none. Through the new covenant the love of God is conveyed into the heart, (Rom. v. 5;) but through the old covenant there is conveyed none of it savingly through Jesus Christ. The new covenant doth not only give a promise of life, but also with that the assurance of life, but the old one giveth none; the old covenant wrought wrath in us and to us, (Rom. iv. 15,) but the new one worketh love. (Gal. v. 6.) Thus much for the first use.

II. As all these, and many more privileges, do come to thee through or by the new covenant; and that thou mightest not doubt of the certainty of these glorious privileges, God hath so ordered it that they do all come to thee by way of purchase, being obtained for thee, ready to thy hand, by that one man Jesus, who is the Mediator, or the person that hath principally to do both with God and thy soul, in the things pertaining to this covenant; so that now thou mayest look on all the glorious things that are spoken of in the new covenant, and say, All these must be mine; I must have a share in them; Christ hath purchased them for me, and given them to me. Now I need not to say, Oh, but how shall I come by them? God is holy, I am a sinner; God is just, and I have offended. No, but thou mayest say, Though I am vile and deserve nothing, yet Christ is holy, and he deserveth all things; though I have so provoked God by breaking his law, that he could not in justice look upon me, yet Christ has so gloriously paid the debt, that now God can say, Welcome, soul, I will give thee grace, I will give thee glory; thou shalt lie in my bosom, and go no more out; my Son hath pleased me; he hath satisfied the loud cries of the law and justice, that called for speedy vengeance on thee; he hath fulfilled the whole law; he hath brought in everlasting righteousness; he hath overcome the devil; he hath washed away thy sins with his most precious blood; he hath destroyed the power of death, and triumphs over all the enemies. This he did in his own person, as a common Jesus, for all persons, in their stead, even for so many as shall come in to him; for his victory I give to

them, his righteousness I give to them, his merits I bestow on them, and look upon them holy, harmless, undefiled, and for ever comely in my eye, through the victory of the Captain of their salvation.

And that thou mayest in deed and in truth not only hear and read this glorious doctrine, but be found one that hath the life of it in thy heart, thou must be much in studying of the two covenants; the nature of the one, and the nature of the other, and the conditions of them that are under them both. Also thou must be well grounded in the manner of the victory and merits of Christ, how they are made thine.

First. And here thou must, in the first place, believe that the babe that was born of Mary, lay in a manger at Bethlehem in the time of Cæsar Augustus; that he, that babe, that child, was the very Christ.

Second. Thou must believe that in the days of Tiberius Cæsar, when Herod was tetrarch of Galilee, and Pontius Pilate governor of Judæa, that in those days he was crucified, or hanged on a tree between two thieves, which by computation, or according to the best account, is above sixteen hundred years since.

Third. Thou must also believe, that when he did hang upon that cross of wood on Mount Calvary, that then he did die there for the sins of those that did die before he was crucified, also for their sins that were alive at the time of his crucifying, and also that he did by that one death give satisfaction to God for all those that should be born and believe in him after his death, even unto the world's end. I say, this thou must believe upon pain of eternal damnation, that by that one death, that when he did die he did put an end to the curse of the law and sin, and at that time by his death on the cross, and by his resurrection out of Joseph's sepulchre, he did bring in a sufficient righteousness to clothe thee withal completely. "For by one offering he hath for ever perfected them that are sanctified." Not that he should often offer himself; "for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put," or do, "away sin by the sacrifice of himself," namely, when he hanged on the cross. For it is by the offering up of the body of this blessed Jesus Christ *once* for all. Indeed, other priests may offer oftentimes sacrifices and offerings which can never take away sins; but this man, this Jesus, this anointed and appointed sacrifice, when he had offered *one* sacrifice for sins, for ever sat down on the right hand of God.

But because thou in thy pursuit after the faith of the gospel wilt be sure to meet with devils, heretics, particular corruptions, as unbelief, ignorance, the spirit of works animated on by suggestions, false conclusions, with damnable doctrines, I shall therefore briefly, besides what hath been already said, speak a word or two more before I

leave thee of further advice, especially concerning these two things. First, how thou art to conceive of the Saviour: secondly, how thou art to make application of him.

First. For the Saviour. 1. Thou must look upon him to be very God and very man; not man only, not God only, but God and man in one person, both natures joined together, for the putting of him in a capacity to be a suitable Saviour; suitable, I say, to answer both sides and parties with whom he hath to do in the office of his mediatorship, and being of a Saviour. 2. Thou must not only do this, but thou must also consider and believe that even what was done by Jesus Christ, it was not done by one nature without the other; but thou must consider that both natures, both the Godhead and the manhood, did gloriously concur and join together in the undertaking of the salvation of our bodies and souls; not that the Godhead undertook anything without the manhood, neither did the manhood do anything without the virtue and union of the Godhead; and thou must of necessity do this, otherwise thou canst not find any sound ground and footing for thy soul to rest upon.

For if thou look upon any of these asunder; that is to say, the Godhead without the manhood, or the manhood without the Godhead, thou wilt conclude that what was done by the Godhead was not done for man, being done without the manhood; or else, that that which was done with the manhood could not answer Divine justice, in not doing what it did by the virtue and in union with the Godhead; for it was the Godhead that gave virtue and value to the suffering of the manhood, and the manhood, being joined therewith, that giveth us an interest into the heavenly glory and comforts of the Godhead.

What ground can a man have to believe that Christ is his Saviour, if he do not believe that he suffered for sin in his nature? And what ground also can a man have to think that God the Father is satisfied, being infinite, if he believe not also that he who gave the satisfaction was equal to him who was offended?

Therefore, beloved, when you read of the offering of the body of the Son of man for our sins, then consider that he did it in union with, and by the help of the eternal Godhead. "How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works," &c.

And when thou reatest of the glorious works and splendour of the Godhead in Christ, then consider that all that was done by the Godhead, it was done as it had union and communion with the manhood. And then thou shalt see that the devil is overcome by God-man; sin, death, hell, the grave, and all overcome by Jesus, God-man, and then thou shalt find them overcome indeed. They must needs be overcome when God doth overcome them; and we have good ground to

hope the victory is ours, when in our nature they are overcome.

Second. The second thing is, how to apply, or make application of this Christ to the soul. And for this there are to be considered the following particulars.

1. That when Jesus Christ did thus appear, being born of Mary, he was looked upon by the Father as if the sin of the whole world was upon him; nay, further, God did look upon him, and account him the sin of man: "He hath made him to be sin for us," (2 Cor. v. 21.); that is, God made his Son Jesus Christ our sin, or reckoned him to be, not only a sinner, but the very bulk of sin in the whole world, and condemned him so severely as if he had been nothing but sin. "For what the law could not do, in that it was weak through the flesh, God sent forth his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh." That is, for our sins condemned his Son Jesus Christ; as if he had in deed and in truth been our very sin, and yet altogether "without sin," (2 Cor. v. 21. Rom. viii. 3.) Therefore, as to the taking away of thy curse, thou must reckon him to be made sin for thee. And as to his being thy justification, thou must reckon him to be thy righteousness: for saith the Scripture, "He," that is, God, "hath made *him* to be *sin* for us, though he knew no sin, that *we* might be made the *righteousness* of God in *him*."

2. Consider for whose sakes all this glorious design of the Father and the Son was brought to pass; and that you shall find to be for man, for sinful man. (2 Cor. viii. 9.)

3. The terms on which it is made ours; and that you will find to be a free gift, merely arising from the tender-heartedness of God. "You are justified freely by his grace, through the redemption that is in Christ, whom God hath set forth to be a propitiation through faith in his blood." &c.

4. How men are to reckon it theirs, and that is, upon the same terms which God doth offer it, which is freely, as they are worthless and undeserving creatures, as they are without all good, and also unable to do any good. This, I say, is the right way of applying the merits of Christ to thy soul, for they are freely given to thee, a poor sinner, not for any thing that is in thee, or done by thee; but freely as thou art a sinner, and so standest in absolute need thereof.

And, Christian, thou art not in this thing to follow thy sense and feeling, but the very word of God. The thing that doth do the people of God the greatest injury, it is their too little hearkening to what the gospel saith, and their too much giving credit to what the law, sin, the devil, and conscience say; and upon this very ground to conclude, that because there is the certainty of guilt upon the soul, therefore there is also for certain, by sin, damnation to be brought upon the soul. This is now to set the word of God aside, and to give credit to what is formed by the con-

trary; but thou must give more credit to one syllable of the written word of the gospel, than thou must give to all the saints and angels in heaven and earth; much more than to the devil and thy own guilty conscience.

Let me give you a parable. There was a certain man that had committed treason against his king; but, forasmuch as the king had compassion upon him, he sent him by the hand of a faithful messenger a pardon under his own hand and seal; but in the country where this poor man dwelt, there were also many that sought to trouble him, by often putting of him in mind of his treason, and the law that was to be executed on the offender. Now which way should this man so honour his king, but as believing his handwriting, which was the pardon; certainly he would honour him more by so doing than to regard all the clamours of his enemies continually against him.

Just thus it is here; thou having committed treason against the King of heaven, he, through compassion for Christ's sake, hath sent thee a pardon: but the devil, the law, and thy conscience, do continually seek to disturb thee, by bringing thy sins afresh into thy remembrance; but now, wouldst thou honour thy king? why then, he that believeth "the record that God hath given of his Son, hath set to his seal that God is true. And this is the record, that God hath given to us eternal life, and this life is in his Son." (1 John v. 11.) And therefore, my brethren, seeing God our Father hath sent us damnable traitors a pardon from heaven, even all the promises of the gospel, and also hath sealed to the certainty of it with the heart-blood of his dear Son; let us not be daunted, though our enemies with terrible voices do bring our former life never so often into our remembrance.

Object. But, saith the soul, How if after I have received a pardon, I should commit treason again? What should I do then?

Ans. Set the ease thou hast committed abundance of treason, he hath by him abundance of pardons. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

Sometimes I myself have been in such a strait, that I have been almost driven to my wit's ends with the sight and sense of the greatness of my sins; but calling to mind that God was God in his mercy, pity, and love, as well as in his holiness, justice, &c.; and again, considering the ability of the satisfaction that was given to holiness and justice, to the end there might be way made for sinners to lay hold of this mercy: I say, I considering this, when tempted to doubt and despair, I have answered in this manner:

"Lord, here is one of the greatest sinners that ever the ground bare. A sinner against the law, and a sinner against the gospel. I have sinned against light, and I have sinned against mercy; and now, Lord, the guilt of them breaks my heart.

The devil also he would have me despair, telling of me that thou art so far from hearing my prayers in this my distress, that I cannot anger thee worse than to call upon thee; for, saith he, thou art resolved for ever to damn, and not to grant me the least of thy favour; yet, Lord, I would fain have forgiveness. And thy word, though much may be inferred from it against me, yet it saith, if I come unto thee, thou wilt in no wise cast me out. Lord, shall I honour thee most by believing thou canst pardon my sins, or by believing thou canst not? Shall I honour thee most by believing thou wilt pardon my sins, or by believing thou wilt not? Shall I honour the blood of thy Son also by despairing, that the virtue thereof is not sufficient, or by believing that it is sufficient to purge me from all my blood-red and crimson sins? Surely, thou that couldst find so much mercy as to pardon Manasseh, Mary Magdalen, the three thousand murderers, persecuting Paul, murderous and adulterous David, and blaspheming Peter; thou that offeredst mercy to Simon Magus, a witch, and didst receive the astrologers and conjurors in the 19th of Acts, thou hast mercy enough for one poor sinner. Lord, set the case my sins were bigger than all these, and I less deserved mercy than any of these: yet thou hast said in thy word, that he that cometh to thee, thou wilt in no wise cast out." And God hath given comfort to my soul, even to such a sinner as I am. And I tell you, there is no way so to honour God and to beat out the devil, as to stick to the truth of God's word, and the merits of Christ's blood by believing. When Abraham believed, even against hope and reason, he gave glory to God. (Rom. iv.) And this is our victory, even our faith. Believe, and all things are possible to you. He that believeth shall be saved. He that believeth on the Son hath everlasting life, and shall never perish, neither shall any man pluck him out of Christ's Father's hands. (1 John v. 4.)

And if thou dost indeed believe this, thou wilt not only confess him as the Quakers do; that is, that he was born at Bethlehem of Mary, suffered on Mount Calvary under Pontius Pilate, was dead and buried, rose again, and ascended, &c.; for all this they confess, and in the midst of their confession they do verily deny that his death on that Mount Calvary did give satisfaction to God for the sins of the world, and that his resurrection out of Joseph's sepulchre is the cause of our justification in the sight of God, angels, and devils; but, I say, if thou dost believe these things indeed, thou dost believe that thou, so long ago, even before thou wast born, he did bear thy sins in his own body, which then was hanged on the tree, and never before nor since; that thy old man was then crucified with him, namely in the same body then crucified. (See 1 Pet. ii. 24. Rom. vi. 6.) This is nonsense to them that believe not; but if thou do indeed believe, thou seest it so plain, and yet such a mystery, that it makes thee wonder.

III. But in the third place, this glorious doctrine of the new covenant, and the Mediator thereof, will serve for the comforting, and the maintaining of the comfort, of the children of the new covenant this way also; that is, that he did not only die and rise again, but that he did ascend in his own person into heaven to take possession thereof for me, to prepare a place there for me, standeth there in the second part of his suretyship to bring me safe in my coming thither, and to present me in a glorious manner, "without spot or wrinkle or any such thing;" that he is there exercising of his priestly office for me, pleading the perfection of his own righteousness for me, and the virtue of his blood for me; that he is there ready to answer the accusations of the law, devil, and sin for me. Here thou mayest through faith look the very devil in the face, and rejoice, saying, O Satan! I have a precious Jesus, a soul-comforting Jesus, a sin-pardoning Jesus. Here thou mayest hear the biggest thunder-crack that the law can give, and yet not be daunted. Here thou mayest say, O law! thou mayest roar against sin, but thou canst not reach me, thou mayest curse and condemn, but not my soul; for I have a righteous Jesus, a holy Jesus, a soul-saving Jesus, and he hath delivered me from thy threats, from thy curses, from thy condemnations; I am out of thy reach, and out of thy bounds; I am brought into another covenant, under better promises, promises of life and salvation, free promises to comfort me without my merit, even through the blood of Jesus, the satisfaction given to God for me by him; therefore, though thou layest my sins to my charge, and sayest thou wilt prove me guilty, yet so long as Christ is above ground, and hath brought in everlasting righteousness, and given that to me, I shall not fear thy threats, thy charges, thy soul-searing denunciations; my Christ is all, hath done all, and will deliver me from all that thou, and whatsoever else can bring an accusation against me. Thus also thou may say, when death assaulteth thee, "O death, where is thy sting?" Thou mayest bite indeed, but thou canst not devour; I have comfort by and through the one man Jesus; Jesus Christ, he hath taken thee captive, and taken away thy strength; he hath pierced thy heart, and let out all thy soul-destroying poison; therefore, though I see thee, I am not afraid of thee; though I feel thee, I am not daunted, for thou hast lost thy sting in the side of the Lord Jesus, through him I overcome thee, and set foot upon thee. Also, O Satan! though I hear thee grumble, and make a hellish noise, and though thou threaten me very highly, yet my soul shall triumph over thee, so long as Christ is alive, and can be heard in heaven; so long as he hath broken thy head, and won the field of thee; so long as thou art in prison, and canst not have thy desire. I therefore, when I hear thy voice, do pitch my thoughts on Christ my Saviour, and do hearken what he will say, for he will speak comfort; he saith, he hath got the

victory, and doth give to me the crown, and causeth me to triumph through his most glorious conquest.

Nay, my brethren, the saints under the Levitical law, who had not the new covenant sealed, or confirmed any further than by promise that it should be; I say, they, when they thought of the glorious privileges that God had promised should come, though at that time they were not come, but seen afar off, how confidently were they persuaded of them, and embraced them, and were so fully satisfied as touching the certainty of them, that they did not stick at the parting with all for the enjoying of them. (Heb. xi.) How many times doth David in the Psalms admire, triumph, and persuade others to do so also, through the faith that he had in the thing that was to be done! Also Job, in what faith doth he say he should see his Redeemer, though he had not then shed one drop of blood for him! yet because he had promised so to do: and this was signified by the blood of bulls and goats. Also Samuel, Isaiah, Jeremiah, Zechariah, &c., how gloriously in confidence did they speak of Christ and his death, blood, conquest, and everlasting priesthood, even before he did manifest himself in the flesh which he took of the virgin? We that have lived since Christ, have more ground to hope than they under the old covenant had, though they had the word of the just God for the ground of their faith. Mark, they had only the promises, that he should and would come; but we have the assured fulfilling of those promises, because he is come; they were told that he should spill his blood, but we do see he hath spilt his blood; they ventured all upon his standing surety for them, but we see he hath fulfilled, and that faithfully too, the office of his suretyship, in that, according to the engagement, he hath redeemed us poor sinners. They ventured on the new covenant, though not actually sealed, only "because they judged him faithful that had promised," (Heb. xi. 11,) but we have the covenant sealed, all things are completely done, even as sure as the heart-blood of a crucified Jesus can make it.

There is as great a difference between their dispensation and ours for comfort, even as much as there is between making of a bond with a promise to seal it, and the sealing of the same. It was made indeed in their time, but it was not sealed until the time the blood was shed on Mount Calvary; and that we might have our faith mount up with wings like an eagle, he showeth us what encouragement and ground of faith we have to conclude we shall be everlastingly delivered, saying, (Heb. ix. 16—18.) "For where a testament," or covenant, "is, there must of necessity be the death of the testator; for a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth; whereupon neither the first testament was dedicated without blood." As Christ's blood was the confirmation of the new covenant, yet it was not

sealed in Abraham, Isaac, or Jacob's days to confirm the covenant that God did tell them of, and yet they believed; therefore we ought to give the more earnest heed to believe the things that we have heard, and not in anywise to let them be questioned; and the rather, because you see the testament is not only now made but confirmed; not only spoken of and promised, but verily sealed by the death and blood of Jesus, who is the testator thereof.

My brethren, I would not have you ignorant of this one thing, that though the Jews had the promise of a sacrifice, of an everlasting high priest that should deliver them, yet they had but the promise; for Christ was not sacrificed, and was not then come an high priest of good things to come; only the type, the shadow, the figure, the ceremonies they had, together with Christ's engaging as surety to bring all things to pass that were promised should come, and upon that account received and saved.

It was with them and their dispensation as this similitude gives you to understand. "Set the case that there be two men who make a covenant, that the one should give the other ten thousand sheep, on condition the other give him two thousand pounds: but forasmuch as the money is not to be paid down presently, therefore if he that buyeth the sheep will have any of them before the day of payment, the creditor requesteth a surety, and upon the engagement of a surety, there is part of the sheep given to the debtor, even before the day of payment, but the other at and after." So it is here; Christ covenanted with his Father for his sheep; "I lay down my life for my sheep," saith he; but the money was not to be paid down so soon as the bargain was made, as I have already said, yet some of the sheep were saved, even before the money was paid, and that because of the suretyship of Christ: as it is written, "Being justified," or saved, "freely by his grace, through the redemption," or purchase, "of Jesus Christ. Whom God hath set forth to be a propitiation through faith in his blood, to declare himself righteous, in his forgiving the sins that are past," or the sinners who died in the faith before Christ was crucified, through God's forbearing till the payment was paid; to declare, I say, at this time his righteousness, "that he might be just, and the justifier of him that believeth in Jesus." (Rom. iii. 24—26.)

The end of my speaking of this, is to show you that it is not wisdom now to doubt whether God will save you or no, but to believe, because all things are finished as to our justification: the covenant not only made, but also sealed; the debt paid, the prison doors flung off of the hooks, with a proclamation from heaven of deliverance to the prisoners of hope, saying, "Return to the stronghold, ye prisoners of hope, even to-day do I declare," saith God, "that I will render unto thee double." (Zech. ix. 12.) And, saith Christ, when he was come, "The Spirit of the Lord is

upon me, because he hath anointed me to preach the gospel," that is, good tidings to the poor, that their sins should be pardoned, that their souls shall be saved. "He hath sent me to bind up the broken-hearted, to preach deliverance to the captives, and recovering of the sight of the blind, to set at liberty them that are bruised, and to comfort them that mourn, to preach the acceptable year of the Lord." (Luke iv. 18, 19.)

Therefore here, soul, thou mayest come to Jesus Christ for anything thou wantest as to a common treasure-house, being the principal man for the distributing of the things made mention of in the new covenant, he having them all in his own custody by right of purchase; for he hath bought them all, paid for them all. Dost thou want faith? then come for it to the man Christ Jesus. (Heb. xii. 2.) Dost thou want the Spirit? then ask it of Jesus. Dost thou want wisdom? Dost thou want grace of any sort? Dost thou want a new heart? Dost thou want strength against thy lusts, against the devil's temptations? Dost thou want strength to carry thee through afflictions of body, and affliction of spirit, through persecutions? Wouldst thou willingly hold out, stand to the last, and be more than a conqueror? Then be sure thou meditate enough on the merits of the blood of Jesus, how he hath undertaken for thee, that he hath done the work of thy salvation in thy room, that he is filled of God on purpose to fill thee, and is willing to communicate whatsoever is in him, or about him, to thee. Consider this, I say, and triumph in it.

Again; this may inform us of the safe state of the saints, as touching their perseverance, that they shall stand though hell rages, though the devil roareth, and all the world endeavoureth the ruin of the saints of God, though some, through ignorance of the virtue of the offering of the body of Jesus Christ, do say, a man may be a child of God to-day and a child of the devil to-morrow, which is gross ignorance; for what! is the blood of Christ, the death of Christ, the resurrection of Christ, of no more virtue than to bring us in for an uncertain salvation? or must the effectualness of Christ's merits, as touching our perseverance, be helped on by the doings of man? Surely they that are predestinated, are also justified; and they that are justified, they shall be glorified. (Rom. viii. 30.) Saints, do not doubt of the salvation of your souls, unless you do intend to undervalue Christ's blood; and do not think but that he that hath begun the good work of his grace in you, will perfect it to the second coming of our Lord Jesus. (Phil. i. 6.) Should not we, as well as Paul, say, I am persuaded that nothing should separate us from the love of God which is in Christ Jesus? (Rom. viii.) Oh, let the saints know, that unless the devil can pluck Christ out of heaven, he cannot pull a true believer out of Christ. When I say a true believer, I do mean such an one as hath the faith of the operation of God in his soul.

Lastly. Is there such mercy as this? such privileges as these? Is there so much ground of comfort, and so much cause to be glad? Is there so much store in Christ, and such a ready heart in him to give it to me? Hath his bleeding wounds so much in them, as that the fruits thereof should be the salvation of my soul, of my sinful soul; as to save me, sinful me, rebellious me, desperate me? What then? Shall not I now be holy? Shall not I now study, strive, and lay out myself for him that hath laid out himself, soul and body, for me? Shall I now love ever a lust or sin? Shall I now be ashamed of the cause, ways, people, or saints of Jesus Christ? Shall I not now yield my members as instruments of righteousness, seeing my end is everlasting life? (Rom. vi.) Shall Christ think nothing too dear for me; and shall I count anything too dear for him? Shall I grieve him with my foolish carriage? Shall I slight his counsel by following of my own will? Thus, therefore, the doctrine of the new covenant doth call for holiness, engage to holiness, and maketh the children of that covenant to take pleasure therein. Let no man therefore conclude on this, that the doctrine of the gospel is a licentious doctrine; but if they do, it is because they are fools, and such as have not tasted of the virtue of the blood of Jesus Christ; neither did they ever feel the nature and sway that the love of Christ hath in the hearts of his. And thus also you may see that the doctrine of the gospel is of great advantage to the people of God that are already come in, or to them that shall at the consideration hereof be willing to come in, to partake of the glorious benefits of this glorious covenant. But, saith the poor soul,

Object. Alas! I doubt this is too good for me.

Inquirer. Why so, I pray you?

Object. Alas! because I am a sinner.

Reply. Why, all this is bestowed upon none but sinners, as it is written, "While we were ungodly, Christ died for us." (Rom. v. 6, 8.) "He came into the world to save sinners." (1 Tim. i. 15.)

Object. Oh, but I am one of the chief of sinners!

Reply. Why, this is for the chief of sinners, (1 Tim. i. 15); "Christ Jesus came into the world to save sinners, of whom I am chief," saith Paul.

Object. Oh, but my sins are so big, that I cannot conceive how I should have mercy!

Reply. Why, soul, didst thou ever kill anybody? Didst thou ever burn any of thy children in the fire to idols? Hast thou been a witch? Didst thou ever use enchantments and conjuration? Didst thou ever curse and swear, and deny Christ? And yet if thou hast, there is yet hopes of pardon; yea, such sinners as these have been pardoned, as appears by these and the like scriptures, 2 Chron. xxxiii. 1—10, comp. with ver. 12, 13. Again, Acts xix. 19, 20; viii. 22, comp. with ver. 9 Matt. xxvi. 74, 75.

Object. But though I have not sinned in such kind of sins, yet it may be I have sinned as bad.

Ans. That cannot likely be; yet, though thou hast, still there is ground of mercy for thee, forasmuch as thou art under the promise. (John vi. 37.)

THE UNPARDONABLE SIN.

Object. Alas! man, I am afraid that I have sinned the unpardonable sin, and therefore there is no hope for me.

Ans. Dost thou know what the unpardonable sin, the sin against the Holy Ghost, is? and when it is committed?

Reply. It is a sin against light.

Ans. That is true, yet every sin against light is not the sin against the Holy Ghost.

Reply. Say you so?

Ans. Yea, and I prove it thus: if every sin against light had been the sin that is unpardonable, then had David, and Peter, and others sinned that sin; but though they did sin against light, yet they did not sin that sin; therefore every sin against light is not the sin against the Holy Ghost, the unpardonable sin.

Object. But the Scripture saith, "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries."

Ans. Do you know what that wilful sin is?

Reply. Why, what is it? Is it not for a man to sin willingly after enlightening?

Ans. 1. Yes; yet doubtless every willing sin is not that; for then David had sinned it when he lay with Bathsheba; and Jonah, when he fled from the presence of the Lord; and Solomon also, when he had so many concubines. 2. But that sin is a sin that is of another nature, which is this: For a man after he hath made some profession of salvation to come alone by the blood of Jesus, together with some light and power of the same upon his spirit; I say, for him after this knowingly, wilfully, and despitefully, to trample upon the blood of Christ shed on the cross, and to count it an unholy thing, or no better than the blood of another man; and rather to venture his soul any other way, than to be saved by this precious blood. And this must be done, I say, after some light, (Heb. vi. 4, 5,) despitefully, (Heb. x. 29,) knowingly, (2 Pet. ii. 21.) and wilfully, (Heb. x. 26, comp. with ver. 29;) and that not in a hurry and sudden fit, as Peter's was; but with some time beforehand to pause upon it first, with Judas; and also with a continued resolution never to turn or be converted again. "For it is impossible to renew such again to repentance," they are so resolved, and so desperate. (Heb. vi.)

Quest. And how sayest thou now? Didst thou ever after thou hadst received some blessed light from Christ, wilfully, despitefully, and knowingly, stamp or trample the blood of the man Christ

Jesus under thy feet? and art thou for ever resolved so to do?

Ans. Oh, no, I would not do that wilfully, despitefully, and knowingly, not for all the world.

Inq. But yet I must tell you now you put me in mind of it, surely sometimes I have most horrible blasphemous thoughts in me against God, Christ, and the Spirit; may not these be that sin too?

Ans. Dost thou delight in them? are they such things as thou takest pleasure in?

Reply. Oh no, neither would I do it for a thousand worlds. Oh, methinks they make me sometimes tremble to think of them. But how and if I should delight in them before I am aware?

Ans. Beg of God for strength against them, and if at any time thou findest thy wicked heart to give way in the least thereto, for that is likely enough, and though thou find it may on a sudden give way to that hell-bred wickedness that is in it; yet do not despair, forasmuch as Christ hath said, "All manner of sins and blasphemies shall be forgiven to the sons of men; and whosoever shall speak a word against the Son of man," that is Christ, as he may do with Peter, through temptation, yet upon repentance, "it shall be forgiven him." (Matt. xii. 32.)

Object. But I thought it might have been committed all on a sudden, either by some blasphemous thought, or else by committing some horrible sin.

Ans. For certain this sin and the commission of it doth lie in a knowing, wilful, malicious, or despiteful, together with a final trampling the blood of sweet Jesus under foot. (Heb. x.)

Object. But it seems to be rather a resisting of the Spirit, and the motions thereof, than this which you say; for first, its proper title is the sin against the Holy Ghost; and again, "They have done despite unto the Spirit of grace." So that it rather seems to be, I say, that a resisting of the Spirit, and the movings thereof, is that sin.

Ans. 1. For certain the sin is committed by them that do as before I have said, that is, by a final, knowing, wilful, malicious trampling under foot the blood of Christ, which was shed on Mount Calvary, when Jesus was there crucified. And though it be called the sin against the Spirit, yet, as I said before, every sin against the Spirit is not that; for if it were, then every sin against the light and convictions of the Spirit would be unpardonable; but that is an evident untruth, for these reasons: (1.) Because there be those who have sinned against the movings of the Spirit, and that knowingly too, and yet did not commit that; as Jonah, who when God had expressly by his Spirit bid him go to Nineveh, he runs thereupon quite another way. (2.) Because the very people that have sinned against the movings of the Spirit are yet, if they do return, received to mercy. Witness also Jonah, who though he had sinned

against the movings of the Spirit of the Lord, in doing contrary thereunto, "yet when he called," as he saith, "to the Lord," out of the belly of hell, "the Lord heard him, and gave him deliverance, and set him again about his work." Read the whole story of that prophet.

Ans. 2. But, I shall show you that it must needs be wilfully, knowingly, and a malicious rejecting of the man Christ Jesus as the Saviour; that is, counting his blood, his righteousness, his intercession in his own person (for he that rejects one, rejects all) to be of no value as to salvation. I say, this I shall show you is the unpardonable sin. And then afterwards in brief show you why it is called the sin against the Holy Ghost.

1. That man that doth reject, as aforesaid, the blood, death, righteousness, resurrection, ascension, and intercession of the man Christ, doth reject that sacrifice, that blood, that righteousness, that victory, that rest, that God alone hath appointed for salvation, "Behold the Lamb," or sacrifice, "of God." (John i. 29.) "We have redemption through his blood." (Eph. i. 7.) "That I may be found in him," to wit, in Christ's righteousness, with Christ's own personal obedience to his Father's will. (Phil. iii. 7—10.) By his resurrection comes justification. (Rom. iv. 25.) His intercession now in his own person in the heavens, now absent from his saints, is the cause of the saints' perseverance. (2 Cor. vi. 8. Rom. viii. 33—39, &c.)

2. They that reject this sacrifice and the merits of this Christ, which he by himself hath brought in for sinners, have rejected him through whom alone all the promises of the New Testament, together with all the mercy discovered thereby, doth come unto poor creatures: "For all the promises in him are yea, and in him amen, unto the glory of God." (2 Cor. i. 20.) And all spiritual blessings are made over to us through him, (Eph. i. 3, 4;) that is, through and in this man, which is Christ, we have all our spiritual, heavenly, and eternal mercies.

3. He that doth knowingly, wilfully, and despitefully reject this man for salvation, doth sin the unpardonable sin, because there is never another sacrifice to be offered. "There is no more offering for sin; there remaineth no more sacrifice for sin," (Heb. x. 18—26;) namely, than the offering of the body of Jesus Christ a sacrifice "once for all," (Heb. x. 10, 14, comp. with ver. 18, 26.) No, but they that shall after light and clear conviction reject the first offering of his body for salvation, do crucify him the second time, which irrecoverably merits their own damnation. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and

put him to an open shame." "If they fall away, to renew them again unto repentance." And why so? Seeing, saith the Apostle, they do crucify to themselves the Son of God afresh, and do put him to an open shame. Oh then, how miserably hath the devil deceived some, in that he hath got them to reject the merits of the first offering of the body of Christ, which was for salvation, and got them to trust in a fresh crucifying of Christ, which unavoidably brings their speedy damnation!

4. They that do reject this man, as aforesaid, do sin the unpardonable sin; because in rejecting him they do make way for the justice of God to break out upon them, and to handle them as it shall find them; which will be, in the first place, sinners against the first covenant, which is the soul-damning covenant; and also despising of, even the life, and glory, and consolations, pardon, grace, and love, that is discovered in the second covenant, forasmuch as they reject the Mediator and priest of the same, which is the man Jesus. And the man that doth so, I would fain see how his sins should be pardoned, and his soul saved, seeing the means, which is the Son of man, the Son of Mary, and his merits, are rejected. "For," saith he, "if you believe not that I am he, you shall," mark, "you shall," do what you can, "you shall," appear where you can; "you shall," follow Moses's law, or any holiness whatsoever, "you shall die in your sins." (John viii. 24.) So that, I say, the sin that is called the unpardonable sin, is a knowing, wilful, and despiteful rejecting of the sacrificing of the Son of man the first time for sin.

And now to show you why it is called the sin against the Holy Ghost, as in these scriptures, Matt. xii. Heb. x. Mark iii.

1. Because they sin against the manifest light of the Spirit, as I said before, it is a sin against the light of the Spirit; that is, they have been formerly enlightened into the nature of the gospel, and the merits of the man Christ, and his blood, righteousness, intercession, &c.; and also professed and confessed the same, with some life and comfort in and through the profession of him; yet now, against all that light, maliciously, and with despite to all their former profession, turn their backs and trample upon the same.

2. It is called the sin against the Holy Ghost, because such a person doth, as I may say, lay violent hands on it; one that sets himself in opposition to, and is resolved to resist all the motions that do come in from the Spirit to persuade the contrary. For I do verily believe, that men, in this very rejecting of the Son of God, after some knowledge of him, especially at their first resisting and refusing of him, they have certain motions of the Spirit of God to dissuade them from so great a soul-damning act. But they, being filled with an overpowering measure of the spirit of the devil, do despite unto these convictions and motions, by studying and contriving how they may answer them, and get from under the convincing nature of them;

and therefore it is called a doing despite unto the Spirit of grace. (Heb. x. 29.) And so.

3. In that they do reject the beseechings of the Spirit, and all its gentle entreatings of the soul to tarry still in the same doctrine.

4. In that they do reject the very testimony of the prophets and apostles, with Christ himself; I say, their testimony, through the Spirit, of the power, virtue, sufficiency, and prevalency of the blood, sacrifice, death, resurrection, ascension, and intercession of the man Christ Jesus, of which the Scriptures are full both in the Old and New Testament, as the Apostle saith, for all the prophets from Samuel, with them that follow after, have showed of these days; that is, in which Christ should be a sacrifice for sin. (Acts iii. 24, comp. with ver. 6, 13—15, 18, 26.) Again, saith he, "He therefore that despiseth, despiseth not man, but God; who hath also given unto us his Holy Spirit," (1 Thess. iv. 8;) that is, he rejecteth or despiseth the very testimony of the Spirit.

5. It is called the sin against the Holy Ghost, because he that doth reject and disown the doctrine of salvation by the man Christ Jesus, through believing in him, doth despise, resist, and reject the wisdom of the Spirit; for the wisdom of God's Spirit did never more appear, than in its finding out a way for sinners to be reconciled to God by the death of this man; and therefore Christ, as he is a sacrifice, is called "the wisdom of God." And again, when it doth reveal the Lord Jesus, it is called the "Spirit of wisdom and revelation in the knowledge of him." (Eph. i. 17.)

Object. But, some may say, the slighting or rejecting of the Son of man, Jesus of Nazareth, the Son of Mary, cannot be the sin that is unpardonable, as is clear from that scripture in the twelfth of Matthew, where he himself saith, "He that shall speak a word against the Son of man, it shall be forgiven him: but he that shall sin against the Holy Ghost, it shall not be forgiven him, neither in this world nor the world to come." (ver. 32.) Now by this it is clear, that the sin that is unpardonable is one thing, and the sin against the Son of man another; that sin that is against the Son of man is pardonable; but if that was the sin against the Holy Ghost, it would not be pardonable; therefore the sin against the Son of man is not the sin against the Holy Ghost, the unpardonable sin.

Ans. 1. I do know full well that there are several persons that have been pardoned, yet have sinned against the Son of man; and that have for a time rejected him, as Paul, (1 Tim. i. 13, 14;) also the Jews. (Acts ii. 36, 37.) But there was an ignorant rejecting of him, without the enlightening, and taste, and feeling of the power of the things of God, made mention of in Heb. vi. 3—6. 2. There is, and hath been a higher manner of sinning against the Son of man, which also hath been and is still pardonable; as in the case of Peter, who in a violent temptation, in a mighty

hurry, upon a sudden denied him, and that after the revelation of the Spirit of God from heaven to him, that he, Jesus, was the Son of God. (Matt. xvi. 16—18.) This also is pardonable, if there be a coming up again to repentance. Oh, rich grace! Oh, wonderful grace! that God should be so full of love to his poor creatures, that though they do sin against the Son of God, either through ignorance, or some sudden violent charge breaking loose from hell upon them, but yet take it for certain, that if a man do slight and reject the Son of God, and the Spirit, in that manner as I have before hinted, that is, for a man after some great measure of the enlightening by the Spirit of God, and some profession of Jesus Christ to be the Saviour, and his blood that was shed on the mount without the gates of Jerusalem to be the atonement; I say, he that shall after this knowingly, wilfully, and out of malice and despite, reject, speak against, and trample that doctrine under foot, resolving for ever so to do: and if he there continue, I will pawn my soul upon it he hath sinned the unpardonable sin, and shall never be forgiven, neither in this world nor in the world to come; or else those scriptures that testify the truth of this must be serabbed out, and must be looked upon for mere fables; which are these following: "For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ," which is the Son of man, (Matt. xvi. 13.) "and are again entangled therein, and overcome," which must be by denying this Lord that bought them, (2 Pet. ii. 1.) "the latter end is worse with them than the beginning." (2 Pet. ii. 20.) "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift . . . and have tasted the good word of God, and the powers of the world to come; if they shall fall away," not only fall, but fall away; that is, finally, (Heb. x. 19;) "it is impossible to renew them again unto repentance;" and the reason is rendered, "seeing they have crucified to themselves the Son of God," which is the Son of man, "afresh, and put him to an open shame." (Heb. vi. 4—6.) Now if you would further know what it is to crucify the Son of God afresh, it is this: for to undervalue and trample under foot the merits and virtue of his blood for remission of sins, as is clearly manifested in Heb. x. 26—28, where it is said, "For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins: but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses's law died without mercy; of how much sorer punishment, suppose ye, shall he be thought worthy, that hath trodden under foot the Son of God," (there is the second crucifying of Christ, which the Quakers think to be saved by.) "and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing?" And then followeth, "and hath done despite unto

the Spirit of grace." (ver. 29.) All that Paul had to keep him from this sin, was his ignorance in persecuting the man and merits of Jesus Christ. (Acts ix.) But I obtained mercy, saith he, because I did it ignorantly. (1 Tim. i. 13.) And Peter, though he did deny him knowingly, yet he did it unwillingly, and in a sudden and fearful temptation, and so by the intercession of Jesus escaped that danger. So, I say, they that commit this sin, they do it after light, knowingly, wilfully, and despitefully, and in the open view of the whole world reject the Son of man for being their Lord and Saviour, and in that it is called the sin against the Holy Ghost. It is a name most fit for this sin to be called the sin against the Holy Ghost, for these reasons but now laid down; for this sin is immediately committed against the motions, and convictions, and light of that Holy Spirit of God, that makes it its business to hand forth and manifest the truth and reality of the merits and virtues of the Lord Jesus, the Son of man. And therefore beware, Ranters and Quakers, for I am sure you are the nearest that sin by profession, which is indeed the right committing of it, of any persons that I do know at this day under the whole heavens; forasmuch as you will not venture the salvation of your souls on the blood shed on Mount Calvary, (Luke xxiii. 33.) out of the side of that man that was offered up in sacrifice for all that did believe, in that his offering up of his body at that time, either before he offered it, or that have, do, or shall believe on it for the time since, together with that time that he offered it, though formerly you did profess that salvation was wrought out that way, by that sacrifice then offered, and also seemed to have some comfort thereby; yea, inasmuch that some of you declared the same in the hearing of many, professing yourselves to be believers of the same. Oh, therefore, it is sad for you that were once thus enlightened, and have tasted these good things; and yet, notwithstanding all your profession, you are now turned from the simplicity that is in Christ, to another doctrine, which will be to your destruction if you continue in it; for without blood there is no remission. (Heb. ix. 22.)

Many other reasons might be given, but that I would not be too tedious; yet I would put in this caution, that if there be any souls that be but now willing to venture their salvation upon the merits of a naked Jesus, I do verily for the present believe they have not sinned that sin; because there is still a promise holds forth itself to such a soul, where Christ saith, "He that comes to me, I will in no wise," for nothing that he hath done, "cast him out." (John vi. 37.) That promise is worthy to be written in letters of gold.

OBJECTIONS ANSWERED FOR THEIR COMFORT, WHO WOULD HAVE THEIR PART IN THE NEW COVENANT.

Object. But, alas! though I should never sin that sin, yet I have other sins enough to damn me.

Ans. What though thou hadst the sins of a thousand sinners, yet if thou come to Christ he will save thee. (John vi. 37: see also Heb. vii. 25.)

Object. Alas! but how should I come? I doubt I do not come as I should do? my heart is naught and dead; and, alas! then how should I come?

Ans. Why, bethink thyself of all the sins that ever thou didst commit, and lay the weight of them all upon thy heart, till thou art down laden with the same, and come to him in such a case as this, and he will give thee rest for thy soul. (Matt. xi. 28—30.) And again; if thou wouldst know how thou shouldst come, come as much undervaluing thyself as ever thou canst, saying, Lord, here is a sinner, the basest in all the country; if I had my deserts I had been damned in hell-fire long ago; Lord, I am not worthy to have the least corner in the kingdom of heaven; and yet, oh that thou wouldst have mercy! Come like Benhadad's servants to the king of Israel, (1 Kings xx. 31, 32,) with a rope about thy neck, and fling thyself down at Christ's feet, and lie there a while, striving with him by thy prayers, and I will warrant thee speed. (Matt. xi. 28—30. John vi. 37.)

Object. Oh, but I am not sanctified.

Ans. He will sanctify thee, and be made thy sanctification also. (1 Cor. i. 30; vi. 10, 11.)

Object. Oh, but I cannot pray.

Ans. To pray is not for thee to down on thy knees, and say over a many scripture words only; for that thou mayest do, and yet do nothing but babble; but if thou from a sense of thy baseness canst groan out thy heart's desire before the Lord, he will hear thee, and grant thy desire; for he can tell what is the meaning of the groanings of the spirit. (Rom. viii. 26, 27.)

Object. Oh, but I am afraid to pray, for fear my prayers should be counted as sin in the sight of the great God.

Ans. That is a good sign that thy prayers are more than bare words, and have some prevalence at the throne of grace through Christ Jesus, or else the devil would never seek to labour to beat thee off from prayer, by undervaluing thy prayers, telling thee they are sin; for the best prayers he will call the worst, and the worst he will call the best, or else how should he be a liar?

Object. But I am afraid the day of grace is past; and if it should be so, what should I do then?

Ans. Truly, with some men indeed it doth are thus, that the day of grace is at an end before their lives are at an end. Or thus, the day of grace is past before the day of death is come, as Christ saith, "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace," that is, the word of grace or reconciliation, "but now it is hid from thine eyes." (Luke xix. 41, 42.) But for the better satisfying of thee as touching this thing, consider these following things:

First, Doth the Lord knock still at the door of thy heart by his word and Spirit? If so, then the day of grace is not past with thy soul; for where he doth so knock, there he doth also proffer and promise to come in and sup, that is, to communicate of his things unto them, which he would not do was the day of grace past with the soul. (Rev. iii. 20.)

Object. But how should I know whether Christ do so knock at my heart as to be desirous to come in? that I may know also whether the day of grace be past with me or no?

Ans. Consider these things:

1. Doth the Lord make thee sensible of thy miserable state without an interest in Jesus Christ, and that naturally thou hast no share in him, no faith in him, no communion with him, no delight in him, or love in the least to him? If he hath, and is doing of this, he hath and is knocking at thy heart.

2. Doth he, together with this, put into thy heart an earnest desire after communion with him, together with holy resolutions not to be satisfied without real communion with him?

3. Doth he sometimes give thee some secret persuasions, though scarcely discernible, that thou mayest attain and get an interest in him?

4. Doth he now and then glance in some of the promises into thy heart, causing them to leave some heavenly savour, though but for a very short time, on thy spirit?

5. Dost thou at some time see some little excellency in Christ? and doth all this stir up in thy heart some breathings after him? If so, then fear not, the day of grace is not past with thy poor soul; for if the day of grace should be past with such a soul as this, then that scripture must be broken where Christ saith, "He that cometh unto me I will in no wise," for nothing, by no means, upon no terms whatsoever, "cast out." (John vi. 37.)

Object. But surely if the day of grace was not past with me I should not be so long without an answer of God's love to my soul; that therefore doth make me mistrust my state the more is, that I wait and wait, and yet am not delivered.

Ans. Hast thou waited on the Lord so long as the Lord hath waited on thee? It may be the Lord hath waited on thee this twenty, or thirty, yea, forty years, or more, and thou hast not waited on him seven years. Cast this into thy mind, therefore, when Satan tells thee that God doth not love thee because thou hast waited so long without an assurance, for it is his temptation, for God did wait longer upon thee, and was fain to send to thee by his ambassadors time after time; and therefore, say thou, I will wait to see what the Lord will say unto me, and the rather, because he will speak peace, for he is the Lord thereof.

But, secondly, know that it is not thy being under trouble a long time that will be an argu-

ment sufficiently to prove that thou art past hopes; nay, contrariwise; for Jesus Christ did take our nature upon him, and also did undertake deliverance for those, and bring it in for them, "who were all their lifetime subject to bondage." (Heb. ii. 14, 15.)

Object. But, alas! I am not able to wait, all my strength is gone; I have waited so long I can wait no longer.

Ans. 1. It may be thou hast concluded on this long ago, thinking thou shouldst not be able to hold out any longer; no, not a year, a month, or a week; nay, it may be not so long. It may be in the morning thou hast thought thou shouldst not hold out till night, and at night till morning again; yet the Lord hath supported thee, and kept thee in waiting upon him many weeks and years; therefore that is but the temptation of the devil to make thee think so, that he might drive thee to despair of God's mercy, and so to leave off following the ways of God, and to close in with thy sins again. Oh, therefore, do not give way unto it, but believe that thou shalt "see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." (Ps. xxvii. 13, 14.) And that thou mayest so do, consider these things: (1.) If thou, after thou hast waited thus long, shouldst now give over, and wait no longer, thou wouldst lose all thy time and pains that thou hast taken in the way of God hitherto, and wilt be like to a man that because he sought long for gold, and did not find it, therefore turned back from seeking after it, though he was hard by it, and had almost found it; and all because he was loth to look and seek a little further. (2.) Thou wilt not only lose thy time, but also lose thy own soul; for salvation is nowhere else but in Jesus Christ. (Acts iv. 12.) (3.) Thou wilt sin the highest sin that ever thou didst sin before, in drawing finally back, insomuch that God may say, My soul shall have no pleasure in him. (Heb. x. 38.)

2. But, consider, thou sayest, all my strength is gone, and therefore how should I wait? Why at that time when thou feelest and findest thy strength quite gone, even that is the time when the Lord will renew and give thee fresh strength. "The youths shall faint and be weary, and young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not be faint." (Isa. xl. 30, 31.)

Object. But though I do wait, yet if I be not elected to eternal life, what good will all my waiting do me? "For it is not in him that willeth, nor in him that runneth, but of God that sheweth mercy." Therefore, I say, if I should not be elected, all is in vain.

Ans. 1. Why, in the first place, to be sure thy back-sliding from God will not prove thy election,

neither thy growing weary of waiting upon God. 2. But thou art, it may be, troubled to know whether thou art elected; and, sayest thou, if I did but know that, that would encourage me in my waiting on God.

Ans. I believe thee; but mark, thou shalt not know thy election in the first place, but in the second; that is to say, thou must first get acquaintance with God in Christ, which doth come by thy giving credit to his promises, and records which he hath given of Jesus Christ's blood and righteousness, together with the rest of his merits; that is, before thou canst know whether thou art elected thou must believe in Jesus Christ so really, that thy faith laying hold of and drinking and eating the flesh and blood of Christ, even so that there shall be life begotten in thy soul by the same; life from the condemnings of the law; life from the guilt of sin; life over the filth of the same; life also to walk with God in his Son and ways; the life of love to God the Father, and Jesus Christ his Son, saints, and ways; and that because they are holy, harmless, and such that are altogether contrary to iniquity.

For these things must be in thy soul as a forerunner of thy being made acquainted with the other; God hath these two ways to show to his children their election. (1.) By testimony of the Spirit; that is, the soul being under trouble of conscience, and grieved for sin, the Spirit doth seal up the soul by its comfortable testimony; persuading of the soul that God, for Christ's sake, hath forgiven all those sins that lie so heavy on the conscience, and that do so much perplex the soul, by showing it that that law which doth utter such horrible curses against it is, by Christ's blood, satisfied and fulfilled. (Eph. i. 13, 14.) (2.) By consequence; that is, the soul finding that God hath been good unto it, in that he hath showed it its lost state and miserable condition, and also that he hath given it some comfortable hope that he will save it from the same; I say, the soul, from a right sight thereof, doth or may draw this conclusion, that if God had not been minded to have saved it, he would not have done for it such things as these. But for the more sure dealing with thy soul, it is not good to take any of these apart; that is, it is not good to take the testimony of the Spirit, as thou supposest thou hast, from the fruits thereof, so as to conclude the testimony thou hast received to be a sufficient ground without the other; not that it is not, if it be the testimony of the Spirit, but because the devil doth also deceive souls by the workings of his spirit in them, pretending that it is the Spirit of God. And again; thou shouldst not satisfy thyself, though thou do find some seekings in thee after that which is good, without the testimony of the other, that is to say, of the Spirit; for it is the testimony of two that is to be taken for truth; therefore, say I, as thou shouldst be much in praying for the Spirit to testify assurance to thee, so also thou shouldst look to the end

of it when thou thinkest thou hast it; which is this, to show thee that it is alone for Christ's sake that thy sins are forgiven thee, and also thereby a constraining of thee to advance him, both by words and works, in holiness and righteousness all the days of thy life. From hence thou mayest boldly conclude thy election: "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God our Father. Knowing, brethren," saith the Apostle, "beloved, your election of God." But how? why by this, "For our gospel came not to you in word only, but also in power, and in the Holy Ghost, and in much assurance. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that you were ensamples to all that believe in Macedonia and Achaia. And to wait for his Son from heaven, whom he raised from the dead, even Jesus which" hath "delivered us from the wrath to come." (1 Thess. iii. 4—6, 10.)

Object. But, alas! for my part, instead of finding in me any thing that is good, I find in me all manner of wickedness, hard-heartedness, hypocrisy, coldness of affection to Christ, very great unbelief, together with every thing that is base and of an ill savour. What hope, therefore, can I have?

Ans. If thou wast not such a one, thou hadst no need of mercy. If thou wast whole, thou hadst no need of the physician. Dost thou therefore see thyself in such a sad condition as this? Thou hast the more need to come to Christ, that thou mayest be not only cleansed from these evils, but also that thou mayest be delivered from that wrath they will bring upon thee, if thou do not get rid of them, to all eternity.

Quest. But how should I do, and what course should I take to be delivered from this sad and troublesome condition?

Ans. Dost thou see in thee all manner of wickedness? The best way that I can direct a soul in such a case is, to pitch a steadfast eye on him that is full, and to look so steadfastly upon him by faith, that thereby thou mayest even draw down of his fulness into thy heart; for that is the right way, and the way that was typed out, before Christ came in the flesh, in the time of Moses, when the Lord said unto him, "Make thee a serpent of brass," which was a type of Christ, "and set it upon a pole; and it shall come to pass that when a serpent hath bitten any man, that he may look thereon and live." (Numb. xxi. 8.) Even so now in gospel times, when any soul is bitten with the fiery serpents, their sins, that then the next way to be healed is, for the soul to look upon the Son of man, who, as the serpent was, was hanged on a pole, or tree, that whosoever shall indeed look on him by faith may be healed of all their distempers whatever. (John iii. 14, 15.)

As now to instance in some things. 1. Is thy heart hard? Why, then, behold how full

of bowels and compassion is the heart of Christ towards thee, which may be seen in his coming down from heaven to spill his heart-blood for thee.

2. Is thy heart slothful and idle? Then see how active the Lord Jesus is for thee, in that he did not only die for thee, but also in that he hath been ever since his ascension into heaven making intercession for thee. (Heb. vii. 25.)

3. Dost thou see and find in thee iniquity and unrighteousness? Then look up to heaven, and see there a righteous person, even thy righteous Jesus Christ, now presenting thee in his own perfections before the throne of his Father's glory. (1 Cor. i. 30.)

4. Dost thou see that thou art very much void of right sanctification? Then look up, and thou shalt see that thy sanctification is in the presence of God a complete sanctification, representing all the saints as righteous, as sanctified ones in the presence of the great God of heaven. And so, whatsoever thou wantest, be sure to strive to pitch thy faith upon the Son of God, and behold him steadfastly, and thou shalt by so doing find a mighty change in thy soul. For when we behold him as in a glass, even the glory of the Lord, we are changed, namely, by beholding, "from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18.) This is the true way to get both comfort to thy soul, and also sanctification and right holiness into thy soul.

Poor souls that are under the distemper of a guilty conscience, and under the workings of much corruption, do not go the nearest way to heaven, if they do not in the first place look upon themselves as cursed sinners by the law; and yet at that time they are blessed, for ever blessed saints, by the merits of Jesus Christ. Oh, wretched man that I am! saith Paul; and yet, Oh, blessed man that I am, through my Lord Jesus Christ! for that is the scope of the scripture, Rom. vii. 24, 25.

Object. But, alas! I am blind and cannot see; what shall I do now?

Ans. Why, truly, thou must go to him that can make the eyes that are blind to see, even to our Lord Jesus, by prayer, saying as the poor blind man did, "Lord, that I might receive my sight!" and so continue begging him till thou do receive sight, even a sight of Jesus Christ, his death, blood, resurrection, ascension, intercession, and that for thee, even for thee. And the rather, because, 1. He hath invited thee to come and buy such eye-salve of him that may make thee see. (Rev. iii. 18.) 2. Because thou shalt never have any true comfort till thou dost thus come to see, and behold the Lamb of God that hath taken away thy sins. (John i. 29.) 3. Because that thereby thou wilt be able, through grace, to step over and turn aside from the several stumbling-blocks that Satan, together with his instruments, hath laid in our way, which otherwise thou wilt not be able to shun, but wilt certainly fall when others stand, and grope

and stumble when others go upright, to the great prejudice of thy poor soul.

Object. But, alas! I have nothing to carry with me; how then should I go?

Ans. Hast thou no sins? If thou hast, carry them, and exchange them for his righteousness; because he hath said, "Cast thy burden upon the Lord, and he will sustain thee," (Ps. lv. 22;) and again, because he hath said, though thou be heavy laden, yet if thou do but come to him he will give thee rest. (Matt. xi. 28.)

Object. But, you will say, Satan telleth me that I am so cold in prayers, so weak in believing, so great a sinner, that I do go so slothfully on in the way of God, that I am so apt to slip at every temptation, and to be entangled therewith, together with other things, so that I shall never be able to attain those blessed things that are held forth to sinners by Jesus Christ; and therefore my trouble is much upon this account also, and many times I fear that will come upon me which Satan suggesteth to me; that is, I shall miss of eternal life.

Ans. 1. As to the latter part of the objection, that thou shalt never attain to everlasting life, that is obtained for thee already without thy doing, either thy praying, striving, or wrestling against sin. If we speak properly, it is Christ that hath in his own body abolished death on the cross, and brought light, life, and glory to us through this his thus doing. But this is the thing that thou aimest at, that thou shalt never have a share in this life already obtained for so many as do come by faith to Jesus Christ; and all because thou art so slothful, so cold, so weak, so great a sinner, so subject to slip and commit infirmities.

Ans. 2. I answer, Didst thou never learn to outshoot the devil in his own bow, and to cut off his head with his own sword, as David served Goliath, who was a type of him?

Quest. Oh, how should a poor soul do this? This is rare indeed.

Ans. Why truly thus: Doth Satan tell thee thou prayest but faintly, and with very cold devotion? Answer him thus, and say, I am glad you told me, for this will make me trust the more to Christ's prayers, and the less to my own; also I will endeavour henceforward to groan, to sigh, and to be so fervent in my crying at the throne of grace, that I will, if I can, make the heavens rattle again with the mighty groans thereof. And whereas thou sayest that I am so weak in believing, I am glad you mind me of it; I hope it will henceforward stir me up to cry the more heartily to God for strong faith, and make me the more restless till I have it. And seeing thou tellest me that I run so softly, and that I shall go near to miss of glory; this also shall be through grace to my advantage, and cause me to press the more earnestly towards the mark for the prize of the high calling of God in Jesus Christ. And seeing thou dost tell me that my sins are wondrous great, hereby thou bringest the remembrance of the

unsupportable vengeance of God into my mind, if I die out of Jesus Christ, and also the necessity of the blood, death, and merits of Christ to help me; I hope it will make me fly the faster, and press the harder after an interest in him; and the rather, because, as thou tellest me, my state will be unspeakably miserable without him. And so all along, if he tell thee of thy deadness, dulness, coldness or unbelief, or the greatness of thy sins; answer him, and say, I am glad you told me, I hope it will be a means to make me run faster, seek earnestlier, and to be the more restless after Jesus Christ. If thou didst but get this art, as to outrun him in his own shoes, as I may say, and to make his own darts to pierce himself, then thou mightest also say, How do Satan's temptations, as well as all other things, work together for my good, for my advantage! (Rom. viii. 28.)

Object. But I do find so many weaknesses in every duty that I do perform, as when I pray, when I read, when I hear, or any other duty, that it maketh me out of conceit with myself, it maketh me think that my duties are nothing worth.

Ans. I answer, it may be it is thy mercy that thou art sensible of infirmities in the best things thou dost; ay, a greater mercy than thou art aware of.

Quest. Can it be a mercy for me to be troubled with my corruptions? Can it be a privilege for me to be annoyed with infirmities, and to have my best duties infected with it? How can it possibly be?

Ans. Verily, thy sins appearing in thy best duties, do work for thy advantage these ways: 1. In that thou findest ground enough thereby to make thee humble; and when thou hast done all, yet to count thyself but an unprofitable servant. And, 2. Thou by this means art taken off from leaning on any thing below a naked Jesus for eternal life. It is like, if thou wast not sensible of many by-thoughts and wickednesses in thy best performances, thou wouldst go near to be some proud, abominable hypocrite, or a silly, proud, dissembling wretch at the best, such a one as would send thy soul to the devil in a bundle of thy own righteousness; but now thou, through grace, seest that in all and every thing thou doest, there is sin enough in it to condemn thee. This, in the first place, makes thee have a care of trusting in thy own doings. And, secondly, showeth thee that there is nothing in thyself which will do thee any good by working in thee, as to the meritorious cause of thy salvation; no, but thou must have a share in the birth of Jesus, in the death of Jesus, in the blood, resurrection, ascension, and intercession of a crucified Jesus. And how sayest thou? Doth not thy finding of this in thee cause thee to fly from a depending on thy own doings? And doth it not also make thee more earnestly to groan after the Lord Jesus? Yea, and let me tell thee also, it will be a cause to make thee admire the freeness and tender-heartedness of Christ to thee,

when he shall lift up the light of his countenance upon thee, because he hath regarded such a one as thou, sinful thou; and therefore in this sense it will be a mercy to the saints, that they do find the relic of sin still struggling in their hearts. But this is not simply the nature of sin, but the mercy and wisdom of God, who causeth "all things to work together for the good of those that love and fear God." (Rom. viii.) And, therefore, whatever thou findest in thy soul, though it be sin of never so black a soul-scaring nature, let it move thee to run the faster to the Lord Jesus Christ, and thou shalt not be ashamed, that is, of thy running to him.

But when thou dost apprehend that thou art defiled, and also thy best duties annoyed with many weaknesses, let that scripture come into thy thoughts which saith, "Of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption;" and if thou shalt understand that, what thou canst not find in thyself thou shalt find in Christ. Art thou a fool in thyself? then Christ is made of God thy wisdom. Art thou unrighteous in thyself? Christ is made of God thy righteousness. Dost thou find that there is but little sanctifying grace in thy soul? still here is Christ made thy sanctification; and all this in his own person without thee, without thy wisdom, without thy righteousness, without thy sanctification, without in his own person in thy Father's presence, appearing there perfect wisdom, righteousness, and sanctification in his own person; I say, as a public person for thee, so that thou mayest believe, and say to thy soul, My soul, though thou dost find innumerable infirmities in thyself, and in thy actions, yet look upon thy Jesus, the man Jesus; he is wisdom, and that for thee, to govern thee, to take care for thee, and to order all things for the best for thee. He is also thy righteousness now at God's right hand, always shining before the eyes of his glory; so that there it is unmoveable; though thou art in never such a sad condition, yet thy righteousness, which is the Son of God, God-man, shines as bright as ever, and is as much accepted of God as ever. Oh, this sometimes hath been life to me! and so, whatever thou, O my soul, findest wanting in thyself, through faith thou shalt see all laid up for thee in Jesus Christ, whether it be wisdom, righteousness, sanctification, or redemption. Nay, not only so; but, as I said before, he is all these in his own person without thee in the presence of his Father for thee.

Object. But now, if any should say in their hearts, Oh, but I am one of the old covenant men, I doubt; that is, I doubt I am not within this glorious covenant of grace. And how if I should not?

Ans. I. Well, thou fearest that thou art one of the old covenant, a son of the bondwoman. In the first place, know that thou wast one of them by nature, for all by nature are under that covenant;

but set the case that thou art to this day under that, yet let me tell thee, in the first place, there are hopes for thee; for there is a gap open, a way made for souls to come from under the covenant of works by Christ; "For he hath broken down the middle wall of partition between us and you." (Eph. ii. 14.) And, therefore, if thou wouldst be saved, thou mayest come to Christ. If thou wantest a righteousness, as I said before, there is one in Christ. If thou wouldst be washed, thou mayest come to Christ; and if thou wouldst be justified, there is justification enough in the Lord Jesus Christ. That is the first.

Ans. 2. And, secondly, thou canst not be so willing to come to Christ as he is thou shouldst come to him; witness his coming down from heaven, his humiliation, his spilling of his blood from both his cheeks, (Luke xxii. 44,) by sweat under the burden of sin, and his shedding of it by the spear when he hanged on the cross. It appears also by his promises, by his invitations, by his sending forth his messengers to preach the same to poor sinners, and threateneth damnation upon this very account, namely, the neglect of him; and declares that all the thousands, and ten thousands of sins in the world, should not be able to damn those that believed in him; that he would pardon all, forgive and pass by all, if they would but come unto him; moreover, promiseth to cast out none, no, not the poorest, vilest, contentiblest creature in the whole world. "Come unto me all," every one, though you be never so many, never so vile, though your load be never so heavy and intolerable, though you deserve no help, not the least help, no mercy, not the least compassion, yet "cast your burthen upon me, and you shall find rest for your souls." Come unto me, and I will heal you, love you, teach you, and tell you the way to the kingdom of heaven. Come unto me, and I will succour you, help you, and keep you from all devils and their temptations, from the law and its curses, and from being for ever overcome with any evil whatever. Come unto me for what you need, and tell me what you would have, or what you would have me do for you; and all my strength, love, wisdom, and interest that I have with my Father shall be laid out for you. Come unto me, your sweet Jesus, your loving and tender-hearted Jesus, everlasting and sin-pardoning Jesus. Come unto me, and I will wash you, and put my righteousness upon you, pray to my Father for you, and send my Spirit into you, that you may be saved. Therefore,

Consider, besides this, what a privilege thou shalt have at the day of judgment above thousands, if thou do in deed and in truth close in with this Jesus and accept of him; for thou shalt not only have privilege in this life, but in the life everlasting, even at the time of Christ's second coming from heaven; for then, when there shall be the whole world gathered together, and all the good angels, bad angels, saints, and reprobates; when

all thy friends and kindred, with thy neighbours on the right hand and on the left shall be with thee, beholding of the wonderful glory and majesty of the Son of God; then shall the Son of glory, even Jesus, in the very view and sight of them all, smile and look kindly upon thee; when a smile or a kind look from Christ shall be worth more than ten thousand worlds, then thou shalt have it. You know it is counted an honour for a poor man to be favourably looked upon by a judge, or a king, in the sight of lords, earls, dukes, and princes; why, thus it will be with thee in the sight of all the princely saints, angels, and devils, in the sight of all the great nobles in the world; then, even thou that closest in with Christ, be thou rich or poor, be thou bond or free, wise or foolish, if thou close in with him he will say unto thee, "Well done, good and faithful servant," even in the midst of the whole world; they that love thee shall see it, and they that hate thee shall all to their shame behold it; for if thou fear him here in secret, he will make it manifest even as the day upon the house-top.

Secondly, Not only thus; but thou shalt also be lovingly received, and tenderly embraced of him at that day, when Christ hath thousands of gallant saints, as old Abraham, Isaac, Jacob, David, Isaiah, Jeremiah, together with all the prophets and apostles and martyrs attending on him; together with many thousands of glittering angels ministering before him; besides, when the ungodly shall appear there with their pale faces, with their guilty consciences, and trembling souls, that would then give thousands and ten thousands of worlds, if they had so many, if they could enjoy but one loving look from Christ. I say, then, then shalt thou have the hand of Christ reached to thee kindly to receive thee, saying, Come, thou blessed, step up hither; thou wast willing to leave all for me, and now will I give all to thee; here is a throne, a crown, a kingdom, take them; thou wast not ashamed of me when thou wast in the world among my enemies, and now will not I be ashamed of thee before thine enemies, but will, in the view of all these devils and damned reprobates, promote thee to honour and dignity: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thou shalt see that those who have served me in truth shall lose nothing by the means; no, but ye shall be as pillars in my temple, and inheritors of my glory, and shall have place to walk in among my saints and angels. (Zech. iii. 7.) Oh, who would not be in this condition? who would not be in this glory? It will be such a soul-ravishing glory, that I am ready to think the whole reprobate world will be ready to run mad, (Deut. xxviii. 34,) to think that they should miss of it; then will the vilest drunkard, swearer, liar, and unclean person willingly cry, "Lord, Lord, open to us;" yet be denied of entrance, and thou in the meantime embraced, entertained, made welcome, have a fair

mitre set upon thy head, and clothed with immortal glory. (Zech. iii. 5.) Oh, therefore, let all this move thee, and be of weight upon thy soul to close in with Jesus, this tender-hearted Jesus. And if yet for all that I have said thy sins do still stick with thee, and thou findest thy hellish heart loth to let them go, think with thyself in this manner: Shall I have my sins and lose my soul? Will they do me any good when Christ comes? Would not heaven be better to me than my sins? and the company of God, Christ, saints, and angels, be better than the company of Cain, Judas, Balaam, with the devils, in the furnace of fire. Canst thou now, that readest or

hearest these lines, turn thy back, and go on in thy sins? Canst thou set so light of heaven, of God, of Christ, and the salvation of thy poor, yet precious soul? Canst thou hear of Christ, his bloody sweat and death, and not be taken with it, and not be grieved for it, and also converted by it? If so, I might lay down several considerations to stir thee up to mend thy pace towards heaven; but I shall not; there is enough written already to leave thy soul without excuse, and to bring thee down with a vengeance into hell-fire, devouring fire, the lake of fire, eternal, everlasting fire; oh, to make thee swim and roll up and down in the flames of the furnace of fire!

NOTES.

1. "The word *covenant* in our English is sometimes equivalent to that which the Latins call *pactum* or *conventum*, to wit, any contract or bargain wherein there is *quid pro quo*, somewhat given and somewhat taken. And in this sense, every covenant or bargain is an act of commutative justice, wherein there is, *ratio dati et accepti*, a mutual bond between the parties contracting upon some valuable considerations. A covenant of this rank there cannot any be properly said or imagined betwixt God and mere man, as Abraham was, for who can give anything unto God which was not his own before, by a more sovereign right and more peculiar title, than it is, or can be his, that would take upon him to make God his debtor by deed of gift? And for this very reason, the acutest schoolmen resolve us, that commutative justice cannot be formally in God. But when we read that justice is one of God's essential attributes, or when we say that God is truly and formally just, this must be meant of distributive justice, the balance of whose scales are *pæna* and *præmium*, matter of punishment and matter of reward. For God as a just God doth truly and accurately render unto every man according unto all his ways, without any respect of any advantage, gain, or profit that can redound unto him by man's doing good; but merely out of his unspeakable love unto mercy itself, unto bounty itself, or unto justice itself. But though there cannot be such a *pactum* or covenant between God and man, between God and Abraham, as is a proper act of commutative justice,—yet there may be between God and man, and there was between God and Abraham, a true and proper covenant in another sense; that is, as much as the Latins call *fœdus*, a true or proper league of amity or association."—*Dean Jackson's Works*, vol. viii. book ix. ch. 16.

2. "In Scripture, we find two covenants of God with man: *The Covenant of Works*, otherwise called *the Covenant of Nature*, or *the Legal*; and *the Covenant of Grace*. The Apostle teacheth us this distinction in Rom. iii. 27, where he mentions the *Law of Works* and the *Law of Faith*; by the law of works understanding that doctrine which points out the way in which, by means of works, salvation is

obtained; and by the law of faith, that doctrine which directs by faith to obtain salvation. These covenants of mercy agree, 1. That, in both, the contracting parties are the same, God and man. 2. In both, the same promise of eternal life, consisting in the immediate fruition of God. 3. The condition of both is the same, that is, perfect obedience to the law. Nor would it have been worthy of God to admit man to a blessed communication with him, but in the way of unspotted holiness. 4. In both, the same end, the glory of God's pure goodness. But they differ in six points. 1. In the covenant of works, God treats as a lawgiver, rejoicing to make his innocent creature partaker of his happiness: in the covenant of grace, as infinitely merciful, adjudging life to the elect sinner. 2. In the covenant of works, there was no Mediator. 3. In that, perfect obedience was required of man himself, who had consented to it. In the covenant of grace, the same condition is proposed, as to be, or as already performed, by a Mediator. And in this substitution of the person consists the principal and essential difference of the covenants. 4. In the covenant of works, man is considered as working, and the reward as of debt: in the covenant of grace, man, in himself ungodly, is considered as believing, and eternal life is given him, for the Redeemer's sake, out of free grace. 5. In the covenant of works something is required of man as a condition: in the covenant of grace, the salvation, and all the requisites to it, are absolutely promised. 6. The special end of the covenant of works was the manifestation of the holiness, goodness, and justice of God, conspicuous in the most perfect law. The special end of the new covenant is, "The praise of the glory of his grace."—*Witsius*, book i. ch. i. sec. 15.

3. "We conclude that when mention is made of the whole law, the gospel differs from it only with respect to a clear manifestation; but on account of the inestimable plenitude of grace, which has been displayed to us in Christ, the celestial kingdom of God is justly said to have been erected in the earth at his advent."—*Calvin's Institutes*, book ii. ch. ix. sec. 4.

PREFATORY REMARKS

ON

A DISCOURSE TOUCHING PRAYER.

If we may indulge the pleasant theory, that Bunyan wrote his shorter treatises according to the order in which they are arranged by his personal friends, the following discourse will afford a further help to the study of his religious life. We know that he prayed, and that passionately, and with agony, in the earliest stage of his conversion. There is a pathetic allusion to this fact in the following pages. Such a history as his would be unintelligible, if we did not learn that he prayed without ceasing. His experience, therefore, may be regarded as a valuable and trustworthy evidence of the efficacy of prayer. Equally deserving of respect are the general rules which he lays down for the conduct of devotion. They had been tried by himself: they formed the basis of his daily communion with heaven; and might be defended by the sanction of Scripture, and the example of God's people in every age of the Church.

But persecution had made Bunyan a controversialist; nor was his ardent, truthful nature disinclined to accept the challenge which it had thus unhappily received. He would have studied, inquired, and disputed, whatever his condition of life. Truth was to him too precious to leave it exposed to any hazard which he might lessen. But his benign and generous temper would have combined with his sense of justice to save him from the errors of an angry controversialist. He might have entertained, substantially, the views advocated in the following discourse, and in others of his writings; but he would hardly have written as he has here done, unless urged by a feeling, that the persecution which he was suffering had a necessary connection with the system and practices temporarily perverted to the ends of tyranny.

A candid reader of this Discourse on Prayer will not allow himself to be blinded by the controversial prejudices of its author; nor will he neglect his sage practical counsels, because of those prejudices so natural to a man in his circumstances, and so easily avoided by others in a different condition.

Bunyan was in prison, because he would not confine himself to the use of the Common Prayer, or established Liturgy. His persecutors were as unwise as unjust. But though neither a greater absurdity, nor a greater cruelty could be perpetrated than the attempt made to burden the repugnant consciences of men with questionable forms, the tyranny thus exercised did not affect the character of the Liturgy itself. Let the prayers of that Liturgy have been properly offered up by both clergy and people, and there would have been none of the darkness, or evil passions, which lead to persecution. It was not because a Prayer-Book existed; or because ministers and people had a guide to devotion, that ignorance prevailed, and manners were depraved. They had become indifferent alike to both the Prayer-Book and the Bible; and wicked and debased as were the ruling men of the times, the state of morals and opinion would have been far worse, but for the knowledge which had been imperceptibly diffused through the nation by the familiar language of the Liturgy.

When Bunyan argued against the use of any written, or prescribed prayer, he rested in the conclusion, that the occasional use of some common forms must of necessity prevent a full and free communion of the soul with God. He could hardly have adopted a more unreasonable belief. Even where words are taught, and adopted as they are given, a mind directed to heaven has no feeling of real constraint. The ideas suggested; the affections deeply moved, carry it as far beyond the line of the written page, or the familiar sound of the words, as faith and love can support it. Prescribed words may check a wandering disposition; they may prove a painful contrast, in the fulness of their meaning, to the loose thoughts of an idle mind; but they will never stop, or interrupt, the course of one which has any intention whatsoever of really looking and appealing to God.

Erroneous, however, as the supposition is, that a few recognised phrases, and those simple and prayerful, can injure the spirit of prayer, it is a more obvious error to suppose that the believer and worshipper who, on special occasions, uses a series of general supplications, cannot, or will not, at other times, pray in his own words, and wholly according to his own free thoughts. The form of prayer is for the Church in its public assemblies. As far as the English Liturgy is concerned, not the remotest attempt is made to interfere with the liberty of prayer. The two or three hours which, at the most, a man may weekly employ in praying, by common consent, for common blessings, will leave him

a very ample space for the exercise of his gifts and graces on the freer paths of extempore devotion. Let a case be imagined, in which it should be said to certain professors of Christianity, You must never pray but according to the words, or directions, which your pastors prescribe; you must obey their rule, and repeat the phrases taught you, not only in the church, but in your homes; not merely in social worship with your brethren, but when you kneel down in your most secret retirement; and who does not see, that such a case is one totally different to that of the man who, for simply public communion, adopts, as an aid to that communion, a collection of written prayers?

If it be here objected, that those prayers may be founded on a system of doctrine not believed, the answer is obvious. The question here is not one of faith, but of practice. Let a man ask his friend to pray with him, that friend not believing what he believes, and he would be acting insultingly if he persevered in his request. But suppose their faith is substantially the same, and the dispute about using a book in praying is one totally different both in nature and importance.

Bunyan had much to say on both points. He was not agreed with his persecutors in doctrine; but it was not because he had discovered their faith to be wrong that this discourse was written. His own sufferings were to be traced to the violence of the advocates for a form of prayer. Whatever that form had been, he would have felt himself bound to reject it; and with it, seeing the temper of those who urged the use of forms, the entire system upon which they were established. He deserves little blame, considering his circumstances, and the proceedings of his enemies, for the tone in which he speaks. But his reasoning is not the sounder because he had a just cause of personal complaint; nor would any one come to a right conclusion, if he decided, that because Bunyan refused to join in the prayers of the Church Liturgy, and was, therefore, imprisoned, the Church Liturgy is unspiritual, or affords any apology for persecution. It is the common trial of human reason, to be more or less diverted from its perfectly straight course by the accidents of life, and the passions which they excite. A thoughtful reader will exercise a wise and generous sympathy with the author, who has been subjected to more than the common temptations of controversy. But he will have no right to view things from the same position, or with the same feelings, as the suffering, persecuted author. He has time and liberty to inquire sedately into the whole truth; and can claim none of the privileges allowed to a sudden and righteous indignation.

Were the arguments advanced by Bunyan, in the following discourse, to be adopted in their full extent, many pious ministers and writers, of almost every denomination, must bear with Churchmen an equal share of his reproofs. Helps to devotion have been published, in all forms, by men, of whose spiritual-mindedness no doubt was ever entertained; and if prayers may be written for families and households, and used with all hope of their acceptance in heaven, why anathematize those who believe that such prayers may be profitably offered up in the more extended social worship of the Church?

But, little credit as seems due to the arguments of Bunyan on this particular point, all attention and reverence should be given to his practical teaching on the general subject of prayer. The experience of his heart, the growth of his understanding, afforded him, daily, fresh evidence of what the prayer of faith may accomplish. It had brought him inward light; and while that light shed its kindred radiance on the pages of God's word, it had the effect of making him feel free even in his prison-chamber; and of enabling him to rejoice in hope, when, at the uttermost, a smaller measure of grace would but have rendered him patient and humble. That which he found prayer to be in his own case, he wished it to become to all men. But he knew that it must be actual prayer, if good were to be looked for from it. The false or heartless supplication can accomplish nothing, except a hastening of the hypocrite's condemnation. Happy were it for Christians did they practically adopt the entire precept upon which this discourse is founded. The written, and often-repeated prayer would then be as well known in the spirit as in the letter; and the prayer offered up from the heart, without the book, would want none of the sedateness, or sufficiency, of the most guarded supplications of the understanding.

A DISCOURSE TOUCHING PRAYER:

WHEREIN IS BRIEFLY DISCOVERED,

I. WHAT PRAYER IS. 2. WHAT IT IS TO PRAY WITH THE SPIRIT. 3. WHAT IT IS TO PRAY WITH THE SPIRIT, AND WITH THE UNDERSTANDING ALSO.

“*But we know not what we should pray for as we ought; only the Spirit helpeth our infirmities.*”—Rom. xiv. 26.

1 Cor. xiv. 15.

I will pray with the Spirit, and I will pray with the understanding also.

PRAYER is an ordinance of God, and that to be used both in public and private; yea, such an ordinance as brings those that have the spirit of supplication into great familiarity with God; and is also so prevalent an action, that it getteth of God, both for the person that prayeth and for them that are prayed for, great things. It is the opener of the heart of God, and a means by which the soul, though empty, is filled. By prayer, the Christian can open his heart to God as to a friend, and obtain fresh testimony of God's friendship to him. I might spend many words in distinguishing between public and private prayer, as also between that in the heart and that with the vocal voice. Something also might be spoken to distinguish between the gifts and graces of prayer; but eschewing this method, my business shall be at this time only to show you the very heart of prayer, without which, all your lifting up, both of hands, and eyes, and voices, will be to no purpose at all. “I will pray with the Spirit.”

The method that I shall go in at this time shall be—I. To show you what true prayer is. II. To show you what it is to pray with the Spirit. III. What it is to pray with the Spirit, and understanding also. And so, IV. To make some short use and application of what shall be spoken.

WHAT PRAYER IS.

I. For the first, *what prayer is*. Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Holy Spirit, for such things as God hath promised, or according to the word, for the good of the church, with submission, in faith, to the will of God.

In this description are these seven things. 1. It is a sincere; 2. A sensible; 3. An affectionate pouring out of the soul to God, through Christ; 4. By the strength or assistance of the Spirit; 5. For such things as God hath promised, or according to his word; 6. For the good of the church; 7. With submission in faith to the will of God.

I. For the first of these, it is a sincere pouring out of the soul to God. Sincerity is such a grace as runs through all the graces of God in us, and

through all the actings of a Christian, and hath the sway in them too, or else their actings are not anything regarded of God, and so of and in prayer, of which particularly David speaks when he mentions prayer. “I cried unto the Lord with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear my prayer.” (Ps. lxi. 17, 18.) Part of the exercise of prayer is sincerity, without which God looks not upon it as prayer in a good sense: “Then shall you seek me and find me, when you shall search for me with your whole heart.” (Jer. xxix. 12, 13.) The want of this made the Lord reject their prayers in Hosea vii. 14, where he saith, “They have not cried unto me with their heart,” that is, in sincerity, “when they howled upon their beds.” But for a pretence, for a show in hypocrisy, to be seen of men, and applauded for the same, they pray. Sincerity was that which Christ commended in Nathaniel, when he was under the fig-tree; “Behold an Israelite indeed, in whom there is no guile.” Probably this good man was pouring out of his soul to God in prayer under the fig-tree, and that in a sincere and unfeigned spirit before the Lord. The prayer that hath this in it as one of the principal ingredients, is the prayer that God looks at. Thus, “the prayer of the upright is his delight.” (Prov. xv. 8.)

And why must sincerity be one of the essentials of prayer, which is accepted of God, but because sincerity carries the soul in all simplicity to open its heart to God, and to tell him the case plainly without equivocation; to condemn itself plainly without dissembling; to cry to God heartily, without complimenting? I have surely heard Ephraim bemoaning himself thus: “Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke.” (Jer. xxxi. 18.) Sincerity is the same in a corner alone, as it is before the face of all the world. It knows not how to wear two vizards, one for an appearance before men, and another for a short snatch in a corner; but it must have God, and be with him in the duty of prayer. It is not a lip-labour that it doth regard, for it is the heart that God looks at, and that which sincerity looks at, and that which prayer comes from, if it be that prayer which is accompanied with sincerity.

2. It is a sincere and sensible pouring out of

the heart or soul. It is not, as many take it to be, even a few babbling, prating, complimentary expressions, but a sensible feeling there is in the heart. Prayer hath in it a sensibleness of divers things: sometimes sense of sin, sometimes of mercy received, sometimes of the readiness of God to give mercy, &c.

(1.) First, a sense of the want of mercy, by reason of the danger of sin. The soul, I say, feels, and from feeling sighs, groans, and breaks at the heart. For right prayer bubbleth out of the heart when it is overpressed with grief and bitterness, as blood is forced out of the flesh, by reason of some heavy burden that lieth upon it. David roars, cries, weeps, faints at heart, fails at the eyes, loseth his moisture, &c. Hezekiah mourns like a dove. Ephraim bemoans himself. Peter weeps bitterly. Christ hath strong cryings and tears. And all this from a sense of the justice of God, the guilt of sin, the pains of hell and destruction. "The sorrows of death compassed me about, the pains of hell got hold upon me, and I found trouble and sorrow. Then cried I unto the Lord." (Ps. exvi. 3, 4.) And in another place, "My sore ran in the night." (Ps. lxxvii. 2.) Again; "I am bowed down greatly, I go mourning all the day long." (Ps. xxxviii. 6.) In all these instances, and in hundreds more that might be named, you may see that prayer carrieth in it a sensible feeling disposition, and that first from a sense of sin.

(2.) Sometimes there is a sweet sense of mercy received; encouraging, comforting, strengthening, enlivening, enlightening mercy, &c. Thus David pours out his soul to bless, and praise, and admire the great God for his loving-kindness to such poor vile wretches. "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases, and crowneth thee with loving-kindness and tender mercies; who redeemeth thy life from destruction, who satisfieth thy mouth with good things, so that thy youth is renewed as the eagle's." (Ps. ciii. 1—4.) And thus is the prayer of saints sometimes turned into praise and thanksgiving, and yet are prayers still. This is a mystery; God's people pray with their praises, as it is written, "Be careful for nothing, but in everything by prayer, with supplication and thanksgiving, let your request be made known to God." (Phil. iv. 6.) A sensible thanksgiving for mercy received, is a mighty prayer in the sight of God: it prevails with him unspeakably.

(3.) In prayer there is sometimes in the soul a sense of mercy to be received. This again sets the soul all on a flame. "Thou, O Lord God," saith David, "hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray unto thee." (2 Sam. vii. 27.) This provoked Jacob, David, Daniel, with others, even a sense of mercies to be received; which caused them, not by fits and

starts, nor yet in a foolish, frothy way, to babble over a few words written in a paper; but mightily, fervently, and continually to groan out their conditions before the Lord, as being sensible, sensible, I say, of their wants, their misery, and the willingness of God to show mercy.

A good sense of sin, and the wrath of God, with some encouragement from God to come unto him, is a better Common Prayer Book than that which is taken out of the papistical mass-book; being the scraps and fragments of the devices of some popes, some friars, and I wot not what.

3. Prayer is a sincere, sensible, and an affectionate pouring out of the soul to God. Oh the heat, strength, life, vigour, and affection that is in right prayer! "As the hart panteth after the water-brooks, so longeth my soul after thee, O God." (Ps. xlii. 1.) "I have longed for thy precepts; I have longed after thy salvation." (Ps. exix. 40.) "My soul longeth, yea, fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." (Ps. lxxxiv. 2.) "My soul breaketh for the longing that it hath unto thy judgments at all times." (Ps. exix. 20.) Mark ye here, "My soul longeth," it longeth, &c. Oh what affection is here discovered in prayer! The like you have in Daniel: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thy name's sake, O my God." (Dan. ix. 19.) Every syllable carrieth a mighty vehemency in it. This is called the fervent, or the working prayer, by James. And so again, (Luke xxii. 44,) "And being in an agony, he prayed more earnestly," or had his affections more and more drawn out after God for his helping hand. Oh how wide are the most of men with their prayers from this prayer, that is, prayer in God's account. Alas! the greatest part of men make no conscience at all of the duty; and as for them that do, it is to be feared that many of them are very great strangers to a sincere, sensible, and affectionate pouring out their hearts or souls to God; but even content themselves with a little lip-labour and bodily exercise, mumbling over a few imaginary prayers. When the affections are indeed engaged in prayer, then the whole man is engaged, and that in such sort, that the soul will spend itself to nothing, as it were, rather than it will go without that good desired, even communion and solace with Christ. And hence it is that the saints have spent their strengths, and lost their lives, rather than go without the blessing. (Ps. xxxviii. 9, 10; lxix. 3. Gen. xxxii. 24—26.)

All this is too evident by the ignorance, profaneness, and spirit of envy, that reigns in the hearts of those men that are so hot for the forms, and not the power of praying. Scarce one of forty among them knows what it is to be born again, to have communion with the Father through the Son; to feel the power of grace sanctifying their hearts; but for all their prayers, they still live cursed, drunken, whorish, and abominable lives,

full of malice, envy, deceit, persecuting of the dear children of God. Oh, what a dreadful after-clap is coming upon them! which all their hypocritical assembling themselves together, with all their prayers, shall never be able to help them against, or shelter them from.

Again; it is a pouring out of the heart or soul. There is in prayer an unbosoming of a man's self, an opening of the heart to God, an affectionate pouring out of the soul in requests, sighs, and groans. "All my desires are before thee," saith David, "my groanings are not hid from thee." (Ps. xxxviii. 9.) And again; "My soul thirsteth for God, even for the living God: when shall I come and appear before God? When I remember these things, I pour out my soul in me," (Ps. xlii. 2, 4;) mark, "I pour out my soul:" it is an expression signifying that in prayer there goeth the very life and whole strength to God. As in another place, "Trust in him at all times, ye people; pour out your hearts before him." (Ps. lxii. 8.) This is the prayer to which the promise is made, for the delivering of a poor creature out of captivity and thralldom. "If from thence thou shalt seek the Lord, thou shalt find him; if thou seekest him with all thy heart and with all thy soul." (Dent. iv. 29.)

Again; it is a pouring out of the heart or soul to God. This showeth also the excellency of the spirit of prayer. It is the great God to which it retires. When shall I come and appear before God? And it argueth that the soul that thus prayeth indeed, sees an emptiness in all things under heaven; that in God alone there is rest and satisfaction for the soul. "Now she that is a widow indeed, and desolate, trusteth in God." (1 Tim. v. 5.) So saith David, "In thee, O Lord, do I put my trust; let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape; incline thine ear to me and save me. Be thou my strong habitation, whereunto I may continually resort. For thou art my rock and my fortress; deliver me, O God, out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord my God, thou art my trust from my youth." (Ps. lxxi. 1—5.) Many in a wording way speak of God, but right prayer makes God his hope, stay, and all. Right prayer sees nothing substantial, and worth the looking after, but God. And that, as I said before, it doth in a sincere, sensible, and affectionate way.

Again; it is a sincere, sensible, affectionate pouring out of the heart or soul to God through Christ. This "through Christ" must needs be added, or else it is to be questioned whether it be prayer, though in appearance it be never so eminent and eloquent.

Christ is the way through whom the soul hath admittance to God, and without whom it is impossible that so much as one desire should come into the ears of the Lord of Sabaoth. "If you ask anything in my name:" "Whatsoever you ask

the Father in my name, I will do it." (John xiv. 13, 14.) This was Daniel's way in praying for the people of God, he did it in the name of Christ. "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." (Dan. ix. 17.) And so David: "For thy name's sake," that is, for thy Christ's sake, "pardon mine iniquity, for it is great." (Ps. xxv. 11.) But now, it is not every one that maketh mention of Christ's name in prayer that doth indeed and in truth effectually pray to God in the name of Christ, or through him. This coming to God through Christ is the hardest part that is found in prayer. A man may more easily be sensible of his works, ay, and sincerely too desire mercy, and yet not be able to come to God by Christ. That man that comes to God by Christ, he must first have the knowledge of him. "For he that comes to God, must believe that he is." (Heb. xi. 6.) And so he that comes to God through Christ must be enabled to know Christ. Lord, saith Moses, "show me thy way, that I may know thee." (Exod. xxxiii. 13.)

This Christ, none but the Father can reveal. And to come through Christ, is for the soul to be enabled of God to shroud itself under the shadow of the Lord Jesus, as a man shroudeth himself under a thing for safeguard. Hence it is that David so often terms Christ his shield, buckler, tower, fortress, rock of defence, &c. Not only because by him he overcame his enemies, but because through him he found favour with God the Father. And so he saith to Abraham, "Fear not, I am thy shield," &c. (Gen. xv. 1.) The man then that comes to God through Christ, must have faith, by which he puts on Christ, and in him appears before God. Now, he that hath faith is born of God, born again, and so becomes one of the sons of God; by virtue of which he is joined to Christ, and made a member of him. And therefore, secondly, he as a member of Christ comes to God; I say, as a member of him, so that God looks on that man as part of Christ, part of his body, flesh, and bones, united to him by election, conversion, illumination, the Spirit being conveyed into the heart of that poor man by God. So that now he comes to God in Christ's merits, in his blood, righteousness, victory, intercession, and so stands before him, being "accepted in his beloved." (Eph. i. 6.) And because this poor creature is thus a member of the Lord Jesus, and under this consideration hath admittance to come to God; therefore, by virtue of this union also, is the Holy Spirit conveyed into him, whereby he is able to pour out himself, to wit, his soul before God, with his audience. And this leads me to the next, or fourth particular.

4. Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God through Christ, by the strength or assistance of the Spirit. For these things do so depend one upon another,

that it is impossible that it should be prayer, without there be a joint concurrence of them; for though it be never so famous, yet without these things it is only such prayer as is rejected of God. For without a sincere, sensible, affectionate pouring out of the heart to God, it is but lip-labour; and if it be not through Christ, it falleth far short of ever sounding well in the ears of God. So, also, if it be not in the strength and assistance of the Spirit, it is but like the sons of Aaron, offering with strange fire. But I shall speak more to this under the second head; and therefore, in the mean time, that which is not petitioned through the teaching and assistance of the Spirit, it is not possible that it should be according to the will of God.

5. Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God through Christ, in the strength and assistance of the Spirit, for such things as God has promised, &c. Prayer it is, when it is within the compass of God's word; and it is blasphemy, or at best vain babbling, when the petition is beside the book. David therefore still, in his prayer, kept his eye on the word of God: "My soul," saith he, "cleaveth to the dust; quicken me according to thy word." (Ps. cxix. 25.) And again; "My soul melteth for heaviness: strengthen me according to thy word." (ver. 28.) And, "Remember thy word unto thy servant, on which thou hast caused me to hope." (ver. 49.)

And, indeed, the Holy Ghost doth not immediately quicken and stir up the heart of the Christian without, but by, with, and through the word, by bringing that to the heart, and by opening of that, whereby the man is provoked to go to the Lord, and to tell him how it is with him; and also to argue, and supplicate, according to the word. Thus it was with Daniel, that mighty prophet of the Lord. He understanding by books that the captivity of the children of Israel was hard at an end; then, according unto that word, he maketh his prayer to God: "I Daniel," saith he, "understood by books," viz. the writings of Jeremiah, "the number of the years whereof the word of the Lord came to Jeremiah, that he would accomplish seventy years on the desolation of Jerusalem. And I set my face to the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes." (Dan. ix. 2, 3.) So that, I say, as the Spirit is the helper and the governor of the soul when it prayeth according to the will of God, so it guideth by and according to the word of God, and his promise. Hence it is that our Lord Jesus Christ himself did make a stop although his life lay at stake for it. I could now pray to my Father, and he should give me more than twelve legions of angels; but how then must the Scripture be fulfilled, that thus it must be? As who should say, Were there but a word for it in Scripture, I should soon be out of the hands of mine enemies, I should be helped by angels; but the Scripture will not warrant this kind of praying,

for that saith otherwise. It is a praying, then, according to the word and promise. The Spirit by the word must direct, as well in the manner as in the matter of prayer. "I will pray with the Spirit, and I will pray with the understanding also." (1 Cor. xiv. 15.) But there is no understanding without the word. For if they reject the word of the Lord, what wisdom is in them?

6. For the good of the Church. This clause reacheth in whatsoever tendeth either to the honour of God, Christ's advancement, or his people's benefit. For God, and Christ, and his people are so linked together, that if the good of the one be prayed for, to wit, the Church, the glory of God, and advancement of Christ must needs be included. For as Christ is in the Father, so the saints are in Christ; and he that toucheth the saints, toucheth the apple of God's eye; and therefore pray for the peace of Jerusalem, and you pray for all that is required of you. For Jerusalem will never be in perfect peace until she be in heaven; and there is nothing that Christ doth more desire than to have her there. That also is the place that God through Christ hath given her. He, then, that prayeth for the peace and good of Sion, or the Church, doth ask that in prayer which Christ hath purchased with his blood; and also that which the Father hath given to him as the price thereof. Now, he that prayeth for this, must pray for abundance of grace for the Church, for help against all its temptations, that God would let nothing be too hard for it, that all things might work together for its good; that God would keep them blameless and harmless, the sons of God, to his glory, in the midst of a crooked and perverse nation. And this is the substance of Christ's own prayer in John xvii. And all Paul's prayers did run that way, as one of his prayers doth eminently show: "And this I pray, that your love may abound yet more and more in all knowledge and all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence until the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God." (Phil. i. 9—11.) But a short prayer, you see, and yet full of good desires for the Church, from the beginning to the end; that it may stand and go on, and that in the most excellent frame of spirit, even without blame, sincere, and without offence until the day of Christ, let its temptations or persecutions be what they will.

7. And because, as I said, prayer doth submit to the will of God, and say, "Thy will be done," as Christ hath taught; therefore the people of the Lord in all humility are to lay themselves and their prayers, and all that they have, at the foot of their God, to be disposed of by him as he in his heavenly wisdom seeth best. Yet not doubting; but God will answer the desire of his people that way that shall be most for their advantage and his glory. When the saints, therefore, do pray with

submission to the will of God, it doth not argue that they are to doubt or question God's love and kindness to them: but because they at all times are not so wise, but that sometimes Satan may get that advantage of them as to tempt them to pray for that which, if they had it, would neither prove to God's glory, nor his people's good; yet, "this is the confidence we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we ask of him." (1 John v. 14, 15:) that is, we asking in the Spirit of grace and supplication. For, as I said before, that petition that is not put up in and through the Spirit, it is not to be answered, because it is beside the will of God. For the Spirit only knoweth that, and so consequently knoweth how to pray according to that will of God. "For what man knoweth the things of a man save the spirit of a man that is in him; even so the things of God knoweth no man but the Spirit of God." (1 Cor. ii. 11.) But more of this hereafter.

Thus you see first, what prayer is. Now to proceed:

I WILL PRAY WITH THE SPIRIT.

II. Now to *pray with the Spirit*; for that's the praying man, and none else, so as to be accepted of God—it is for a man, as aforesaid, sincerely and sensibly, with affection to come to God through Christ, &c.; which sincere, sensible, and affectionate coming must be by the working of God's Spirit.

There is no man, nor church in the world, that can come to God in prayer, but by the assistance of the Holy Spirit; "For through Christ we all have access by one Spirit unto the Father." (Eph. ii. 18.) Wherefore Paul saith, "We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth the meaning of the Spirit, because he maketh intercession for the saints according to the will of God." (Rom. viii. 26, 27.) And because there is in this scripture so full a discovery of the spirit of prayer, and of man's inability to pray without it; therefore I shall in a few words comment upon it.

"For we." Consider, first, the person speaking, even Paul, and in his person all the apostles. We apostles, we extraordinary officers, the wise master-builders, that have some of us been caught up into Paradise: "We know not what we should pray for." Surely there is no man but will confess, that Paul and his companions were as able to have done any work for God as any Pope or proud prelate in the church of Rome, and could as well have made a Common Prayer Book as those who at first composed this, as being not a whit behind them either in grace or gifts.

"For we know not what we should pray for." We know not the matter of the things for which

we should pray, neither the object to whom we pray, nor the medium by or through whom we pray; none of these things know we, but by the help and assistance of the Spirit. Should we pray for communion with God through Christ? should we pray for faith, for justification by grace, and a truly sanctified heart? none of these things know we. For, as no "man knoweth the things of a man save the spirit of a man that is in him; even so the things of God knows no man, but the Spirit of God." (1 Cor. ii. 11.) But here, alas! the apostles speak of inward and spiritual things, which the world knows not.

Again; as they know not the matter, &c. of prayer without the help of the Spirit, so neither know they the manner thereof without the same; and therefore he adds: "We know not what we should pray for as we ought;" but the Spirit helpeth our infirmities, with sighs and groans which cannot be uttered. Mark here, they could not so well and so fully come off in the manner of performing this duty, as these in our days think they can.

The apostles, when they were at the best, yea when the Holy Ghost assisted them, yet then they were fain to come off with sighs and groans, falling short of expressing their mind, but with sighs and groans which cannot be uttered.

But here now, the wise men of our days are so well skilled, as that they have both the manner and matter of their prayers at their finger-ends; setting such a prayer for such a day, and that twenty years before it comes. One for Christmas, another for Easter, and six days after that. They have also bounded how many syllables must be said in every one of them at their public exercises. For each saint's day, also, they have them ready for the generations yet unborn to say. They can tell you, also, when you shall kneel, when you shall stand, when you should abide in your seats, when you should go up into the chancel, and what you should do when you come there. All which the apostles came short of, as not being able to compose so profound a manner; and that for this reason included in this scripture, because the fear of God tied them to pray as they ought.

"For we know not what we should pray for as we ought." Mark this, "as we ought." For the not thinking of this word, or at least, the not understanding it in the spirit and truth of it, hath occasioned these men to devise, as Jeroboam did, another way of worship, both for matter and manner, than is revealed in the word of God. But, saith Paul, we must pray as we ought; and this we cannot do by all the art, skill, cunning, and device of men or angels. "For we know not what we should pray for as we ought, but the Spirit:" nay, further, it must be "the Spirit itself" that helpeth our infirmities; not the Spirit and man's lusts; what man of his own brain may imagine and devise is one thing, and what they are commanded and ought to do is another. Many ask

and have not, because they ask amiss, (Jam. iv. 3,) and so are never the nearer the enjoying of those things they petition for. It is not to pray at random that will put off God, or cause him to answer. While prayer is making, God is searching the heart, to see from what root and spirit it doth arise. "And he that searcheth the heart knoweth," that is, approveth only, the meaning "of the Spirit, because he maketh intercession for the saints according to the will of God." For in that which is according to his will only he heareth us, and in nothing else. And it is the Spirit only that can teach us so to ask; it only being able to search out all things, even the deep things of God.) Without which Spirit, though we had a thousand Common Prayer Books, yet we know not what we should pray for as we ought, being accompanied with those infirmities that make us absolutely incapable of such a work. Which infirmities, although it is a hard thing to name them all, yet some of them are these that follow.

1. Without the Spirit man is so infirm, that he cannot, with all other means whatsoever, be enabled to think one right saving thought of God, of Christ, or of his blessed things; and therefore he saith of the wicked, "God is not in all their thoughts," (Ps. x. 4;) unless it be that they imagine him altogether such a one as themselves. (Ps. l. 20.) For "every imagination of the thought of their heart is only evil, and that continually." (Gen. vi. 5; viii. 21.) They, then, not being able to conceive aright of God to whom they pray, of Christ through whom they pray, nor of the things for which they pray, as is before showed, how shall they be able to address themselves to God, without the Spirit help this infirmity? Peradventure you will say, By the help of the Common Prayer Book; but that cannot do it unless it can open the eyes, and reveal to the soul all these things before touched. Which, that it cannot, it is evident; because that is the work of the Spirit only. The Spirit itself is the revealer of these things to poor souls, and that which doth give us to understand them; wherefore Christ tells his disciples, when he promised to send the Spirit, the Comforter, "He shall take of mine, and show unto you;" as if he had said, I know you are naturally dark and ignorant as to the understanding any of my things; though ye try this course and the other, yet your ignorance will still remain; the veil is spread over your heart, and there is none can take away the same, nor give you spiritual understanding, but the Spirit. The Common Prayer Book will not do it, neither can any man expect that it should be instrumental that way, it being none of God's ordinances, but a thing since the Scriptures were written, patched together one piece at one time and another at that; a mere human invention and institution, which God is so far from owning of, that he expressly forbids it, with any other such like, and that by manifold sayings in his most holy and blessed word. (See Mark vii. 7, 8. Col. ii.

16—23. Deut. xii. 30—32. Prov. xxx. 6. Dent. iv. 2. Rev. xxii. 18.) For right prayer must, as well in the outward part of it, in the outward expression, as in the inward intention, come from what the soul doth apprehend in the light of the Spirit; otherwise it is condemned as vain and an abomination, because the heart and tongue do not go along jointly in the same; neither indeed can they, unless the Spirit help our infirmities. And this David knew full well, which did make him cry, "Lord, open thou my lips, and my mouth shall show forth thy praise." (Ps. li. 15.) I suppose there is none can imagine, but that David could speak, and express himself as well as others, nay, as any in our generation, as is clearly manifested by his word and his works. Nevertheless, when this good man, this prophet, comes into God's worship, then the Lord must help, or he can do nothing; "Lord, open thou my lips, and" then "my mouth shall show forth thy praise." He could not speak one right word except the Spirit itself gave utterance: "For we know not what we should pray for as we ought, but the Spirit itself helpeth our infirmities." But,

2. It must be praying with the Spirit, that is, the effectual praying; because, without that, as men are senseless, so hypocritical, cold and unseemly in their prayers; and so they with their prayers are both rendered abominable to God. It is not the excellency of the voice, nor the seeming affection and earnestness of him that prayeth, that is any thing regarded of God without it. For man, as man, is so full of all manner of wickedness, that as he cannot keep a word, or thought, so much less a piece of prayer clean and acceptable to God through Christ; and for this cause the Pharisees, with their prayers, were rejected. No question but they were excellently able to express themselves in words, and also for length of time too they were very notable; but they had not the Spirit of Jesus Christ to help them, and therefore they did what they did with their infirmities or weaknesses only, and so fell short of a sincere, sensible, affectionate pouring out of their souls to God, through the strength of the Spirit. That is the prayer that goeth to heaven, that is sent thither in the strength of the Spirit. For,

3. Nothing but the Spirit can show a man clearly his misery by nature, and so put a man into a posture of prayer. Talk is but talk, as we used to say, and so it is but mouth-worship, if there be not a sense of misery, and that effectually too. Oh, the cursed hypocrisy that is in most hearts, and that accompanieth many thousands of praying men that would be so looked upon in this day, and all for want of a sense of their misery! But now the Spirit, that will sweetly show the soul its misery, where it is, and what is like to become of it; also the intolerableness of that condition: for it is the Spirit that doth effectually convince of sin and misery without the Lord Jesus, and so puts the soul into a sweet, serious, sensible, affec-

tionate way of praying to God according to his word.

4. If men did see their sins, yet without the help of the Spirit they would not pray; for they would run away from God, with Cain and Judas, and utterly despair of mercy, were it not for the Spirit. When a man is indeed sensible of his sin and God's curse, then it is a hard thing to persuade him to pray; for, saith his heart, "There is no hope," it is in vain to seek God. (Jer. xviii. 12.) I am so vile, so wretched, and so cursed a creature, that I shall never be regarded. Now here comes the Spirit, and stayeth the soul, helpeth it to hold up its face to God, by letting into the heart some small sense of mercy to encourage it to go to God; and hence it is called "the Comforter." (John xiv. 26.)

5. It must be in, or with the Spirit; for without that no man can know how he should come to God the right way. Men may easily say, they come to God in his Son; but it is the hardest thing of a thousand to come to God aright and in his own way, without the Spirit. It is the Spirit that searching all things, yea, the deep things of God. It is the Spirit that must show us the way of coming to God, and also what there is in God that makes him desirable. I beseech thee, saith Moses, "show me thy way, that I may know thee." (Exod. xxxiii. 13. John xvi. 14.) He shall take of mine, and shall "show it unto you."

6. Because without the Spirit, though a man did see his misery, and also the way to come to God; yet he would never be able to claim a share in either God, Christ, or mercy, with God's approbation. Oh, how great a task is it for a poor soul that becomes sensible of sin and the wrath of God, to say in faith but this one word, "Father!" I tell you, however hypocrites think, yet the Christian that is so indeed finds all the difficulty in this very thing; it cannot say, God is its Father! Oh, saith he, I dare not call him Father! and hence it is that the Spirit must be sent into the hearts of God's people for this very thing, to cry Father; it being too great a work for any man to do knowingly and believingly without it. When I say, knowingly, I mean, knowing what it is to be a child of God and to be born again. And when I say believingly, I mean, for the soul to believe, and that from good experience, that the work of grace is wrought in him. This is the right calling of God, Father; and not, as many do, to say in a babbling way the Lord's prayer, so called, by heart, as it lieth in the words of the book. No; here is the life of prayer, when in or with the Spirit a man being made sensible of sin, and how to come to the Lord for mercy; he comes, I say, in the strength of the Spirit, and crieth "Father!" That one word spoken in faith is better than a thousand prayers, as men call them, written and read in a formal, cold, lukewarm way. Oh, how far short are the people of being sensible of this, who count it enough to

teach themselves and children to say the Lord's prayer, the Creed, with other sayings; when, as God knows, they are senseless of themselves, their misery, or what it is to be brought to God through Christ! Ah, poor soul! study your misery, and cry to God to show you your confused blindness and ignorance, before you be so rife in calling God your Father, or learning your children either so to say. And know, that to say God is your Father in a way of prayer or conference, without an experiment of the work of grace on your souls, it is to say, you are Jews and are not, and so to lie. You say, "Our Father;" God saith, You blaspheme. You say, you are Jews, that is, true Christians; God saith, You lie. "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie." (Rev. iii. 9.) "And I know the blasphemy of them that say they are Jews, and are not, but are the synagogue of Satan." (ii. 9.) And so much the greater the sin is, by how much the more the sinner boasts it with a pretended sanity, as the Jews did to Christ, in the 8th of John, which made Christ even in plain terms to tell them their doom, for all their hypocritical pretences. And yet forsooth every cursed whoremaster, thief, and drunkard, swearer, and perjured person, they that have not only been such in times past, but are even so still; these, I say, by some must be counted the only honest men, and all because, with their blasphemous throats and hypocritical hearts, they will come to church and say, "Our Father." Nay further, these men, though every time they say to God, "Our Father," do most abominably blaspheme, yet they must be compelled thus to do. And because others that are of more sober principles scruple the truth of such vain traditions, therefore they must be looked upon to be the only enemies of God and the nation; when as it is their own cursed superstition that doth set the great God against them, and cause him to count them for his enemies. And yet, just like to Bonner, that blood-red persecutor, they commend, I say, these wretches, although never so vile, if they close in with their traditions, to be good churchmen, the honest subjects; while God's people are, as it hath always been, looked upon to be a turbulent, seditious, and factious people.

Therefore give me leave a little to reason with thee, thou poor, blind, ignorant sot.

(1.) It may be, thy great prayer is to say, "Our Father, which art in heaven," &c. Dost thou know the meaning of the very first words of this prayer? Canst thou indeed, with the rest of the saints, cry, Our Father? Art thou truly born again? hast thou received the spirit of adoption? dost thou see thyself in Christ, and canst thou come to God as a member of him? Or, art thou ignorant of these things, and yet darest thou say, Our Father? Is not the devil thy father? and dost thou not do the deeds of the flesh? and yet darest thou say to God, Our Father? Nay, art

thou not a desperate persecutor of the children of God? hast thou not cursed them in thine heart many a time? and yet dost thou out of thy blasphemous throat suffer these words to come, even Our Father? He is their Father whom thou hatest and persecutest. But as the devil presented himself amongst the sons of God, (Job i.) when they were to present themselves before the Father, even our Father; so it is now; because the saints are commanded to say, Our Father, therefore all the blind, ignorant rabble in the world, they must also use the same words, Our Father.

(2.) And dost thou indeed say, "Hallowed be thy name," with thy heart? Dost thou study by all honest and lawful ways to advance the name, holiness, and majesty of God? Do thy heart and conversation agree with this passage? Dost thou strive to imitate Christ in all the works of righteousness which God doth command of thee, and prompt thee forward to? It is so, if thou be one that can truly with God's allowance cry, "Our Father." Or is it not the least of thy thoughts all the day? and dost thou not clearly make it appear, that thou art a cursed hypocrite, by condemning that with thy daily practice which thou pretendest in thy praying with thy dissembling tongue?

(3.) Wouldst thou have the kingdom of God come indeed, and also his will to be done in earth as it is in heaven? nay, notwithstanding thou according to the form sayest, Thy kingdom come, yet would it not make thee ready to run mad to hear the trumpet sound, to see the dead arise, and thyself just now to go and appear before God, to reckon for all the deeds thou hast done in the body? Nay, are not the very thoughts of it altogether displeasing to thee? And if God's will should be done on earth as it is in heaven, must it not be thy ruin? There is never a rebel in heaven against God, and if he should so deal on earth, must it not whirl thee down to hell? And so of the rest of the petitions. Ah! how sadly would even those men look, and with what terror would they walk up and down the world, if they did but know the lying and blaspheming that proceedeth out of their mouth, even in their most pretended sanctity. The Lord awaken you, and learn you, poor souls, in all humility, to take heed, that you be not rash and unadvised with your heart, and much more with your mouth! When you appear before God, as the wise man saith, be not rash with thy mouth, and let not thine heart be hasty to utter any thing, especially to call God Father, without some blessed experience when thou comest before God. But I pass this.

7. It must be a praying with the Spirit if it be accepted, because there is nothing but the Spirit that can lift up the soul or heart to God in prayer. "The preparation of the heart in man, and the answer of the tongue is from the Lord." (Prov. xvi. 1.) That is, in every work for God, and especially in prayer, if the heart run with the tongue it must be prepared by the Spirit of God.

Indeed the tongue is very apt, of itself, to run without either fear or wisdom; but when it is the answer of the heart, and that such a heart as is prepared by the Spirit of God, then it speaks so as God commands and doth desire.

They are mighty words of David, where he saith that he lifteth his heart and his soul to God. (Ps. xxv. 1.) It is a great work for any man without the strength of the Spirit, and therefore I conceive that this is one of the great reasons why the Spirit of God is called a Spirit of supplication, because it is that which helpeth the heart when it supplicates indeed to do it; and therefore, saith Paul, "Praying with all prayer and supplication in the Spirit." (Eph. vi. 18.) And so in my text, "I will pray with the Spirit." Prayer without the heart be in it is like a sound without life; and a heart without it be lifted up of the Spirit will never pray to God.

8. As the heart must be lifted up by the Spirit if it pray aright, so also it must be held by the Spirit when it is up, if it continue to pray aright. I do not know what or how it is with others' hearts, whether they be lifted up by the Spirit of God, and so continued, or no; but this I am sure of, first, that it is impossible that all the Prayer-books that men have made in the world should lift up, or prepare the heart; that is the work of the great God himself. And, in the second place, I am sure that they are as far from keeping it up, when it is up. And indeed here is the life of prayer, to have the heart kept with God in the duty. It was a great matter for Moses to keep his hands lifted up to God in prayer; but how much more then to keep the heart in it!

The want of this is that which God complains of; that they draw nigh to him with their mouth, and know him with their lips, but their hearts were far from him; but chiefly they that walk after the commandments and traditions of men, as the scope of Matt. xv. 8, 9 doth testify. And verily, may I but speak my own experience, and from that tell you the difficulty of praying to God as I ought, it is enough to make you poor, blind, carnal men to entertain strange thoughts of me. For, as for my heart, when I go to pray, I find it so loth to go to God, and when it is with him so loth to stay with him, that many times I am forced in my prayers, first, to beg of God that he would take mine heart, and set it on himself in Christ, and when it is there that he would keep it there. Nay, many times I know not what to pray for, I am so blind, nor how to pray, I am so ignorant; only, blessed be grace, the Spirit helps our infirmities.

Oh, the starting-holes that the heart hath in the time of prayer! None knows how many by-ways the heart hath, and back-lanes to slip away from the presence of God. How much pride also, if enabled with expressions; how much hypocrisy, if before others; and how little conscience is there made of prayer between God and the soul in secret, unless the Spirit of supplication be there to help!

When the Spirit gets into the heart, then there is prayer indeed, and not till then.

9. The soul that doth rightly pray, it must be in and with the help and strength of the Spirit; because it is impossible that a man should express himself in prayer without it. When I say, it is impossible for a man to express himself in prayer without it, I mean, that it is impossible that the heart, in a sincere and sensible, affectionate way, should pour out itself before God with those groans and sighs that come from a truly praying heart, without the assistance of the Spirit. It is not the mouth that is the main thing to be looked at in prayer, but whether the heart be so full of affection and earnestness in prayer with God, that it is impossible to express their sense and desire. For then a man desires indeed, when his desires are so strong, many, and mighty, that all the words, tears, and groans that can come from the heart cannot utter them: "The Spirit helps our infirmities, and makes intercession for us with sighs and groans that cannot be uttered." (Rom. viii. 26.)

That is but poor prayer which is only discovered in so many words. A man that truly prays one prayer, shall after that never be able to express with his mouth or pen the unutterable desires, sense, affection, and longing, that went to God in that prayer.

The best prayers have often more groans than words; and those words that it hath are but a lean and shallow representation of the heart, life, and spirit of that prayer. You do not find any words of prayer, that we read of, come out of the mouth of Moses when he was going out of Egypt, and was followed by Pharaoh, and yet he made heaven ring again with his cry. But it was the inexpressible and unsearchable groans and cryings of his soul in and with the Spirit. God is the God of spirits, and his eyes look further than at the outside of any duty whatsoever. I doubt this is but little thought on by the most of them that would be looked upon as a praying people.

The nearer a man comes in any work that God commands him to the doing of it according to his will, so much the more hard and difficult it is; and the reason is, because man as man is not able to do it. But prayer, as aforesaid, is not only a duty, but one of the most eminent duties, and therefore so much the more difficult. Therefore Paul knew what he said, when he said, "I will pray with the Spirit." He knew well it was not what others writ or said that could make him a praying person; nothing less than the Spirit could do it.

10. It must be with the Spirit, or else, as there will be a failing in the act itself, so there will be a failing, yea, a fainting in the prosecution of the work. Prayer is an ordinance of God, that must continue with a soul so long as it is on this side glory. But, as I said before, it is not possible for a man to get up his heart to God in prayer; so it is as difficult to keep it there without the assistance of the Spirit. And if so, then for a man to con-

tinue from time to time in prayer with God, it must of necessity be with the Spirit.

Christ tells us, that men ought always to pray and not to faint. (Luke xviii. 1.) And again tells us, that this is one definition of a hypocrite, that either he will not continue in prayer, or else, if he do it, it will not be in the power, (Job xxvii. 10.) that is, in the spirit of prayer, but in the form of a pretence only. (Matt. xxiii. 14.) It is the easiest thing of a hundred to fall from the power to the form; but it is the hardest thing of many to keep in the life, spirit, and power of any one duty, especially prayer; that is such a work that a man without the help of the Spirit cannot so much as pray once, much less continue, without it, in a sweet praying frame, and in praying, so to pray, as to have his prayers ascend into the ears of the Lord God of Sabaoth.

Jacob did not only begin, but held it: "I will not let thee go, unless thou bless me." (Gen. xxxii.) So did the rest of the godly. (Hos. xii. 4.) But this could not be without the spirit of prayer. It is through the Spirit that we have access to the Father. (Eph. ii. 18.)

The same is a remarkable place in Jude, when he stirreth up the saints by the judgment of God upon the wicked to stand fast, and continue to hold out in the faith of the gospel, as one excellent means thereto, without which he knew they would never be able to do it. Saith he, "Build up yourselves in your most holy faith, praying in the Holy Ghost." (Jude 20.) As if he had said, Brethren, as eternal life is laid up for the persons that hold out only, so you cannot hold out unless you continue praying in the Spirit. The great cheat that the devil and antichrist deludes the world withal, it is to make them continue in the form of any duty, the form of preaching, of hearing, of praying, &c. These are they that have "a form of godliness, but deny the power thereof; from such turn away." (2 Tim. iii. 5.)

Here followeth the third thing; to wit,

WHAT IT IS TO PRAY WITH THE SPIRIT, AND WITH THE UNDERSTANDING.

III. And now to the next thing, *what it is to pray with the Spirit, and to pray with the understanding also.* For the Apostle puts a clear distinction between praying with the Spirit, and praying with the Spirit and understanding. Therefore when he saith "he will pray with the Spirit," he adds, "and I will pray with the understanding also." This distinction was occasioned through the Corinthians not observing that it was their duty to do what they did to edification of themselves and others too; whereas they did it for their own commendations. So I judge: for many of them, having extraordinary gifts, as to speak with divers tongues, &c., therefore they were more for those mighty gifts than they were for the edifying of their brethren; which was the cause that Paul wrote this chapter to them, to let

them understand that though extraordinary gifts were excellent, yet, to do what they did for the edification of the church was more excellent. For, saith the Apostle, "if I pray in an unknown tongue, my spirit prayeth, but my understanding," and also the understanding of others, "is unfruitful." (1 Cor. xiv. 14.) Therefore, "I will pray with the Spirit, and I will pray with the understanding also."

It is expedient, then, that the understanding should be occupied in prayer, as well as the heart and mouth; "I will pray with the Spirit, and I will pray with the understanding also." That which is done with understanding is done more effectually, sensibly, and heartily, as I shall show farther anon, than that which is done without it; which made the Apostle pray for the Colossians, that God would fill them "with the knowledge of his will, in all wisdom and spiritual understanding." (Col. i. 9.) And for the Ephesians, that God would give unto them "the spirit of wisdom and revelation, in the knowledge of him." (Eph. i. 17.) And so for the Philippians, that God would make them abound in "knowledge, and in all judgment." (Phil. i. 9.) A suitable understanding is good in every thing a man undertakes, either civil or spiritual; and therefore it must be desired by all them that would be a praying people. In my speaking to this, I shall show you what it is to pray with understanding.

Understanding is to be taken both for speaking in our mother-tongue, and also, experimentally. I pass the first, and treat only on the second.

For the making of right prayers, it is to be required that there should be a good or spiritual understanding in all them who pray to God.

1. To pray with understanding is to pray as being instructed by the Spirit in the understanding of the want of those things which the soul is to pray for. Though a man be in never so much need of pardon of sin, and deliverance from wrath to come, yet if he understand not this he will either not desire them at all, or else be so cold and lukewarm in his desires after them that God will even loathe his frame of spirit in asking for them. Thus it was with the church of the Laodiceans, they wanted knowledge or spiritual understanding; they knew not that they were poor, wretched, blind, and naked. The cause whereof made them, and all their services, so loathsome to Christ, that he threatens to spew them out of his mouth. (Rev. iii. 17.) Men without understanding may say the same words in prayer as others do, but if there be an understanding in the one, and none in the other, there is, oh, there is a mighty difference in speaking the very same words! the one speaking from a spiritual understanding of those things that he in words desires, and the other words it only, and there is all.

2. Spiritual understanding spieth in the heart of God a readiness and willingness to give those things to the soul that it stands in need of. David

by this could guess at the very thoughts of God towards him. (Ps. xl. 5.) And thus it was with the woman of Canaan, (Matt. xv. 22—28;) she did by faith and a right understanding discern, beyond all the rough carriage of Christ, tenderness and willingness in his heart to save, which caused her to be vehement and earnest, yea, restless until she did enjoy the mercy she stood in need of.

An understanding of the willingness that is in the heart of God to save sinners,—there is nothing will press the soul more to seek after God, and to cry for pardon, than it. If a man should see a pearl worth an hundred pounds lie in a ditch, yet, if he understood not the value of it, he would lightly pass it by; but if he once get the knowledge of it, he would venture up to the neck for it. So it is with souls concerning the things of God: if a man once get an understanding of the worth of them, then his heart, nay the very strength of his soul, runs after them, and he will never leave crying till he have them. The two blind men in the gospel, because they did certainly know that Jesus, who was going by them, was both able and willing to heal such infirmities as they were afflicted with, therefore they cried, and the more they were rebuked, the more they cried. (Matt. xx. 29—31.)

3. The understanding being spiritually enlightened, hereby there is the way, as aforesaid, discovered, through which the soul should come unto God; which gives great encouragement unto it. It is else with a poor soul, as with one who hath a work to do, and if it be not done the danger is great; if it be done, so is the advantage. But he knows not how to begin, nor how to proceed; and so through discouragement lets all alone, and runs the hazard.

4. The enlightened understanding sees largeness enough in the promises to encourage it to pray, which still adds to it strength to strength. As when men promise such and such things to all that will come for them, it is great encouragement to those that know what promises are made, to come and ask for them.

5. The understanding being enlightened, way is made for the soul to come to God with suitable arguments, sometimes in a way of expostulation, as Jacob. (Gen. xxxii. 9.) Sometimes in a way of supplication; yet not in a verbal way only, but even from the heart there is forced by the Spirit, through the understanding, such effectual arguments as moveth the heart of God. When Ephraim gets a right understanding of his own unseemly carriages towards the Lord, then he begins to bemoan himself. (Jer. xxxi. 18—20.) And in bemoaning of himself, he used such arguments with the Lord, that it affects his heart, draws out forgiveness, and makes Ephraim pleasant in his eyes through Jesus Christ our Lord. "I have surely heard Ephraim bemoaning himself thus," saith God: "Thou hast chastised me, and I was chastised; as a bullock unaccustomed to the yoke;

turn thou me, and I shall be turned: for thou art the Lord my God. Surely after I was turned I repented, and after I was instructed," or had a right understanding of myself, "I smote upon my thigh, I was ashamed; yea, even confounded; because I did bear the reproach of my youth." These be Ephraim's complaints and bemoanings of himself; at which the Lord breaks forth into these heart-melting expressions, saying, "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord." Thus you see, that as it is required to pray with the Spirit, so it is to pray with the understanding also. And to illustrate what hath been spoken by a similitude: set the case, there should come two a-begging to your door; the one is a poor, lame, wounded, and almost starved creature; the other is a healthful lusty person; these two use the same words in their begging; the one saith he is almost starved, so doth the other; but yet the man that is indeed the poor, lame, or maimed person, he speaks with more sense, feeling, and understanding of the misery that is mentioned in their begging, than the other can do; and it is discovered more by his affectionate speaking, his bemoaning himself: his pain and poverty makes him speak more in a spirit of lamentation than the other, and he shall be pitied sooner than the other by all those that have the least dram of natural affection or pity. Just thus it is with God; there are some who out of custom and formality go and pray; there are others who go in the bitterness of their spirits: the one he prays out of bare notion and naked knowledge, the other hath his words forced from him by the anguish of his soul. Surely, that is the man that God will look at, "even him that is of an humble and contrite spirit, and that trembleth at his words." (Isa. lxvi. 2.)

6. An understanding well enlightened is of admirable use also, both as to the matter and manner of prayer. He that hath his understanding well exercised, to discern between good and evil, and in it placed a sense, either of the misery of man, or the mercy of God; that soul hath no need of the writings of other men to teach him by forms of prayer; for as he that feels the pain needs not to be learned to cry Oh! even so he that hath his understanding opened by the Spirit needs not so to be taught of other men's prayers as that he cannot pray without them. The present sense, feeling, and pressure that lieth upon his spirit provokes him to groan out his request unto the Lord. When David had the pains of hell catching hold on him, and the sorrows of hell compassing him about, he needs not a bishop in a surplice to learn him to say, "O Lord, I beseech thee, deliver my soul," (1's. cxvi. 3, 4;) or to look into a book, to teach him in a form to pour out his heart before God. It is the nature of the

heart of sick men in their pain and sickness to vent itself for ease, by dolorous groans and complaints to them that stand by. Thus it was with David, in Ps. xxxviii. 1—12. And thus, blessed be the Lord, it is with them that are endued with the grace of God.

7. It is necessary that there be an enlightened understanding, to the end that the soul be kept in a continuation of the duty of prayer.

The people of God are not ignorant how many wiles, tricks, and temptations the devil hath to make a poor soul, who is truly willing to have the Lord Jesus Christ, and that upon Christ's terms too; I say, to tempt that soul to be weary of seeking the face of God, and to think that God is not willing to have mercy on such a one as him. Ay, saith Satan, thou mayest pray indeed, but thou shalt not prevail. Thou seest thine heart is hard, cold, dull and dead; thou dost not pray with the Spirit, thou dost not pray in good earnest; thy thoughts are running after other things when thou pretendest to pray to God. Away, hypocrite, go no further, it is but in vain to strive any longer. Here, now, if the soul be not well informed in its understanding, it will presently cry out, "The Lord hath forsaken me, and my God hath forgotten me." (Isa. xlix. 14.) Whereas the soul rightly informed and enlightened saith, Well, I will seek the Lord and wait; I will not leave off, though the Lord keep silence, and speak not one word of comfort. He loved Jacob dearly, and yet he made him wrestle before he had the blessing. Seeming delays in God are no tokens of his displeasure; he may hide his face from his dearest saints. He loves to keep his people praying, and to find them ever knocking at the gate of heaven; it may be, says the soul, the Lord tries me, or he loves to hear me groan out my condition before him.

The woman of Canaan would not take seeming denials for real ones; she knew the Lord was gracious, and the Lord will avenge his people, though he bear long with them. The Lord hath waited longer upon me than I have waited on him; and thus it was with David: "I waited patiently," saith he; that is, it was long before the Lord answered me, though at the last "he inclined his ear unto me, and heard my cry." (Ps. xl. 1.) And the most excellent remedy for this is an understanding well informed and enlightened. Alas, how many poor souls are there in the world that truly fear the Lord, who, because they are not well informed in their understanding, are oft ready to give up all for lost, upon almost every trick and temptation of Satan! The Lord pity them, and help them to "pray with the Spirit, and with the understanding also." Much of mine own experience could I here discover. When I have been in my fits of agonies of spirit, I have been strongly persuaded to leave off, and to seek the Lord no longer; but being made to understand what great sinners the Lord hath had mercy upon,

and how large his promises were still to sinners, and that it was not the whole, but the sick, not the righteous, but the sinner, not the full, but the empty, that he extended his grace and mercy unto; this made me, through the assistance of his Holy Spirit, to cleave to him, to hang upon him, and yet to cry, though for the present he made no answer. And the Lord help all his poor, tempted, and afflicted people to do the like, and to continue, though it be long, according to the saying of the prophet, and to help them, to that end, to pray, not by the inventions of men and their stunted forms, but with the Spirit, and with understanding also.

And now to answer a query or two, and so to pass on to the next thing.

Query 1. But what would you have us poor creatures to do, that cannot tell how to pray? the Lord knows I know not either how to pray or what to pray for.

Ans. Poor heart! thou canst not, thou complainest, pray; canst thou see thy misery? Hath God showed thee that thou art by nature under the curse of his law? If so, do not mistake; I know thou dost groan, and that most bitterly. I am persuaded thou canst scarcely be found doing any thing in thy calling but prayer breaketh from thy heart. Have not thy groans gone up to heaven from every corner of thy house? I know it is thus; and so also doth thine own sorrowful heart witness thy tears, thy forgetfulness of thy calling, &c. Is not thy heart so full of desires after the things of another world that many times thou dost even forget the things of this world? pritheer read this scripture, Job xxiii. 12.

Query 2. Yea, but when I go into secret, and intend to pour out my soul before God, I can scarce say any thing at all.

Ans. Ah, sweet soul! it is not thy words that God so much regards, as that he will not mind thee except thou comest before him with some eloquent oration. His eye is on the brokenness of thine heart; and that it is that makes the very bowels of the Lord to run over: "A broken and a contrite heart, O God, thou wilt not despise." (Ps. li. 17.)

2. The stopping of thy words may arise from overmuch trouble in thy heart. David was so troubled sometimes that he could not speak. (Ps. lxxvii. 3, 4.) [But this may comfort all such sorrowful hearts as thou art, that though thou canst not, through the anguish of thy spirit, speak much, yet the Holy Spirit stirs up in thine heart groans and sighs so much the more vehement; when the mouth is hindered, yet the spirit is not. Moses, as aforesaid, made heaven ring again with his prayers; when, that we read of, not one word came out of his mouth.] But,

3. If thou wouldst more fully express thyself before the Lord; study, first, Thy filthy estate. Secondly, God's promises. Thirdly, The heart of Christ. Which thou mayest know or discern, (1.) By

his condescension and bloodshed. (2.) By the mercy he hath extended to great sinners formerly: and plead thine own vileness by way of bemoaning; Christ's blood, by way of exhortation; and in thy prayers let the mercy that he hath extended to other great sinners, together with his rich promises of grace, be much upon thy heart. Yet let me counsel thee, 1. Take heed that thou content not thyself with words. 2. That thou do not think that God looks only at them neither. But, 3. However, whether thy words be few or many, let thine heart go with them; and then shalt thou seek him, and find him, when thou shalt seek him with thy whole heart. (Jer. xxix. 13.)

Object. But though you have seemed to speak against any other way of praying but by the Spirit, yet here you yourself can give direction how to pray.

Ans. We ought to prompt one another forward to prayer, though we ought not to make for each other forms of prayer. To exhort to pray with Christian direction, is one thing, and to make stunted forms for the tying up the Spirit of God to them, is another thing. The Apostle gives them no form to pray withal; yet directs to prayer. (Eph. vi. 18. Rom. xv. 30—32.) Let no man therefore conclude, that because we may with allowance give instructions and directions to pray, that therefore it is lawful to make for each other forms of prayer.

Object. But if we do not use forms of prayer, how shall we teach our children to pray?

Ans. My judgment is, that men go the wrong way to learn their children to pray, in going about so soon to learn them any set company of words, as is the common use of poor creatures to do. For to me, it seems to be a better way for people betimes to tell their children what cursed creatures they are, and how they are under the wrath of God by reason of original and actual sin; also to tell them the nature of God's wrath, and the duration of the misery; which, if they conscientiously do, they would sooner learn their children to pray than they do. The way that men learn to pray, it is by conviction for sin; and this is the way to make our sweet babes do so too. But the other way, namely, to be busy in learning children forms of prayer before they know any thing else, it is the next way to make them cursed hypocrites, and to puff them up with pride. Learn, therefore, your children to know their wretched state and condition; tell them of hell-fire, and their sins, of damnation, and salvation; the way to escape the one, and to enjoy the other, if you know it yourselves, and this will make tears run down our sweet babes' eyes, and hearty groans flow from their hearts; and then also you may tell them to whom they should pray, and through whom they should pray; you may tell them also of God's promises, and his former grace extended to sinners, according to the word.

Ah, poor sweet babes! the Lord open their eyes, and make them holy Christians. Saith David, "Come, ye children, hearken unto me; I will teach you the fear of the Lord," (Ps. xxxiv. 11.) He doth not say, I will muzzle you up in a form of prayer; but "I will teach you the fear of the Lord:" which is, to see their sad states by nature, and to be instructed in the truth of the gospel; which doth, through the Spirit, beget prayer in every one that in truth learns it. And the more you learn them this, the more will their hearts run out to God in prayer. God never did account Paul a praying man, until he was a convinced and converted man; no more will it be with any else. (Acts ix. 11.)

Object. But we find that the disciples desired that Christ would teach them to pray, as John also taught his disciples; and that thereupon he taught them that form called the Lord's Prayer.

Ans. 1. To be taught by Christ, is that which not only they, but we desire; and seeing he is not here in his person to teach us, the Lord teach us by his word and Spirit; for the Spirit it is which he hath said he would send to supply in his room when he went away, as it is John xiv. 16; xvi. 7.

2. As to that called a form, I cannot think that Christ intended it as a stinted form of prayer. (1.) Because he himself layeth it down diversely, as is to be seen, if you compare Matt. vi. Luke xi. Whereas, if he intended it as a set form, it must not have been so laid down, for a set form is so many words, and no more. (2.) We do not find that the Apostles did ever observe it as such; neither did they admonish others so to do. Search all their epistles; yet surely they, both for knowledge to discern and faithfulness to practise, were as eminent as any he ever since in the world which would impose it. (3.) But, in a word, Christ by those words, "Our Father," &c., doth instruct his people what rules they should observe in their prayers to God; first, that they should pray in faith; secondly, to God in the heavens; thirdly, for such things as are according to his will, &c. Pray thus; or after this manner.

Object. But Christ bids pray for the Spirit; this implieth that men without the Spirit may notwithstanding pray and be heard. (See Luke xi. 9—13.)

Ans. 1. The speech of Christ there is directed to his own. (ver. 1.)

2. Christ's telling of them that God would give his Holy Spirit to them that ask him, is to be understood of giving more of the Holy Spirit; for still they are the disciples spoken to which had a measure of the Spirit already; for he saith, "Whenever pray, say, Our Father." (ver. 2.) I say unto you, ver. 8. And, I say unto you, ver. 9. "If ye, then, being evil, know how to give good things to your children, how much more shall your heavenly Father give the Holy Spirit to

them that ask him." (ver. 13.) Christians ought to pray for the Spirit, that is, more of it, though God hath endued them with it already.

Quest. Then would you have none pray but those that know they are disciples of Christ.

Ans. Yes. 1. Let every soul that would be saved pour out itself to God, though it cannot, through temptation, conclude itself a child of God. And, 2. I know if the grace of God be in thee, it will be as natural to thee to groan out thy condition, as it is for a sucking child to cry for the breast. Prayer is one of the first things that discovers a man to be a Christian. (Acts ix. 12.) But yet if it be right it is such a prayer as followeth:

1. To desire God in Christ, for himself, for his holiness, love, wisdom, and glory. For right prayer, as it runs on to God through Christ, so it centres in him, and in him alone. "Whom have I in heaven but thee? And there is none in earth that I desire," long for, or seek after, "besides thee." (Ps. lxxiii. 25.)

2. That the soul might enjoy continually communion with him, both here and hereafter. "I shall be satisfied, when I awake with" thine image, or in "thy likeness." (Ps. xvii. 15.) "For in this we groan earnestly," &c. (2 Cor. v. 2.)

3. Right prayer is accompanied with a continual labour after that which is prayed for: "My soul waiteth for the Lord, more than they that watch for the morning." (Ps. exxx. 6.) "I will arise now, and seek him whom my soul loveth." (Sol. Song, iii. 2.) For mark, I beseech you, there are two things that provoke to prayer; the one is a detestation to sin, and the things of this life; the other is, a longing desire after communion with God, in a holy and undefiled state and inheritance. Compare but this one thing with most of the prayers that are made by men, and you shall find them but mock prayers, and the breathings of an abominable spirit; for even the most of men either not pray at all, or else only endeavour to mock God and the world by so doing; for do but compare their prayer and the course of their lives together, and you may easily see, that the thing included in their prayer is the least looked after by their lives. Oh, sad hypocrites!

Thus have I briefly showed you, 1. What prayer is. 2. What it is to pray with the Spirit. 3. What it is to pray with the Spirit, and with the understanding also.

USE AND APPLICATION.

IV. I shall now speak a word or two of application, and so conclude with, 1. A word of information. 2. A word of encouragement. 3. A word of rebuke.

Use First.—A Word of Information.

For the first to inform you, as prayer is the duty of every one of the children of God, and carried

on by the Spirit of Christ in the soul, so every one that doth but offer to take upon him to pray to the Lord, had need to be very wary, and go about that work especially with the dread of God, as well as with hopes of the mercy of God through Jesus Christ.

Prayer is an ordinance of God, in which a man draws very near to God; and therefore it calleth for so much the more of the assistance of the grace of God to help a soul to pray as becomes one that is in the presence of him. It is a shame for a man to behave himself irreverently before a king, but a sin to do so before God. And as a king, if wise, is not pleased with an oration made up with unseemly words and gestures, so God takes no pleasure in the sacrifice of fools. (Ecd. v. 1, 4.) It is not long discourses, nor eloquent tongues, that are the things which are pleasing in the ears of the Lord; but a humble, broken, and contrite heart, that is sweet in the nostrils of the heavenly Majesty. Therefore, for information, know that there are these five things that are obstructions to prayer, and even make void the requests of the creature.

First. When men regard iniquity in their hearts, at the time of their prayers before God. "If I regard iniquity in my heart the Lord will not hear my prayer." (Ps. lxxvi. 18.) For the preventing of temptation, that by the misunderstanding of this may seize thy heart, when there is a secret love to that very thing, which thou with thy dissembling lips dost ask for strength against; for this is the wickedness of man's heart, that it will even love, and hold fast that which with the mouth it prays against; and of this sort are they that honour God with their mouth, but their heart is far from him. (Ezek. xxxiii. 31.) Oh, how ugly would it be in our eyes if we should see a beggar ask an alms, with an intention to throw it to the dogs! or, that should say with one breath, Pray, bestow this upon me; and with the next, I beseech you give it me not. And yet thus it is with these kind of persons; with their mouth they say, "Thy will be done," and with their hearts nothing less. With their mouth say, "Hallowed be thy name," and with their hearts and lives they delight to dishonour him all the day long. These be the prayers that become sin, (Ps. cix. 7;) and though they put them up often, yet the Lord will never answer them." (2 Sam. xxii. 12.)

Second. When men pray for show, to be heard, and thought somebody in religion, and the like: these prayers also fall short of God's approbation, and are never like to be answered in reference to eternal life. There are two sorts of men that pray to this end.

1. Your trencher chaplains, that thrust themselves into great men's families, pretending the worship of God, when in truth the great business is their own bellies; and were notably painted out by Ahab's prophets, and also Nebuchadnezzar's, who, though they pretended great devotion, yet

their lusts and their bellies were the great things aimed at by them in all their pieces of devotion.

2. Them also that seek repute and applause for their eloquent terms, and seek more to tickle the ears and heads of their hearers than any else. These be they that pray to be heard of men, and have all their reward already. (Matt. vi. 5.) These persons are discovered thus: (1.) They eye only their auditory in their expressions. (2.) They look for commendation when they have done. (3.) Their hearts either rise or fall according to their praise or enlargement. (4.) The length of their prayer pleaseth them; and that it might be long, they will vainly repeat things over and over; they study for enlargements, but look not from what heart they come; they look for returns, but it is the windy applause of men, and therefore they love not to be in their chamber, but among company; and if at any time conscience thrusts them into their closet, yet hypocrisy will cause them to be heard in the streets; and when their mouths have done going their prayers are ended; for they wait not to hearken what the Lord will say. (Ps. lxxxv. 8.)

Third. A third sort of prayer that will not be accepted of God, it is, when either they pray for wrong things, or if for right things, yet that the things prayed for might be spent upon their lusts, and laid out to wrong ends. Some have not, because they ask not, saith James; and others ask and have not, because they ask amiss, that they may consume it on their lusts. (Jam. iv. 2—4.) Ends contrary to God's will is a great argument with God, to frustrate the petitions presented before him. Hence it is that so many pray for this, and that, and yet receive it not. God answers them only with silence; they have their words for their labour; that is all.

Object. But God hears some persons, though their hearts be not right with him, as he did Israel, in giving quails, though they spent them on their lusts.

Ans. If he doth, it is in judgment, not in mercy; he gave them their desire, indeed; but they had better have been without, for "He sent leanness into their souls." (Ps. cvi. 15.) Woe be to that man that God answereth thus!

Fourth. Another sort of prayers there are that are not answered, and those are such as are made by men, and presented to God in their own persons only, without their appearing in the Lord Jesus; for though God hath appointed prayer, and promised to hear the prayer of the creature, yet not the prayer of any creature that comes not in Christ. "If ye shall ask anything in my name," And whether ye eat or drink, or whatsoever ye do, do all in the name of the Lord Jesus Christ. "If ye shall ask anything in my name," &c., though you be never so devout, zealous, earnest, and constant in prayer, yet it is in Christ only that you must be heard and accepted. But, alas! the most of men know not what it is to come to him

in the name of the Lord Jesus, which is the reason they either live wicked, pray wicked, and also die wicked. Or else, (2.) that they attain to nothing else but what a mere natural man may attain unto, as to be exact in word and deed betwixt man and man, and only with the righteousness of the law to appear before God.

Fifth. The last thing that hindereth prayer is, the form of it without the power. It is an easy thing for men to be very hot for such things as forms of prayer, as they are written in a book; but yet they are altogether forgetful to inquire with themselves whether they have the spirit and power of prayer. These men are like a painted man, and their prayers like a false voice. They in person appear as hypocrites, and their prayers are an abomination. When they say they have been pouring out their souls to God, he saith, they have been howling like dogs. (Hos. vii. 14.) When, therefore, thou intendest, or art minded to pray to the Lord of heaven and earth, consider these following particulars.

1. Consider seriously what thou wantest. Do not as many, who in their words only beat the air, and ask for such things as indeed they do not desire, nor see that they stand in need thereof.

2. When thou seest what thou wantest, keep to that, and take heed thou pray sensibly.

Object. But I have a sense of nothing; then, by your argument, I must not pray at all.

Ans. 1. If thou findest thyself senseless in some sad measure, yet thou canst not complain of that senselessness, but by being sensible there is a sense of senselessness. According to thy sense, then, that thou hast of the need of anything, so pray, (Luke viii. 9;) and if thou art sensible of thy senselessness, pray the Lord to make thee sensible of whatever thou findest thy heart senseless of. This was the usual practice of the holy men of God; "Lord, make me to know my end," saith David. (Ps. xxx. 4;) "Lord, open to us this parable," said the disciples. (Luke viii. 9.) And to this is annexed the promise, Call upon me, and I will hear thee, and show thee great and mighty things that thou knowest not, (Jer. xxxiii. 3;) that thou art not sensible of. But,

2. Take heed that thine heart go to God as well as thy mouth; let not thy mouth go any further than thou strivest to draw thine heart along with it. David would lift his heart and soul to the Lord; and good reason; for so far as a man's mouth goeth along without his heart, so far it is but lip-labour only; and though God calls for, and accepteth the calves of the lips, yet the lips without the heart argueth, not only senselessness, but our being without sense of our senselessness; and therefore if thou hast a mind to enlarge in prayer before God, see that it be with thy heart.

3. Take heed of affecting expressions, and so to please thyself with the use of them that thou forget not the life of prayer.

I shall conclude this use with a caution or two.

1. And the first is, Take heed thou do not throw off prayer, through sudden persuasions that thou hast not the Spirit, neither prayest thereby. It is the great work of the devil to do his best, or rather worst, against the best prayers. He will flatter your false dissembling hypocrites, and feed them with a thousand fancies of well-doing, when their very duties of prayer, and all other, stink in the nostrils of God; when he stands at a poor Joshua's hand to resist him, that is, to persuade him that neither his person nor performances are accepted of God. Take heed therefore of such false conclusions and groundless discouragements; and though such persuasions do come in upon thy Spirit, be so far from being discouraged by them, that thou use them to put thee upon further sincerity and restlessness of spirit in thy approaching to God.

2. As such sudden temptations should not stop thee from prayer, and pouring out thy soul to God, so neither should thine own heart's corruption hinder thee. It may be thou mayest find in thee all those things before mentioned, and that they will be endeavouring to put forth themselves in thy praying to him: thy business then is to judge them, to pray against them, and lay thyself so much the more at the foot of God, in a sense of thy own vileness, and rather make an argument from thy vileness and corruption of heart to plead with God for justifying and sanctifying grace, than an argument of discouragement and despair. David went this way. "O Lord," saith he, "pardon mine iniquity, for it is great." (Ps. xxv. 11.)

Use Second.—A Word of Encouragement.

And therefore, secondly, to speak a word by way of encouragement to the poor, tempted, and cast-down soul, to pray to God through Christ. Though all prayer that is accepted of God in reference to eternal life must be in the Spirit, for that only maketh intercession for us according to the will of God; yet because many a poor soul may have the Holy Spirit working on them, and stirring of them to groan unto the Lord for mercy, though through unbelief they do not, nor, for the present, cannot believe that they are the people of God, such as he delights in; yet forasmuch as the truth of grace may be in them, therefore I shall, to encourage them, lay down further these few particulars.

1. That scripture in Luke xi. 8 is very encouraging to any poor soul that doth hunger after Christ Jesus. In the 5th, 6th and 7th verses he speaketh a parable of a man that went to his friend to borrow three loaves, who, because he was in bed, denied him, yet for his importunity sake he did arise and give him; clearly signifying that though poor souls, through the weakness of their faith, cannot see that they are the friends of God, yet they should never leave asking, seeking, and knocking at God's door for mercy. Mark, saith

Christ, "I say unto you, although he will not arise and give him because he is his friend, yet because of his importunity," or restless desires, "he will arise, and give him as many as he needeth." Poor heart! Thou criest out that God will not regard thee, thou dost not find that thou art a friend to him, but rather an enemy in thine heart by wicked works; and thou art as though thou didst hear the Lord saying to thee, Trouble me not, I cannot give unto thee; as he in the parable; yet, I say, continue knocking, crying, moaning, and bewailing thyself: "I tell thee, though he will not arise and give thee, because thou art his friend; yet because of thy importunity he will arise and give thee as many as thou needest." The same in effect you have discovered, (Luke xviii.) in the parable of the unjust judge and the poor widow; her importunity prevailed with him. And verily mine own experience tells me, that there is nothing that doth more prevail with God than importunity. Is it not so with you in respect of your beggars that come to your door? Though you have no heart to give them anything at their first asking, yet if they follow you, bemoaning themselves, and will take no nay without an alms, you will give them; for their continual begging overcometh you. Are there bowels in you that are wicked, and will they be wrought upon by an importuning beggar? go thou and do the like. It is a prevailing motive, and that by good experience; he will arise and give thee as many as thou needest.

2. Another encouragement for a poor trembling convinced soul is, to consider the place, throne, or seat, on which the great God hath placed himself to hear the petitions and prayers of poor creatures, and that is a "throne of grace," (Heb. iv. 16;) "the mercy-seat," (Exod. xxv. 22;) which signifieth, that in the days of the gospel God hath taken up his seat, his abiding-place in mercy and forgiveness; and from thence he doth intend to hear the sinner, and to commune with him, as he saith, Exod. xxv. 22, speaking before of the mercy-seat, "And there will I meet with thee;" mark, it is upon the mercy-seat; "there will I meet with thee, and" there "will I commune with thee, from above the mercy-seat." Poor souls! They are very apt to entertain strange thoughts of God, and his carriage towards them, and suddenly conclude that God will have no regard unto them; when yet he is upon the mercy-seat, and hath taken up his place on purpose there, to the end he may hear and regard the prayers of poor creatures. If he had said, I will commune with thee from my throne of judgment; then indeed you might have trembled and fled from the face of the great and glorious Majesty. But when he saith he will hear and commune with souls upon the throne of grace, or from the mercy-seat; this should encourage thee, and cause thee to hope, nay, to "come boldly unto the throne of grace, that thou mayest obtain mercy, and find grace to help in time of need." (Heb. iv. 16.)

3. There is yet another encouragement to continue in prayer with God, and that is this:

As there is a mercy-seat, from whence God is willing to commune with poor sinners; so there is also by this mercy-seat Jesus Christ, who continually besprinkleth it with his blood. Hence it is called, "the blood of sprinkling." (Heb. xii. 24.) When the high priest under the law was to go into the holiest, where the mercy-seat was, he might not go in "without blood." (Heb. ix. 7.)

Why so? Because, though God was upon the mercy-seat, yet he was perfectly just as well as merciful. Now the blood was to stop justice from running out upon the persons concerned in the intercession of the high priest, as in Lev. xvi. 13—17; to signify, that all thine unworthiness that thou fearest should not hinder thee from coming to God in Christ for mercy. Thou criest out that thou art vile, and therefore God will not regard thy prayer; 'tis true, if thou delight in thy vileness, and come to God out of a mere pretence. But if, from a sense of thy vileness, thou do pour out thy heart to God, desiring to be saved from the guilt, and cleansed from the filth, with all thy heart; fear not, thy vileness will not cause the Lord to stop his ear from hearing of thee. The value of the blood of Christ which is sprinkled upon the mercy-seat stops the course of justice, and opens a flood-gate for the mercy of the Lord to be extended unto thee. Thou hast therefore, as aforesaid, "boldness to enter into the holiest, by the blood of Jesus," that hath made "a new and living way for thee;" thou shalt not die. (Heb. x. 19, 20.)

Besides, Jesus is there, not only to sprinkle the mercy-seat with his blood; but he speaks, and his blood speaks; he hath audience; and his blood hath audience; insomuch that God saith, when he doth but see the blood, he "will pass over you, and the plague shall not be upon you," &c. (Exod. xii. 14.)

I shall not detain you any longer. Be sober and humble; go to the Father in the name of the Son, and tell him your case, in the assistance of the Spirit, and you will then feel the benefit of praying with the Spirit and the understanding also.

Use Third.—A Word of Reproof.

1. This speaks sadly to you who never pray at all. I will pray, saith the Apostle, and so saith the heart of them that are Christians. Thou then art not a Christian that art not a praying person. The promise is, that every one that is righteous shall pray, (Ps. xxxii. 6;) thou then art a wicked wretch that prayest not. Jacob got the name of Israel by wrestling with God, (Gen. xxxii.) and all his children bare that name with him. (Gal. vi.) But the people that forget prayer, that call not on the name of the Lord, they have prayer made for them, but it is such as this, "Pour out thy fury upon the heathen," O Lord, "and upon the people that call not upon thy name." (Jer. x. 25.) How

liketh thou this, oh thou that art so far off from pouring out thine heart before God, that thou goest to bed like a dog, and risest like a hog, or a sot, and forgettest to call upon him? What wilt thou do when thou shalt be damned in hell, because thou couldst not find in thine heart to ask for heaven? Who will grieve for thy sorrow, that didst not count mercy worth asking for? I tell thee, the ravens, the dogs, &c. shall rise up in judgment against thee, for they will, according to their kind, make signs, and a noise for something to refresh them when they want it; but thou hast not the heart to ask for heaven, though thou must eternally perish in hell if thou hast it not.

2. This rebukes you that make it your business to slight, mock at, and undervalue the Spirit, and praying by that. What will you do, when God shall come to reckon for these things? You count it high treason to speak but a word against the king; nay, you tremble at the thought of it; and yet in the mean time you will blaspheme the Spirit of the Lord. Is God indeed to be dallied with, and will the end be pleasant unto you? did God send his Holy Spirit into the hearts of his people, to that end that you should taunt at it? is this to serve God? and doth this demonstrate the reformation of your Church? nay, is it not the mark of implacable reprobates? Oh, fearful! Can you not be content to be damned for your sins against the law, but you must sin against the Holy Ghost?

Must the holy, harmless, and undefiled Spirit of grace; the nature of God, the promise of Christ, the Comforter of his children; that without which no man can do any service acceptable to the Father; must this, I say, be the burthen of your song, to taunt, deride, and mock at? If God sent Corah and his company headlong to hell for speaking against Moses and Aaron, (Numb. xvi.) do you that mock at the Spirit of Christ think to escape unpunished? (Heb. x. 29.) Did you never read what God did to Ananias and Sapphira, for telling but one lie against it? (Acts v. 1--8.) Also to Simon Magus, for but undervaluing of it. (Acts viii. 18--22.) And will thy sin be a virtue, or go unrewarded with vengeance, that maketh it thy business to rage against, and oppose its office, service, and help, that it giveth to the children of God? It is a fearful thing to do despite unto the Spirit of grace. (Compare Matt. xii. 31, with Mark iii. 30.)

3. As this is the doom of those who do openly blaspheme the Holy Ghost, in a way of disdain and reproach to its office and service: so also it is sad for you, who resist the Spirit of prayer, by a form of man's inventing. A very juggle of the devil; that the traditions of men should be of better esteem, and more to be owned, than the Spirit of prayer. What is this less than that accursed abomination of Jeroboam, which kept many from going to Jerusalem, the place and way of God's appointment, to worship; and by that

means brought such displeasure from God upon them, as to this day is not appeased? One would think that God's judgments of old upon the hypocrites of that day should make them that have heard of such things take heed and fear to do so. Yet the doctors of our day are so far from taking of warning by the punishment of others, that they do most desperately rush into the same transgression, viz. to set up an institution of man, neither commanded nor commended of God; and whosoever will not obey herein, they must be driven either out of the land or the world.

Hath God required these things at your hands? if he hath, show us where. If not, as I am sure he hath not, then what cursed presumption is it in any pope, bishop, or other to command that in the worship of God which he hath not required? Nay, further: it is not that part only of the form, which is several texts of Scripture, that we are commanded to say; but even all must be confessed as the divine worship of God, notwithstanding those absurdities contained therein, which because they are at large discovered by others, I omit the rehearsal of them. Again; though a man be willing to live never so peaceably; yet because he cannot for conscience sake own that for one of the most eminent parts of God's worship which he never commanded, therefore must that man be looked upon as factious, seditious, erroneous, heretical; a disparagement to the church, a seducer of the people, and what not? Lord, what will be the fruit of these things? when for the doctrine of God there is imposed, that is, more than taught, the traditions of men?

Thus is the Spirit of prayer disowned, and the form imposed; the Spirit debased, and the form extolled: they that pray with the Spirit, though never so humble and holy, counted fanatics; and they that pray with the form, though with that only, counted the virtuous. And how will the favourites of such a practice answer that scripture which commandeth that the church should turn away from such as have "a form of godliness, and deny the power thereof?" (2 Tim. iii. 5.) And if I should say that men that do these things aforesaid do advance a form of prayer of other men's making, above the Spirit of prayer, it would not take long time to prove it. For he that advanceth the Book of Common Prayer above the Spirit of prayer, he doth advance a form of men's making above it. But this do all those who banish, or desire to banish them that pray with the Spirit of prayer; while they hug and embrace them that pray by that form only, and that because they do it. Therefore they love and advance the form of their own or others' inventing before the Spirit of prayer, which is God's special and gracious appointment.

If you desire the clearing of the minor, look into the gaols in England, and into the ale-houses of the same: and I trow, you will find those that plead for the Spirit of prayer in the gaol, and them

that look after the form of men's inventions only in the ale-house. It is evident also by the silencing of God's dear ministers, though never so powerfully enabled by the Spirit of prayer, if they in conscience cannot admit of that form of common prayer. If this be not an exalting the Common Prayer Book above either praying by the Spirit, or preaching the word, I have taken my mark amiss. It is not pleasant for me to dwell on this; the Lord in mercy turn the hearts of the people to seek more after the Spirit of prayer; and in the strength of that to pour out their souls before the Lord. Only let me say, it is a sad sign, that that which is one of the most eminent parts of the pretended worship of God, is antichristian; when it hath nothing but the tradition of men, and the strength of persecution to uphold, or plead for it.

THE CONCLUSION.

I shall conclude this discourse with this word of advice to all God's people. 1. Believe that as sure as you are in the way of God, you must meet with temptations. 2. The first day, therefore, that thou dost enter Christ's congregation, look for them. 3. When they do come, beg of God to carry thee through them. 4. Be jealous of thine own heart, that it deceive thee not in thy evidences for heaven, nor in thy walking with God in this world. 5. Take heed of the flatteries of false brethren. 6. Keep in the life and power of truth. 7. Look most at the things which are not seen. 8. Take heed of little sins. 9. Keep the promise warm upon thy heart. 10. Renew thy acts of faith in the blood of Christ. 11. Consider the work of thy regeneration. 12. Count to run with the foremost therein.

Grace be with you.

NOTE.

At the period when the "Common Prayer" was subjected to the severest criticism which learned and conscientious dissenters could employ, it was but a small section of them which objected to it as a form, or who did not allow that it might well constitute the basis of spiritual worship. Baxter, who was invited by his brethren to prepare a list of its faults for the Savoy Conference, and who did his part with a sweeping severity, could yet write thus: "I drew up such faults as, in perusing the Common Prayer Book itself, did occur to me, and which were they which I most disliked in the Forms; being not so much offended with some other things as some others were. But the brethren reduced it to a few brief exceptions in general; and would not by so particular an enumeration of faults provoke those that we had to do with, which I disliked not. But from the beginning, I told them that I was not of their mind who charged the Common Prayer with false doctrine, or idolatry, or false worship in the matter or substance: nor that I took it to be a worship which a Christian might not lawfully join in, when he had not liberty and ability for better. And that I always took the faults of the Common Prayer to be chiefly *disorder* and *defectiveness*; and so that it was a true worship, though imperfect,—and imperfection was the charge that we had against it, considered as distinct from the ceremonies and discipline. I looked at it as at the prayers of many a weak Christian that I have heard, who prayed with disorder,

and repetitions, and unfit expressions. I would not prefer such a weak Christian in prayer before a better, but yet if I separated from such an one, or thought it unlawful to join with him, I should be sinfully curious and uncharitable. And I think this was the mind of all our brethren, save one, as well as mine. And old Mr. Ash hath often told us, that this was the mind of the old Nonconformists, and that he hath often heard some weak ministers so disorderly in prayer, especially in Baptism and the Lord's Supper, that he could have wished that they would rather use the Common Prayer."—*Sylvester's Reliquiæ Baxterianæ*, lib. i. part ii. sec. 174.

The exceptions actually presented were introduced by the party at large in the following language: "It cannot be thought any disparagement or derogation, either to the work itself, or to the compilers of it, or to those who have hitherto used it, if, after more than a hundred years since its first composition, such further emendations be now made therein, as may be judged necessary for satisfying the scruples of a multitude of sober persons, who cannot at all, or very hardly, comply with the use of it, as now it is, and may best suit with the present times, after so long an enjoyment of the glorious light of the Gospel, and so happy a reformation."—*Ib.* p. 316. There was little here of an angry or intolerant spirit in respect to the Liturgy merely as an established form.

PREFATORY REMARKS

ON

THE HOLY CITY; OR, THE NEW JERUSALEM.

THE origin of the following Discourse is told us with simple pathos by Bunyan himself. His mind was ever teeming with thought; and during a long period of his imprisonment he had companions fully capable of appreciating the riches of his devout, reflective spirit. It seems to have been the general custom, not only in the prison at Bedford, but in every gaol in the kingdom, for those who were suffering from persecution to hold their stated assemblies for worship, and pour out their hearts to each other in mutual communications of faith and hope. The martyrs of the second and third centuries had found support and joy in these exercises. Cranmer, Ridley, and Latimer, could have told the people at the stake how much their resolution had been strengthened by often reading the Bible together, by mutual prayer and exhortation, during the long days of their imprisonment. The loathsome dungeons of Newgate, when crowded with persecuted Puritans, resounded with the voice of praise and thanksgiving; and difficult indeed it would be to find in the compass of practical divinity nobler lessons of patience, in times of trouble, than those taught by these suffering and holy men. For those who were spared, the prison, in many cases, proved a school of highest worth for their future usefulness. They there studied theology with the feeling that life and death depended upon the mode in which they should view its truths; and when they were again permitted to speak in the congregation, or found means to teach some few patient listeners in a cottage chamber, they had the recollection of what their companions in tribulation had told them; their own store of experience was enriched by that of their brethren; and they could repeat sayings, full of the life and power, so peculiar to men who have strength given them to endure all things for Christ's sake.

Bunyan's presence was a blessing to his companions in Bedford gaol. His large acquaintance with Scripture, his ready thought and power of expression could not but render his addresses acceptable to such listeners. There was also in his case an element of peculiar interest. His conversion was one of the great marvels of religious history. To his fellow-prisoners he was what a sailor, who has experienced the fierce storms of the Tropics, or has been familiar with the gloomy winters of the North Pole, is to a circle of mariners, well versed, indeed, in the knowledge of danger, but not in its wilder or more mysterious forms. The good and patient men who listened to his recitals, must often have trembled as they heard him speak of the awful trials which attended his conversion; and many, doubtless, were the tears shed when he told them how long he had to struggle against the bondage of his will, so fierce and obstinate, till, at last, it was freed and subdued by the mere power of Divine love.

Such a prison-chaplain as Bunyan, even in those unhappy times, could not often have been found; never, we trust, will those times return to produce such another. But that scene, to which he has briefly alluded in the following discourse, must have been one worthy of a painter's notice. He and his brethren had assembled, according to custom, in some chamber of the prison, for the service of the Sabbath. It was his turn to address the little congregation. They eagerly expected his earnest, consolatory exhortation. But an unusual sadness kept his lips closed, and he sat among them with his head bowed sorrowfully upon the Bible which lay open on his knees. For a time, the page before him seemed to convey no meaning to his heart. At last a light streamed down upon it. He lifted his eyes to heaven. Enough was understood to give him both thoughts and words; and the service of that Sabbath morning was made abundantly profitable both for the present and the future.

That passage, which now took hold of Bunyan's soul, was peculiarly adapted to the circumstances of his hearers. The visible Church, as far as their means or present feelings permitted them to view it, was agitated, corrupt, and forlorn. Men of far more learning, of higher capacity, and much less affected by personal losses and vexations, could not look at the state of religion in England at that period, and feel free from the depressing fears which were entertained by Bunyan and his fellow-prisoners.

How comforting, then, was it for these humble worshippers and inquirers, to find that the word of God contained ample and satisfactory answers to all their anxious questionings! With what an eagerly listening ear must they have drunk in the first exposition, which had made them feel, how closely, even the most mysterious portions of revelation, are connected with the distresses, and the hopes of God's people.

It is only to the general tone and character of this discourse that we can allude with unquestioning confidence. A large amount of genuine and sanctified erudition has been employed, since Bunyan's time, on every verse of the Apocalypse. Among those who have undertaken this solemn task have been men as spiritual and prayerful as he himself was; and it would be unwise, in any cautious student of the book of Revelation, to remain content with the following exposition, merely because it proceeds from the author of *Pilgrim's Progress*.

The profitable way of reading this, and all such discourses, is, to test it first by the plain and obvious meaning of Scripture; and where the author, and his own personal feelings, are chiefly concerned, to determine the worth of whatever is said by its fitness to excite spiritual-mindedness, and not mainly by the critical exactness of either its language, or its supposed discoveries.

With this caution, Bunyan's discourse on the New Jerusalem may be recommended to devout readers of any class whatsoever. There is great beauty in his paraphrases of the figurative language of the original. The images employed are left in their undimmed radiance; we are only told what they mean. The gold, clear as crystal, the jasper, the gates of pearl, are all present to the reader of the exposition with as distinct a brightness as they show in the words of the Apostle. That which is added to explain the mystic sense, has always a harmony of feeling with the intention of the Divine Spirit, comforting, sustaining, as well as illuminating. A writer who had felt less deeply interested in the sublime facts of the Revelation, would have treated them with a bolder kind of speculation; but Bunyan only wanted to make them appear facts, as they are, to his own soul, and the souls of his brethren. He had no theory for his groundwork. The successive stages through which the Church had passed, were historically known to the humblest class of his intelligent contemporaries. Men could enter into none of the great controversies of those times without incidentally acquiring a large degree of information. Knowledge floated by them in a thousand shapes; and they seized upon it as it was needed for their immediate purposes. It was no extraordinary effort, therefore, for the tenants of Bedford gaol to follow an exposition of the Apocalypse, though some acquaintance with the past was necessary to its full enjoyment. Even the mysticism of prophecy was not strange to their understanding; and it was enough for Bunyan that this kind of general intelligence existed among his hearers. His purposes were all comprehended in the wish, first, to soothe his companions in tribulation, and then to strengthen, and, perhaps, stimulate them in the warfare to which they were committed.

It cannot be doubted, that the more the persecuted and afflicted persons, whom Bunyan addressed, were enabled to fix their regards on the future, the lighter became the yoke and the burden which they had to bear. They saw in the future of the Church their own personal redemption secured and perfected. The sorrows of the present were not worthy to be compared with the glory which should then be revealed in them; and every help which they received, in clearing away any portion of the darkness, in which the absolute truth was enthroned, enabled them to take a further step towards the promised kingdom, and the expected crown.

Nor will the devout reader, even in happier times, estimate at a lower price the encouragements thus given to the hope which maketh not ashamed. The sure word of prophecy is the only beacon visible from the towers of the future Jerusalem. Without the light which it casts from that lofty eminence, even the eye of faith would often ache, seeking for some object in the vast distances of the world to come. Aided by its lustre, we bring the remote near to us, and convert that which to others seems but a possible or ideal expectation, into one of the surest realities of life.

THE HOLY CITY;

OR,

THE NEW JERUSALEM:

WHEREIN ITS GOODLY LIGHT, WALLS, GATES, ANGELS, AND THE MANNER OF THEIR STANDING, ARE EXFOUNDED: ALSO HER LENGTH AND BREADTH; TOGETHER WITH THE GOLDEN MEASURING-REED, EXPLAINED: AND THE GLORY OF ALL UNFOLDED.

AS ALSO, THE NUMEROUSNESS OF ITS INHABITANTS; AND WHAT THE TREE AND WATER OF LIFE ARE, BY WHICH THEY ARE SUSTAINED.

"Glorious things are spoken of thee, O city of God."—Ps. lxxxvii. 3.

"And the name of the city from that day shall be called, THE LORD IS THERE."—EZEK. xlviii. 35.

THE EPISTLE TO FOUR SORTS OF READERS.

I. TO THE GODLY READER.

FRIEND.—Though the men of this world, at the sight of this book, will not only deride, but laugh in conceit, to consider that one so low, contemptible, and inconsiderable as I, should busy myself in such sort, as to meddle with the exposition of so hard and knotty a scripture as here they find the subject matter of this little book; yet do thou remember, that God hath chosen the foolish things of this world to confound the wise, and things that are not, to bring to nought things that are. Consider also, that even of old it hath been his pleasure to hide these things from the wise and prudent, and to reveal them unto babes.

I tell you, that the operation of the word and Spirit of God, without depending upon that idol, so much adored, is sufficient of itself to search out all things, even the deep things of God.

The occasion of my first meddling with this matter was as followeth:—

Upon a certain first-day, I being together with my brethren in our prison-chamber, they expected that, according to our custom, something should be spoken out of the word for our mutual edification; but at that time I felt myself, it being my turn to speak, so empty, spiritless, and barren, that I thought I should not have been able to speak among them so much as five words of truth with life and evidence; but at last it so fell out that providentially I cast mine eye upon the eleventh verse of the one and twentieth chapter of this prophecy; upon which, when I had considered a while, methought I perceived something of that jasper, in whose light you there find this holy city is said to come or descend; wherefore having got in my eye some dim glimmerings thereof, and finding also in my heart a desire to see further therein, I with a few groans did carry my meditations to the Lord Jesus for a blessing, which he did forthwith grant according to his grace; and helping me to set before my brethren, we did all eat, and were all refreshed; and behold also, that

while I was in the distributing of it, it so increased in my hand that of the fragments that we left, after we had well dined, I gather up this basket-full. Methought the more I cast mine eye upon the whole discourse, the more I saw lie in it: wherefore setting myself to a more narrow search, through frequent prayer to God, what first with doing, and then with undoing, and after that with doing again, I thus did finish it.

But yet, notwithstanding all my labour and travel in this matter, I do not, neither can I expect that every godly heart should in every thing see the truth and excellency of what is here discoursed; neither would I have them imagine that I have so thoroughly viewed this holy city, but that much more than I do here crush out is yet left in the cluster. Alas! I shall only say thus, I have crushed out a little juice to sweeten their lips withal; not doubting but in a little time more large measures of the excellency of this city, and of its sweetness and glory, will by others be opened and unfolded; yea, if not by the servants of the Lord Jesus, yet by the Lord himself, who will have this city builded and set in its own place.

But, I say, for this discourse, if any of the saints that read herein think they find nought at all but words, as many times it falleth out, even in their reading the Scriptures of God themselves, I beg, I say, of such, that they read charitably, judge modestly, and also that they would take heed of concluding, that because they for the present see nothing in this or that passage, that therefore there is nothing in it: possibly from that which thou mayest cast away, as an empty bone, others may pick both good and wholesome bits; yea, and also out of that suck much nourishing marrow. You find by experience, that that very bit that will not down with one, may yet not only down, but be healthful and nourishing to another. Babes are more for milk than strong meat, though meat will well digest with those that are of riper years.

Wherefore that which thy weakness will not



suffer thee to feed on, leave; and go to the milk and nourishment that in other places thou shalt find.

II. TO THE LEARNED READER.

My second word is to my wise and learned reader.

SIR,—I suppose in your reading of this discourse you will be apt to blame me for two things: First, Because I have not so beautified my matter with acuteness of language as you could wish or desire. Secondly, Because also I have not given you, either in the line or in the margent, a cloud of sentences from the learned Fathers, that have according to their wisdom, possibly, handled these matters long before me.

To the first, I say, the matter indeed is excellent and high; but for my part I am weak and low; it also deserveth a more full and profound discourse than my small parts will help me to make upon the matter: but yet, seeing the Lord looketh not at the outward appearance, but on the heart, neither regardeth high swelling words of vanity, but pure and naked truth; and seeing also that a widow's mite, being all, even heart as well as substance, is counted more, and better, than to cast in little out of much, and that little too perhaps the worst; I hope my little, being all, my farthing, seeing I have no more, may be accepted and counted for a great deal in the Lord's treasury. Besides, sir, words easy to be understood do often hit the mark, when high and learned ones do only pierce the air. He also that speaks to the weakest, may make the learned understand him; when he that striveth to be high, is not only for the most part understood but of a sort, but also many times is neither understood by them nor by himself.

Secondly. The reason why you find me empty of the language of the learned, I mean their sentences and words which others use, is, because I have them not, nor have not read them; had it not been for the Bible, I had not only not thus done it, but not at all.

Lastly. I do find in most such a spirit of whoredom and idolatry concerning the learning of this world, and wisdom of the flesh, and God's glory so much stained and diminished thereby; that had I all their aid and assistance at command, I durst not make use of aught thereof, and that for fear lest that grace, and those gifts that the Lord hath given me, should be attributed to their wits, rather than the light of the word and Spirit of God. Wherefore "I will not take" of them "from a thread even to a shoe-latchet, lest they should say, We have made Abraham rich." (Gen. xiv. 23.)

Sir, What you find suiting with the Scriptures take, though it should not suit with authors; but that which you find against the Scriptures, slight, though it should be confirmed by multitudes of them. Yea, further, where you find the Scriptures and your authors jump, yet believe it for the

sake of Scripture's authority. I honour the godly as Christians, but I prefer the Bible before them; and having that still with me, I count myself far better furnished than if I had, without it, all the libraries of the two Universities. Besides, I am for drinking water out of my own cistern; what God makes mine by the evidence of his word and Spirit, that I dare make bold with. Wherefore seeing, though I am without their learned lines, yet well furnished with the words of God, I mean the Bible, I have contented myself with what I there have found, and having set it before your eyes,

I pray, read and take, sir, what you like best;
And that which you like not, leave for the rest.

III. TO THE CAPTIOUS READER.

My third word is to the captious and wrangling reader.

FRIEND,—However thou camest by this book, I will assure thee thou wast least in my thoughts when I writ it; I tell thee, I intended this book as little for thee, as the goldsmith intendeth his jewels and rings for the snout of a sow. Wherefore put on reason, and lay aside thy frenzy; be sober, or lay by the book.

IV. TO THE MOTHER OF HARLOTS, &c.

My fourth word is to the lady of kingdoms, the well-favoured harlot, the mistress of witchcrafts, and the abominations of the earth.

MISTRESS,—I suppose I have nothing here that will either please your wanton eye, or go down with your voluptuous palate: here is bread indeed, as also milk and meat; but here is neither paint to adorn thy wrinkled face, nor crutch to uphold or undershore thy shaking, tottering, staggering kingdom of Rome; but rather a certain presage of thy sudden and fearful final downfall, and of the exaltation of that holy matron, whose chastity thou dost abhor, because by it she proveth and condemneth thy lewd and stubborn life. Wherefore, Lady, smell thou mayest of this, but taste thou wilt not: I know that both thy wanton eye, with all thy mincing brats that are intoxicated with thy cup, and enchanted with thy fornications, will at the sight of so homely and plain a dish as this, cry Foh! snuff, put the branch to the nose, and say, Contemptible! But wisdom is justified of all her children. The virgin daughter of Zion hath despised thee, and laughed thee to scorn; Jerusalem hath shaken her head at thee; yea, her God hath smitten his hands at thy dishonest gain and freaks. Rejoice ye with Jerusalem, and be glad for her, all ye that love her; rejoice for joy with her, all ye that mourn for her; that ye may suck and be satisfied with the breasts of her consolations, that ye may milk out and be delighted with the abundance of her glory.

JOHN BUNYAN

THE HOLY CITY; OR, THE NEW JERUSALEM.

REV. XXI. 10—28; XXII. 1—4.

And he carried me away in the spirit to a great high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardins; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls, every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour unto it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and of either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face, and his name shall be in their foreheads.

In my dealing with this mystery, I shall not meddle where I see nothing, neither shall I hide from you that which at present I conceive to be wrapt up therein: only you must not from me look for much enlargement, though I shall endeavour to speak as much in few words as my understanding and capacity will enable me, through the help of Christ.

In this description of the holy city you have these five general heads: I. The vision of this city in general. II. A discovery of its defence, entrances, and fashion, in particular. III. A rela-

tion of the glory of each. IV. A discovery of its inhabitants, their quality and numerousness. V. A relation of its maintenance, by which it continueth in life, ease, peace, tranquillity, and sweetness for ever. To all which I shall speak something in their proper places, and shall open them before you.

But before I begin with any of them, I must speak a word or two concerning John's qualification, whereby he was enabled to behold and take a view of this city; which qualification he relateth in these words following.

Ver. 10. *And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.*

The angel being to show this holy man this great and glorious vision, he first, by qualifying of him, puts him into a suitable capacity to behold and take the view thereof: "He carried me away in the spirit." When he saith, "He carried me away in the spirit," he means, he was taken up into the Spirit, his soul was greatly spiritualized. Whence take notice, than an ordinary frame of spirit is not able to comprehend, nor yet to apprehend extraordinary things. Much of the Spirit discerneth much of God's matters; but little of the Spirit discerneth but little of them: "I could not speak to you as unto spiritual, but as unto carnal, even as unto babes in Christ; I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, nor yet are ye able." (1 Cor. iii. 2.)

"And he carried me away in the spirit," &c. Thus it was with the saints of old, when God had either special work for them to do, or great things for them to see. Ezekiel, when he had the vision of this city in the old law, in the captivity at Babylon, he must be first forefitted with a competent measure of the Spirit. (Ezek. xl. 2.) John also, when he had the whole matter of this prophecy revealed unto him, he must be in the Spirit; "I was," saith he, "in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet talking with me," &c. (Rev. i. 10, 11.) Whence note again, that when God calls a man to this or that work for him, he first fits him with a suitable spirit. Ezekiel saith, when God bid him stand upon his feet, that the Spirit entered into him, and set him upon his feet. (Ezek. ii. 1, 2.)

"And he carried me away," &c. Mark, "And he carried me away," &c. As a man must have much of the Spirit that sees much of God and his goodly matters, so he must be also carried away with it; he must by it be taken off from things carnal and earthly, and taken up into the glory of things that are spiritual and heavenly. The Spirit loveth to do what it doth in private; that man to

whom God intendeth to reveal great things, he takes him aside from the lumber and cumber of this world, and carrieth him away in the solace and contemplation of the things of another world; "And when they were alone he expounded all things to his disciples." (Mark iv. 34.) Mark, "And when they were *alone*;" according to that of the prophet, "Whom shall he teach wisdom, and whom shall he make to understand doctrine? they that are weaned from the milk, and drawn from the breasts." (Isa. xxviii. 9.) Whence observe also, he is the man that is like to know most of God that is oftenest in private with him; he that obeyeth, when God saith, Come up hither, he shall see the bride, the Lamb's wife; for a man through desire having separated himself, seeketh and intermeddeth with all wisdom.

"And he carried me away in the spirit to a great and high mountain." Thus having showed his frame and inward disposition of spirit, he now comes to tell us also of the place or stage on which he was set, to the end that now, being fitted by illumination, he might not be hindered of his vision by aught that might intercept. "He carried me away in the spirit to a great and high mountain." Thus did God of old also; for when he showed to Moses the patterns of the heavenly things, he must ascend to the Mount Sinai; he must into the Mount also, when he hath the view of the Holy Land, and of that goodly mountain Lebanon. Whence we may learn, that the things of God are far from man, as he is natural; and also that there are very great things between us and the sight of them; none can see them but such as are carried away in the spirit, and set on high.

". . . To a great high mountain." This mountain therefore signifieth the Lord Christ, on which the soul must be placed as on a mighty hill, whereby he may be able, his eyes being anointed with spiritual eye-salve, to see over the tops of those mighty corruptions, temptations, and spiritual enemies, that like high and mighty towers are built by the wicked one to keep the view of God's things from the sight of our souls. Wherefore Christ is called the Mountain of the Lord's house, or that on which the house of God is placed; he is also called the Rock of ages, and the Rock that is higher than we: "The hill of God is" an high hill, as Bashan; "an high hill, as the hill of Bashan." (Ps. lxxviii. 15.) This is the hill from whence the prophet Ezekiel had the vision of this city; "And upon this rock," saith Christ, "will I build my church, and the gates of hell shall not prevail against it." (Matt. xvi. 18.)

I. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem." Having thus told us how, and with what he was qualified, he next makes relation of what he saw, which was that great city, the holy Jerusalem.

Jerusalem, in the language of the Scripture, is to be acknowledged for the church and spouse of

the Lord Jesus; and is to be considered either generally or more particularly. Now as she is to be taken generally, so she is to be understood as being "the whole family in heaven and earth," (Eph. iii. 15;) and as she is thus looked upon, so she is not considered with respect to this or that state and condition of the church here in the world, but simply as she is the church; therefore it is said, when at any time any are converted from Satan to God, that they "are come to Mount Zion, the city of the living God, the heavenly Jerusalem; to an innumerable company of angels; to the general assembly and church of the first-born that are written in heaven; to God the judge of all, and to the spirits of just men made perfect; to Jesus, and to the blood of sprinkling." (Heb. xii. 22, 24.)

But again, as Jerusalem is thus generally to be understood, so also she is to be considered more particularly: 1. Either as she relates to her first and purest state; or, 2. As she relates to her declined and captivated state; or, 3. With reference to her being recovered again from her apostatized and captivated condition. Thus it was with Jerusalem in the letter; which threefold state of this city shall be most exactly answered by our gospel Jerusalem, by our New Testament church. Her first state was in the days of Christ and his apostles, and answereth to Jerusalem in the days of Solomon; her second state is in the days of antichrist, and answereth to the carrying away of the Jews from their city into Babylon; and her third state is this in the text, and answereth to their return from captivity, and rebuilding their city and walls again: all which will be fully manifest in this discourse following.

Besides, that this holy city that here you read of is the church, the gospel-church, returning out of her long and antichristian captivity; consider,

First. She is here called a city, the very name that our primitive church went under; which name she loseth all the while of her apostatizing and captivity under antichrist; for observe, I say, all the while she is under the scourge of the dragon, beast, and the woman in scarlet, &c. she goeth under the name of a woman, a woman in travail, a woman flying before the dragon, a woman flying into the wilderness, there to continue in an afflicted and tempted condition, and to be glad of wilderness nourishment, until the time of her enemies were come to an end. (Rev. xii.)

Now the reason why she lost the title of city at her going into captivity is, because then she lost her situation and strength; she followed others than Christ, wherefore he suffered her enemies to scale her walls, to break down her battlements; he suffered, as you see here, the great red dragon, and beast with seven heads and ten horns, to get into her vineyard, who made most fearful work both with her and all her friends; her gates also were now either broken down or shut up, so that none

could, according to her laws and statutes, enter into her; her charter also, even the Bible itself, was most grossly abused and corrupted, yea, sometimes burned and destroyed almost utterly, wherefore the Spirit of God doth take away from her the title of city, and leaveth her to be termed a wandering woman, as aforesaid. "The court that is without the temple," saith the angel, "leave out, and measure it not, for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months." (Rev. xi. 2.) "The holy city shall they tread under foot;" that is, all the city constitutions, her forts and strength, her laws and privileges for a long time, shall be laid aside and slighted, shall become a hissing, a taunt, and a by-word among the nations. And truly thus it was in the letter, in the destruction of Jerusalem by the king of Babylon and his wicked instruments, by whose hands the city was broken up, the walls pulled down, the gates burned, the houses rifled, the virgins ravished, and the children laid dead in the top of every street." (2 Chron. xxxvi. 17—22. Jer. lii. Lam. i. ii. iii. iv.) Now was Zion become a ploughed field, and Jerusalem turned to heaps; a place of briars and thorns, and of wasteness and desolation. (Mic. iii. 12. Isa. vii. 23, 24.)

Second. The phrase also that is joined with this of city doth much concern the point; she is here called, "the new and holy city;" which words are explained by these, "As a bride adorned and prepared for her husband." The meaning is, that she is now got into her form, fashion, order, and privileges again; she is now ready, adorned, prepared, and put into her primitive state. Mark, though she was in her state of affliction called a woman, yet she was not then either called a city or a woman adorned; but rather a woman robbed and spoiled, rent and torn among the briars and thorns of the wilderness. (Isa. v. 6; xlii. 22; xxxii. 13, 14.) Wherefore this city is nothing else but the church returned out of captivity from under the reign of antichrist; as is yet further manifest, because,

Third. We find no city to answer that which was built after the Jews' return from captivity but this; for this, and only this is the city that you find in this prophecy, that is nominated as the antitype of that second of the Jews; wherefore John hath no relation of her while towards the doom of antichrist, and no description of her in particular until antichrist is utterly overthrowen, as all may see that wisely read the 17th, 18th, 19th, and 20th chapters of this prophecy.

"And showed me that great city." The Holy Ghost is pleased at this time to give the church the name of a city rather than any other name, rather than the name of spouse, woman, temple, and the like, though he giveth us her under the name of a woman also, to help us to understand what he means; but, I say, the name of a city is now the name in special, under

which the church must go, and that for special reasons:

1. To show us how great and numerous a people will then be in the church; the church may be a woman, a temple, a spouse, when she is but few, a handful, but two or three; but to be a city, and that in her glory, it bespeaks great store of members, inhabitants, and citizens; especially when she goeth under the name of a great city, as here she does: "He showed me that great city."

2. She goeth rather under the name of a city, than temple or spouse, to show us also how plentifully the nations and kingdoms of men shall at that day traffic with her, and in her, for her goodly merchandize of grace and life; to show us, I say, what wonderful custom the church of God at this day shall have among all sorts of people for her heavenly treasures. It is said of Tyrus and Babylon, that their merchandize went into all the world, and men from all quarters under heaven came to trade and to deal with them for their wares. Why thus it will be in the latter day with the church of God; the nations shall come from far, from Tarshish, Pul, Lud, Tubal, Javan, and the isles afar off. They shall come, saith God, out of all nations upon horses and mules, and upon swift beasts, to my holy mountain Jerusalem. "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." (Isa. lxi. 19—23.) Alas, the church at that day when she is a woman only, or a temple either, may be without that beauty, treasure, amiableness, and affecting glory that she will be endowed with when she is a prosperous city! His marvellous kindness is seen in a strong city. In cities, you know, are the treasures, beauty, and glory of kingdoms, and it is thither men go that are desirous to solace themselves therewith. "Out of Zion, the perfection of beauty, God hath shined." (Ps. l. 2.)

3. It is called a city rather than a woman or temple, to show us how strong and securely it will keep its inhabitants at that day: "In that day shall this song be sung, We have a strong city, salvation will God appoint for walls and bulwarks." (Isa. xxvi. 1.) And verily if the cities of the Gentiles, and the strength of their bars, and gates, and walls did so shake the hearts, yea the very faith of the children of God themselves, how secure and safe will the inhabitants of this city be, even the inhabitants of that city which God himself will build, &c.

But lastly, and more especially, the church is called here a city, chiefly to show us that now she shall be undermost no longer; Babylon reigned, and so shall Jerusalem at that day: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." (Mic. iv. 8.) Now shall she, when

she is built and complete, have a complete conquest and victory over all her enemies; she shall reign over them; the law shall go forth of her that rules them, and the governors of all the world at that day shall be Jerusalem men. "And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem which is in Sepharad, shall possess the cities of the south. And saviours shall come up on Mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's." (Obad. xx. 21.) "For the law shall go forth of Zion, and the word of the Lord from Jerusalem. And ye shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." (Mic. iv. 2, 3.) There brake he "the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God; God will establish it for ever." (Ps. xlvi. 7, 8.) For observe it, Christ hath not only obtained the kingdom of heaven for those that are his, when this world is ended, but hath also, as a reward for his sufferings, the whole world given into his hand; wherefore as all the kings and princes and powers of this world have had their time to reign, and have glory in this world in the face of all, so Christ will have his time at this day, to show who is "the only Potentate and Lord of lords." (1 Tim. vi. 15.) At which day he will not only set up his kingdom in the midst of their kingdoms, as he doth now, but will set it up even upon the top of their kingdoms; at which day there will not be a nation in the world but must bend to Jerusalem or perish. For "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii. 27.) "And his dominion shall be from sea to sea, and from the river to the ends of the earth." (Zech. ix. 10.) O holiness! how shall it shine in kings and nations, when God doth this!

"He shewed me that great city, the holy Jerusalem, descending out of heaven from God." In these words we are to inquire into three things: First, What he here should mean by heaven. Second, What it is for this city to descend out of it. Third, And why she is said to descend out of it from God.

First, For the word "heaven," in Scripture it is variously to be understood, but generally either materially or metaphorically; now not materially here, but metaphorically; and so is generally, if not always, taken in this book.

Now that it is not to be taken for the material heavens where Christ in person is, consider that the

descending of this city is not the coming of glorified saints with their Lord; because that even after the descending, yea, and building of this city, there shall be sinners converted to God; but at the coming of the Lord Jesus from heaven with his saints the door shall be shut; that is, the door of grace, against all unbelievers. (Luke xiii. 25. Matt. xxv. 10.)

Therefore heaven here is to be taken metaphorically for the church; which, as I said before, is frequently so taken in this prophecy, as also in many others of the Holy Scriptures. (Rev. xi. 15; xii. 1—3, 7, 8, 10, 13; xiii. 6; xix. 1, 14. Jer. li. 48. Matt. xxv. 1, &c.) And observe it, though the church of Christ, under the tyranny of antichrist, loseth the title of a standing city, yet in the worst of times she loseth not the title of heaven. She is heaven when the great red dragon is in her, and heaven when the third part of her stars are cast unto the earth; she is heaven also when the beast doth open his throat against her, to blaspheme her God, his tabernacle, and those that dwell in her.

Second, Now then, to show you what we are to understand by this, that she is said to descend out of heaven; for indeed, to speak properly, Jerusalem is always in the Scriptures set in the highest ground, and men are said to descend when they go down from her, but to ascend or go up when they are going thitherwards. But yet, though this be true, there must also be something significant in this word "descending;" wherefore when he saith, he saw this city to descend out of heaven, he would have us understand,

1. That though the church under antichrist be never so low, yet out of her loins shall they come that yet shall be a reigning city. Generation is a descending from the loins of our friends; he therefore speaks of the generation of the church. Wherefore the meaning is, that out of the church that is now in captivity, there shall come a complete city, so exact in all things, according to the laws and liberties, privileges and riches of a city, that she shall lie level with the great charter of heaven. Thus it was in the type, the city after the captivity was builded, even by those that once were in captivity, especially by their seed and offspring; and thus it shall be in our New Testament New Jerusalem; "They that shall be of thee," saith the prophet,—that is, of the church of affliction,—they "shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of breaches, and The restorer of paths to dwell in." (Isa. lvi. 12.) And again, they that sometimes had ashes for gladness, and the spirit of heaviness instead of the garment of praise, "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations; for your shame you shall have double, and for confusion they shall rejoice in their portion," &c. (Isa. lxi. 3, 4, 7.)

Thus, therefore, by descending we may understand that the church's generation shall be this holy city, and shall build up themselves the tower of the flock.

2. When he saith, this holy city descended out of heaven, he would have us understand also what a blessing and happiness this city at her rebuilding will be to the whole world. Never were kind and seasonable showers more profitable to the tender new mown grass, than will this city at this day be to the inhabitants of the world; they will come as a blessing from heaven upon them. As the prophet saith, "The remnant of Jacob shall be in the midst of many people, as a dew from the Lord; as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." (Mic. v. 7.) Oh, the grace, the light and glory that will strike with spangling beams from this city, as from a sun, into the furthest parts of the world! "Thus saith the Lord, as the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it; so will I do for my servants' sake, that I may not destroy them all: I will bring forth a seed out of Jacob, and out of Judah an inheritor of my" holy "mountains: and my elect shall inherit it, and my servants shall dwell there. And Sharon," where the sweet roses grew, (Sol. Song, ii. 1.) "shall be a fold for flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me." (Isa. lxxv. 8—10.) "In that day Israel shall be the third with Egypt and Assyria, even a blessing in the midst of the land." (Isa. xix. 24.) "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah and house of Israel, so will I save you, and you shall be a blessing. Fear not, but let your hands be strong." (Zech. viii. 13.) "As the dew of Hermon that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore." (Ps. cxxxiii. 3.)

Third. And now for the third particular, namely, What it is to descend out of heaven from God.

1. To descend out of heaven, that is, out of the church in captivity, from God, is this: The church is the place in which God doth beget all those that are the children of him; wherefore in that they are said to descend out of heaven from God, it is as if he had said, The children of the church are heaven-born, begotten of God, and brought forth in the church of Christ. For "Jerusalem, which is above, is the mother of us all." (Gal. iv. 26.) "The Lord shall count when he writeth up the people, that this man was born there." (Ps. lxxxvii. 6.)

2. When he saith he saw this Jerusalem come out of heaven from God, he means, that those of the church in captivity that shall build this city, they shall be a people peculiarly fitted and qualified for this work of God. It was not all the children of Israel that had their hand in building Jerusalem after the captivity of old; "their nobles

put not their hands to the work of the Lord." (Neh. iii. 5.) Also there were many of Judah that were sworn to Tobiah, the arch-opposer of the building of the city, because of some kindred and relation that then was between them and him. And as it was then, so we do expect it will be now; some will be even at the beginning of this work in Babylon; at that time also some will be cowardly and fearful, yea, and even men hired to hinder the work. Wherefore I say, those of the church that at that day builded the city, they were men of a particular and peculiar spirit, which also will so be at the building of the New Jerusalem. They whose light breaks forth as the morning; they that are mighty for a spirit of prayer; they that take away the yoke, and speaking vanity, and that draw out their soul to the hungry; they that the Lord shall guide continually, that shall have fat bones, and that shall be as a watered garden, whose waters fail not, &c.; of them shall they be that build the old wastes, and that raise up the foundations of many generations, &c. It was thus in all ages, in every work of God, some of his people, some of his saints in special, in all ages, have been used to promote, and advance, and perfect, the work of their generations.

3. This city descends or comes out of heaven from God, that is, by his special working and bringing to pass; it was God that gave them the pattern even when they were in Babylon; it was God that put it into their hearts while there to pray for deliverance; it was God that put it into the hearts of the kings of the Medes and Persians to give them liberty to return and build; and it was God that quailed the hearts of those that, by opposing, did endeavour to hinder the bringing the work to perfection; yea, it was God that did indeed bring the work to perfection; wherefore she may well be said to descend out of heaven from God: as he also saith himself by the prophet, I will cause the captivity of Judah, and the captivity of Israel to return, and I will build them as at the first. (Ezra iv. 1; vii. 27. Neh. ii. 8—18; iv. 15; vi. 15, 16. Jer. xxxiii. 7; xxxii. 44. Ezek. xxxvi. 33—37; xxxvii. 11—15. Amos ix. 11.)

Lastly. When he saith he saw her descend from God out of heaven, he may refer to her glory, which at her declining departed from her, and ascended to God, as the sap returns into the root at the fall of the leaf, which glory doth again at her return descend, or come into the church, and branches of the same, as the sap doth arise at the spring of the year; for indeed the church's beauty is from heaven, and it either goeth up thither from her, or else comes from thence to her, according to the natures of both fall and spring. (Sol. Song ii.)

Thus you see what this heaven is, and what it is for this city to descend out of it; also what it is for this city to descend out of it from God.

Ver. 11. *Having the glory of God.*—These last words do put the whole matter out of doubt, and

do most clearly show unto us that the descending of this city is the perfect return of the church out of captivity. The church, when she began at first to go into captivity, her glory began to depart from her; and now she is returning again, she receiveth therewith her former glory, having the glory of God. Thus it was in the type, when Jerusalem went into captivity under the king of Babylon, which was a figure of the captivity of our New Testament church under anti-christ, it is said, that then the glory of God departed from them, and went by degrees, first out of the temple to the threshold of the house, and from thence with the cherubims of glory, for that time, quite away from the city.

Again; as the glory of God departed from this city at her going into captivity, so when she returned again she had also then returned to her the glory of God; whereupon this very prophet, that saw the glory of God go from her at her going into captivity, did see it, the very same, and that according as it departed, so return at her deliverance: "He brought me to the gate," saith he, that is, when by a vision he saw all the frame and patterns of the city and temple in the state in which it was to be after the captivity. "He brought me to the gate that looketh towards the east, and behold the glory of the God of Israel came from the way of the east," the very same way that it went when it departed from the city. (Ezek. xi. 23.) "His voice was like the voice of many waters, and the earth shined with his glory: it was according to the appearance of the vision which I saw, even according to the vision which I saw when I came to destroy the city, and the vision was like the vision that I saw by the river Chebar; and I fell upon my face, and the glory of the Lord came into the house by the way of the gate whose prospect is towards the east: so the Spirit took me up, and brought me into the inner court, and behold the glory of the Lord filled the house." (Ezek. xliii. 1-5.)

Thus you see it was in the destruction and restoration of the Jews' Jerusalem, by which God doth plainly show us how things will be in our gospel-church; she was to decline and lose her glory, she was to be trampled, as she was a city, for a long time under the feet of the unconverted and wicked world. Again, she was after this to be builded, and to be put into her former glory; at which time she was to have her glory, her former glory, even the glory of God returned to her again: "He showed me," saith John, "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God." As he saith by the prophet, "I am returned to Jerusalem with mercies, and my house shall be built in it." (Zech. i. 16.) And again, "I am returned to Zion, and will dwell in the midst of Jerusalem." (Zech. viii. 3.)

"Having the glory of God." There is the grace of God, and the glory of that grace; there is the

power of God, and the glory of that power; and there is the majesty of God, and the glory of that majesty. (Eph. i. 6. 2 Thess. i. 9. Isa. ii. 19.)

It is true, God doth not leave his people in some sense, even in the worst of times, and in their most forlorn condition, as he showeth by his being with them in their sad state in Egypt and Babylon, and other of their states of calamity: as he saith, "Though I cast them far off among the heathen; and although I have scattered them among the countries, yet will I be to them a little sanctuary in the countries where they shall come." (Ezek. xi. 16.) God is with his church even in her greatest adversity, both to limit, bound, measure, and to point out to her her quantity and quality, her beginning and duration of distress and temptation; but yet I say the glory of God, in the notion of Ezekiel and John, when they speak of the restoration of this city, that is not always upon his people, though always they are beloved and counted for his peculiar treasure. She may then have his grace, but not at the same time the glory of his grace; his power, but not the glory of his power; she may also have his majesty, but not the glory thereof; God may be with his church, even then when the glory is departed from Israel.

The difference that is between her having his grace, power, and majesty, and the glory of each, is manifest in these following particulars; grace, power, and majesty, when they are in the church in their own proper acts, only as we are considered saints before God, so they are invisible, and that not only altogether to the world, but often to the very children of God themselves; but now when the glory of these does rest upon the church, according to Ezekiel and John; why then it will be visible and apparent to all beholders. "When the Lord shall build up Zion, he shall appear in his glory." (Ps. cii. 16;) as he saith also in another place, "The Lord shall arise upon thee, and his glory shall be seen upon thee." (Isa. lx. 1.)

Now, then, to speak a word or two in particular, to the glory of God, that at this day will be found to settle upon this city.

First. Therefore at her returning she shall not only have his grace upon her, but the very glory of his grace shall be seen upon her; the glory of pardoning grace shall now shine in her own soul, and grace in the glory of it shall appear in all her doings. Now shall both our inward and outward man be most famously adorned and beautified with salvation; the golden pipes that are on the head of the golden candlestick shall at this day convey with all freeness the golden oil thereof, into our golden hearts and lamps. Our wine shall be mixed with gall no longer, we shall now drink the pure blood of the grape; the glory of pardoning and forgiving mercy shall so show itself at this day in this city, and shall so visibly abide there in the eyes of all spectators, that all shall be inflamed with it: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest,

until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth: and the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." (Isa. lxii. 1, 2.) And again, "The Lord shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of God." (Isa. lii. 10.) At that day, the prophet tells us, there shall be holiness upon the very horses' bridles; and that the pots in the Lord's house shall be like the bowls before the altar; and every pot in Jerusalem shall be holiness unto the Lord. The meaning of all these places is, that in the day that the Lord doth turn his church and people into the frame and fashion of a city, and when he shall build them up to answer the first state of the church, there will such grace and plenty of mercy be extended unto her, begetting such faith and holiness and grace in her soul, and all her actions, that she shall convince all that are about her that she is the city, the beloved city, the city that the Lord hath chosen; for after that he had said before, he would return to Zion, and dwell in the midst of Jerusalem, he saith moreover, that Jerusalem shall be called, a city of truth, and the mountain of the Lord of hosts, the holy mountain: "And all the people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee." (Deut. xxviii. 10.)

Second. As the glory of the grace of God will at this day be wonderfully manifest in and over his city; so also at that day will be seen the glory of his power: "Oh, my people," saith God, "that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee after the manner of Egypt," that is, shall persecute and afflict thee, as Pharaoh served thy friends of old; but be not afraid: "For yet a little while, and the indignation shall cease, and mine anger in their destruction; and the Lord of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock Oreb; and as his rod was upon the sea, so shall he lift it up after the manner of Egypt." (Isa. x. 24—26.) The sum is, God will, at the day of his rebuilding the New Jerusalem, so visibly make bare his arm, and be so exalted before all, by his power towards his people, that no people shall dare to oppose—or stand, if they do make the least attempt to hinder—the stability of this city: "I will surely" gather, or "assemble, O Jacob, all of thee," saith God; "I will surely gather the remnant of Israel . . . as the sheep of Bozrah, as the flocks in the midst of the fold; they shall make a noise by reason of the multitude of men. The breaker is come up before them, they have broken up," the anti-christian siege that hath been laid against them, "they are gone through the gate, they are gone out of it, and their king shall pass before them, and the Lord on the head of them." (Mic. ii. 12,

13.) "Like as a lion and a young lion roaring on the prey, when a multitude of shepherds are called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord come down to fight for Mount Zion, and for the hills thereof." (Isa. xxxi. 4.) "The Lord shall go forth like a mighty man, and shall stir up jealousy like a man of war; he shall cry, yea roar; he shall prevail against his enemies," (Isa. xlii. 13;) but "not by might, nor yet by power," that is, the power and arm of flesh, but by the power of the word and Spirit of God, which will prevail, and must prevail, to quash and overturn all opposition.

Third. When God hath thus appeared in the glory of his grace, and the glory of his power, to deliver his chosen, then shall the implacable enemies of God shrink and creep into holes, like the locusts and frogs of the hedges, at the appearance of the glory of the majesty of God. Now, the high ones, lofty ones, haughty ones, and the proud, shall see so evidently the hand of the Lord towards his servants, and his indignation towards his enemies, that "they shall go into the rocks and holes of the earth, and into the tops of the ragged rocks, for the fear of the Lord, and for the glory of his majesty, when he shall arise to shake terribly the earth." (Isa. ii. 19, 21.)

Where the presence of the Lord doth so appear upon a people that those that are spectators perceive and understand it, it must needs work on those spectators one of these two things; either, first, a trembling and astonishment, and quailing of heart, as it doth among the implacable enemies; or else a buckling and bending of heart, and submission to his people and ways; as saith the prophet, "The sons of them that afflicted thee shall come bending unto thee; all they that despised thee shall fall down at the soles of thy feet: they shall call thee, The city of the Lord, the Zion of the Holy One of Israel." (Isa. lx. 14.) As Moses said to the children of Israel, "The Lord shall put the fear of you, and the dread of you, upon all the land that you shall tread upon, as he said unto you." (Deut. xi. 25.)

At this day the footsteps of the Lord will be so apparent and visible in all his actions and dispensations in and towards his people, this holy city, that all shall see, as I have said, how gracious, loving, kind, and good, the Lord is now towards his own children. Such glory, I say, will be over them, and upon them, that they all will shine before the world; and such tender bowels in God towards them, that no sooner can an adversary peep, or lift up his head against his servants, but his hand will be in the neck of them; so that in short time he will have brought his church into that safety, and her neighbours into that fear and submission, that they shall not again so much as dare to hold up a hand against her, no, not for a thousand years. "Thus saith the Lord, Behold I will bring again the captivity of Jacob's tents,



and have mercy upon his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed a thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few; and I will also glorify them, and they shall not be small: their children also shall be as aforetime, and their congregation shall be established before me: and I will punish all that oppress them." (Jer. xxx. 18—20.)

Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.—Having thus told us of her glory, even of the glory of God, how it at this day will rest upon this city, he now comes to touch a second thing, to wit, "her light," and that in which she descends, and by which, as with the light of the sun, she seeth before her, and behind her, and on every side. This therefore is another branch of her beauty; she in her descending hath "the glory of God," and also the light of "a stone most precious."

Ezekiel tells us, that in the vision which he saw when he came to destroy the city, which vision was the very same that he saw again at the restoring of it; he saith, I say, that in this vision, among many other wonders, he saw a fire enfolding itself, and a brightness about it; and that "the fire also was bright, and that out of it went forth lightning;" that "the likeness of the firmament upon the living creatures was the colour of the terrible crystal;" that the throne also, upon which was placed the likeness of a man, was like, or "as the appearance of a sapphire stone," (Ezek. i.) all which words, with the nature of their light and colour, the Holy Ghost doth, in the vision of John, comprise, and placeth within the colour of the jasper and the crystal stone." And indeed, though the vision of John and Ezekiel, touching the end of the matter, be but one and the same, yet they do very much vary and differ in terms and manner of language. Ezekiel tells us, that the man that he saw come to measure the city and temple had in his hand "a line of flax," which line John calls a golden reed. Ezekiel tells us, that the river came out of, or from under, the threshold of the house; but John saith, it came out of the throne of God and of the Lamb; Ezekiel tells us, that on either side of this river grew *all* trees for food; John calls these *all* trees, but *one* tree, and tells us, that it stood on both sides of this river. The like might also be showed you in many other particulars; as here you see they differ as touching the terms of the light and brightness that appear upon this city at her rebuilding, which the Holy Ghost represents to John under the light and glory of the jasper and crystal stone. For indeed the end of Ezekiel's vision was to show us, that as when the glory of God departed from the city, it signified that he would take away from them the light of his word,

and their clearness of worship; suffering them to mourn for the loss of the one, and to grope for the want of the other; so, at his return again, he would give them both their former light of truth, and also the clearness of spirit to understand it; which also John doth show us shall last for ever.

"And her light was like unto a stone most precious." This stone it is to represent unto us the Lord Jesus Christ, in whose light and clearness this city comes out of Babylon; for, as he saith, she hath the glory of God, that is, his visible hand of grace, power, and majesty, to bring her forth; so she comes in the light of this precious stone; which terms, I say, both the prophet Isaiah and the apostle Peter do apply to the Lord Jesus, and none else: the one calling him a "precious corner-stone," the other calling him, "the chief corner-stone, elect, precious." (Isa. xxviii. 16. I Pet. ii. 6.) Now then, when he saith, "this city hath the light of this stone to descend in," he means, that she comes in the shining wisdom, knowledge, understanding, and influences of Christ, out of her afflicted and captivated state: and observe it, she is rather said to descend in the light of this stone, than in the light of God, though both be true, because it is the man Christ, the stone which the builders rejected, "In whom are hid all the treasures of wisdom and knowledge, of whose fulness we do all receive, and grace for grace: for it hath pleased the Father that in him should all fulness dwell." (Col. ii. 3, John i. 16, Col. i. 19.)

This showeth us, then, these two things:

First. That the time of the return of the saints to build the ruinous city is near, yea, very near, when the light of the Lord Jesus begins to shine unto perfect day in her. God will not bring forth his people out of Babylon, especially those that are to be the chief in the building of this city, without their own judgments: "They shall see eye to eye when the Lord shall bring again Zion." (Isa. lii. 8.) As he saith also in another place, "The light of the moon shall be as the light of the sun, and the light of the sun sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." (Isa. xxx. 26.) "And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly." (Isa. xxxii. 3, 4.) "The Lord shall be now exalted, and be very high: for he will fill Zion with judgment and righteousness, and wisdom and knowledge shall be the stability of thy times." (Isa. xxxiii. 5, 6.) When Israel went out of Egypt, they wanted much of this: they went out blindfold, as it were; they went they knew not whither; wherefore they went not in the glory of that which this city descendeth in; as Moses said, "The Lord hath not given you a heart to perceive, nor eyes to see, nor ears to

hear unto this day." (Deut. xxix. 4.) But these shall see every step they take: they shall be like the beasts that had eyes both before and behind; they shall see how far they are come out of anti-christ, and shall see how far yet they have to go, to the complete rebuilding and finishing of this city.

Second. This showeth us how sweet and pleasant the way of this church will be at this day before them. Light, knowledge, and judgment in God's matters, doth not only give men to see and behold all the things with which they are concerned, but the things themselves being good, they do also by this means convey very great sweetness and pleasantness into the hearts of those that have the knowledge of them. Every step, I say, that now they take, it shall be as it were in honey and butter: "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. xxxv. 10.) As he saith, "Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with tabrets, and shall go forth in the dances of them that make merry. For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind, and the lame, the woman with child, and her that travaileth with child together; a very great company shall return thither." (Jer. xxxi. 4, 7, 8.)

By these words, "the blind and the lame, the woman with child, and her that travaileth," he would have us understand thus much.

1. That the way of God shall, by the illuminating grace of Christ, be made so pleasant, and so sweet, and so beautiful, in the souls of all at that day, that even the blindest shall not stumble therein, neither shall the lame refuse it for fear of hurt; yea, the blind, the lame, the woman with child, and her that travaileth, shall, though they be of all in most evil case to travel, and go the journey, yet at this day, by reason of the glorious light and sweetness that now will possess them, even forget their impediments, and dance as after musical tabrets.

2. This city, upon the time of her rebuilding, shall have her blind men see, her halt and lame made strong; she also that is with child, and her that travaileth, shall jointly see the city-work that at this day will be on foot, and put into form and order, yet before the end: "Behold, at that time I will undo all that afflict thee," saith the Lord to his people; "and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame. At that time I will bring you again, even in the time that I gather

you; for I will make you a name and a praise among all the people of the earth, when I turn back your captivity before your eyes, saith the Lord God." (Zeph. iii. 19, 20.)

"And her light was like unto a stone most precious." In that he saith her light is like unto "*a stone most precious*," he showeth us how welcome, and with what eagerness of spirit, this light will at this day be embraced by the Lord's people: "Truly the light is good," saith Solomon, "and a pleasant thing it is for the eyes to behold the sun." (Ecc. xi. 7;) and if so, then how beautiful, desirable, and precious will that light be, that is not only heavenly, and from Christ, but that will be universal among all saints, to show them the same thing, and to direct them to and in the same work! The want of this hath to this day been one great reason of that crossness of judgment and persuasion that hath been found among the saints, and that hath caused that lingering and disputing about the glorious state of the church in the latter days; some being for its excellency to consist chiefly in outward glory; and others, swerving on the other side, conclude she shall not have any of this: some conceiving that this city will not be built until the Lord comes from heaven in person; others again concluding, that when he comes, then there shall be no longer tarrying here, but that all shall forthwith, even all the godly, be taken up into heaven; with divers other opinions in these matters. And thus many run to and fro; but yet, God be thanked, knowledge does increase, though the vision will be sealed, even to the time of the end. But now, I say, at the time of the end, the Spirit shall be poured down upon us from on high; "now also they that erred in spirit shall come to understanding," (Isa. xxix. 24;) the city shall descend in the light of a stone most precious; the sun will be risen upon the earth, when Lot goeth from Sodom into Zoar.

Now there shall be a oneness of judgment and understanding in the hearts of all saints; they shall be now no more two, but one in the Lord's hand. Alas! the saints are yet but as an army routed, and are apt sometimes through fear, and sometimes through forgetfulness, to mistake the word of their captain-general, the Son of God; and are also too prone to shoot and kill even their very right-hand man; but at that day all such doing shall be laid aside, for the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea; which knowledge shall then strike through the heart and liver of all swerving and unsound opinions in Christ's matters; for then shall every one of the Christians call upon the name of the Lord, and that with one pure lip, or language, to serve him with one consent. It is darkness and not light, that keepeth God's people from knowing one another, both in their faith and language; and it is darkness that makes them stand at so great a distance, both in judgment and

affections, as in these and other days they have done. But then, saith God, "I will plant in the wilderness," that is, in the church that is now bewildered, "the cedar, the shittah-tree, the myrtle-tree, and the oil-tree; I will set in the desert the fir-tree, the pine, and the box-tree together; that they may see and know, consider and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." (Isa. xli. 19, 20.) And again, "The glory of Lebanon shall come unto thee, the fir-tree and the pine-tree, and the box-tree together," to beautify the house of my glory, and to "make the place of my feet glorious." (Isa. lx. 13.)

Never was fair weather after foul, nor warm weather after cold, nor a sweet and beautiful spring after a heavy, and nipping, and terrible winter, so comfortable, sweet, desirable, and welcome to the poor birds and beasts of the field, as this day will be to the church of God. Darkness! it was the plague of Egypt: it is an empty, forlorn, desolate, solitary, and discomfoting state; wherefore light, even the illuminating grace of God, especially in the measure that it shall be communicated unto us at this day, it must needs be precious. In light there is warmth and pleasure; it is by the light of the sun that the whole universe appears unto us distinctly, and it is by the heat thereof that every thing groweth and flourisheth; all which will now be gloriously and spiritually answered in this holy and new Jerusalem. Oh how clearly will all the spiders, and dragons, and owls, and foul spirits of antichrist, at that day, be discovered by the light hereof! Now also will all the pretty robins and little birds in the Lord's field most sweetly send forth their pleasant notes, and all the flowers and herbs of his garden spring. Then will it be said to the church by her husband and Saviour, "Arise, my love, my fair one, and come away; for lo, the winter is past, the rain is over and gone, the flowers appear on the earth, and the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grapes give a good smell." (Sol. Song ii. 10—13.) You know how pleasant this is, even to be fulfilled in the letter of it, not only to birds and beasts, but men; especially it is pleasant to such men that have for several years been held in the chains of affliction. It must needs therefore be most pleasant and desirable to the afflicted church of Christ, who hath lain now in the dungeon of antichrist for above a thousand years. But, Lord, how will this lady, when she gets her liberty, and when she is returned to her own city, how will she then take pleasure in the warm and spangling beams of thy shining grace! and solace herself with thee in the garden, among the nuts and the pomegranates, among the lilies and flowers, and all the chief spices.

"Even like a jasper stone, clear as crystal." These words are the metaphor by which the Holy

Ghost is pleased to illustrate the whole business. Indeed similitudes, if fitly spoken and applied, do much set off and out any point that, either in the doctrines of faith or manners, is handled in the churches. Wherefore, because he would illustrate, as well as affirm, the glory of this Jerusalem to the life, therefore he concludes his general description of this city with these comparisons: I saw, saith he, the holy city, the Lamb's wife; I saw her in her spangles, and in all her adorning, but verily she was most excellent. She was shining as the jasper, and as pure and clear as crystal. The jasper, it seems, is a very beautiful and costly stone, inasmuch as that, above all the precious stones, is made use of by the Holy Ghost to show us the glory and shining virtues of the Lord Jesus in this New Jerusalem; and yet, behold the jasper is too short and slender to do the business; there must another stone be added, "even like a jasper stone, clear as crystal. Yea," saith the Lord Jesus, "her cheeks are like rows of jewels, and so are the joints of her thighs; even like the jewels that are the work of the hands of a cunning workman." (Sol. Song i. 9, 10; vii. 1.)

The crystal is a stone so clear and spotless, that even her greatest adversaries, in the midst of all their rage, are not able justly to charge her with the least mote or spot imaginable; wherefore, when he saith that this city in her descending is even like the jasper for light, and like the crystal for clearness, he would have us further learn, that at the day of the descending of this Jerusalem, she shall be every way so accomplished with innocency, sincerity, and clearness in all her actions, that none shall have from her, or her ways, any just occasion given unto them to slight, contemn, or oppose her. For,

First, As she descends, she meddleth not with any man's matters but her own: she comes all along by the king's highway; that is, alone by the rules that her Lord hath prescribed for her in his testament. The governors of this world need not at all to fear a disturbance from her, or a diminishing of aught they have; she will not meddle with their fields nor vineyards, neither will she drink of the water of their wells; only let her go by the king's highway, and she will not turn to the right hand or to the left, until she hath passed all their borders. It is a false report, then, that the governors of the nations have received against the city, this New Jerusalem, if they believe that according to the tale that is told them she is and hath been of old a rebellious city, and destructive to kings, and a diminisher of their revenues; I say, these things are lying words, and forged even in the heart of Bishlam, Mithredath, Tabeel, and the rest of their companions: for verily this city, in her descending, is clear from such things, even as clear as crystal. She is not for meddling with any thing that is theirs, from a thread even to a shoe-latchet. Her glory is spiritual and heavenly, and she is satisfied with what it

her own. It is true, the kings and nations of this world shall, one day, bring their glory and honour to this city; but yet not by outward force or compulsion; none shall constrain them, but the love of Christ, and the beauty of this city: "The Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. lx. 3.) The light and beauty of this city, that only shall engage their hearts and overcome them. Indeed, if any shall, out of mistrust or enmity against this city and her prosperity, bend themselves to disappoint the designs of the eternal God concerning her building and glory, then they must take what followeth. Her God in the midst of her is mighty, he will rest in his love, and rejoice over her with singing, and will undo all that afflict her. Wherefore, "associate yourselves, oh ye people, and ye shall be broken to pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken to pieces; gird yourselves, and ye shall be broken to pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us." (Isa. viii. 9, 10.)

What work did he make with Og the king of Bashan, and with Sihon king of the Amorites, for refusing to let his people go peaceably by them, when they were going to their own inheritance? God is harmless, gentle, and pitiful; but woe be to that people that shall oppose or gainsay him! He is gentle, yet a lion; he is loth to hurt, yet he will not be crossed; "Fury is not in me," saith he; yet if thou set the briars and thorns against him, he "will go through them and burn them together." (Isa. xxvii. 4.) Jerusalem also, this beloved city, it will be beautiful and profitable to them that love her; but a cup of trembling, and a burthensome stone to all that burden themselves with her; "all that burthen themselves with it shall be cut in pieces, though all the people of the earth be gathered together against her." (Zech. xii. 2, 3.)

Again: she will be clear as crystal in the observation of all her turns and stops, in her journeying from Egypt to Canaan, from Babylon to this Jerusalem state. She will, I say, observe both time and order, and will go only as her God doth go before her; now one step in this truth, and then another in that, according to the dispensation of God, and the light of the day she lives in. As the cloud goes, so will she; and when the cloud stays, so will she. She comes in perfect rank and file, "terrible as an army with banners." (Sol. Song, vi. 10.) No Balaam can enchant her: she comes "out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all spices of the merchants." (iii. 6,) still leaning upon her beloved, (viii. 5.) The return of Zion from under the tyranny of her afflictors, and her recovery to her primitive purity, is no headstrong, brain-sick rashness of her own, but the gracious and merciful hand and goodness of God unto her, therefrom to give her deliverance. "For thus saith the Lord,

that after seventy years be accomplished at Babylon," that is, the time of the reign of anti-christ, and his tyranny over his church, "I will visit you, and perform my good word towards you, in causing you to return to this place." (Jer. xxix. 10.) "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for (spiritual) wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden, and they shall sorrow no more at all." (Isa. lvii. 11. Jer. xxxi. 12.)

11. Ver. 12. *And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.*—These words do give us to understand that this holy city is now built, and in all her parts complete: they give us also to understand the manner of her strength, &c.

"And had a wall." Having thus, I say, given us a description of this city in general, he now descends to her strength and frame in particular; her frame and strength, I say, as she is a city compact together: as also of her splendour and beauty.

And observe it, that of all the particulars that you read of, touching the fence, fashion, or frame of this city, and of all her glory, the first thing that he presenteth to our view is, her safety and security: "She had a wall." A wall, you know, is for the safety, security, defence, and preservation of a place, city, or town; therefore it is much to the purpose that, in the first place, after this general description, he should fall upon a discovery of her security and fortification; for what of all this glory and goodness, if there be no way to defend and preserve it in its high and glorious state? If a man had in his possession even mountains of pearl and golden mines, yet if he had not wherewith to secure and preserve them to himself, from those that with all their might endeavour to get them from him, he might not only quickly lose his treasure, and become a beggar, but also, through the very fear of losing them, even lose the comfort of them, while yet in his possession. To speak nothing of the angels that fell, and of the glory that they then did lose, I may instance to you the state of Adam in his excellency. Adam, you know, was once so rich and wealthy, that he had the garden of Eden, the paradise of pleasure, yea, and also the whole world to boot, for his inheritance; but mark, in all his glory he was without a wall; wherefore presently, even at the very first assault of the adversary, he was not only worsted as touching his person and standing, but even stripped of all his treasure, his paradise taken from him, and he in a manner left so poor, that forthwith he was glad of an apron of fig-leaves to cover his nakedness, and to hide his shame from the face of the sun. Wherefore, I say, John speaks to the purpose in saying she had a wall, a wall for defence

and safety, for security and preservation. Now, then, she shall lie no longer like blasted bones in an open field or valley; that was her portion in the days of her affliction.

"And had a wall." It is said of old Jerusalem that she had a wall and a wall, two walls for her defence and safety; which two, in my judgment, did hold forth these two things; the one, their eternal preservation and security from the wrath of God, through the benefits of Christ; and the other, that special protection and safeguard that the church hath always had from and by the special providence of her God, in the midst of her enemies. Wherefore one of these is called by the proper name of Salvation; which salvation I take in special to signify our fortification and safety from the wrath of God, and the curse and power of the law and sin. The other is called, a wall of fire round about her; and alludeth to the vision that the prophet's servant was made to see for his comfort, when he was put in fear by reason of the great company of the enemies that were bending their force against the life of his master.

But now, in those days, though there were for the defence of the city those two walls, yet they stood a little distance each from other, and had a ditch between them, which was to signify, that though then they had the wall of salvation about them, with reference to their eternal state, yet the wall of God's providence and special protection was not yet so nearly joined thereto, but that they might for their foolishness have that broken down, and they suffered to fall into the ditch that was between them both; and so he saith by the prophet, "I will tell you what I will do to my vineyard," that is, to this city for the wickedness thereof; "I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down." (Isa. v. 5—7.) Which hedge and wall could not be that of eternal salvation; for that stood sure, though they should be scattered among the nations as wheat is sifted in a sieve; it must therefore be the wall of her special preservation in her outward peace and happiness; which wall was often in those days broken down, and they made havoc of, of all that dwelt about them.

But now, touching the safety of New Jerusalem, the city of which I here discourse, she is seen in the vision by John to have but one only wall; to signify, that at this day the wall of her eternal salvation, and of God's special providence to protect and defend her in her present visible and gospel-glory, shall be so effectually joined together, that now they shall be no more two, that is, at a distance, with a ditch between, but one sound and enclosing wall: to show us, that now the state of this Jerusalem, even touching her outward glory, peace and tranquillity, will be so stable, invincible, and lasting, that unless that part of the wall which is eternal salvation can be broken down, the glory of this city shall never be veiled more.

Wherefore the prophet, when he speaks with reference to the happy state and condition of this city, he saith, "Violence shall be heard no more within thy land, nor wasting and destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." (Isa. lx. 18.) As he saith also in another place, "Thine eye shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, nor one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." (xxxiii. 20.) The walls are now conjoined, both joined into one; the Father hath delivered up the great red dragon into the hand of Christ, who hath shut him up and sealed him down, even down for a thousand years. Wherefore from the Lord shall there be "upon every dwelling-place of Mount Zion, and upon all her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all her glory shall be a defence." (iv. 5.) And "in that day shall this song be sung, We have a strong city, salvation will God appoint for walls and bulwarks." (xxvi. 1, 2.) The same in effect hath our prophet John, saying, "I saw the holy city, the New Jerusalem," descending out of heaven from God, "prepared as a bride adorned for her husband; and I heard a great voice out of heaven, saying, The tabernacle of God is with men, and he shall dwell with them, and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. xxi. 1—4.)

"And had a wall great and high." These words "great and high" are added for illustration, to set out the matter to the height; and, indeed, the glory of a wall lieth in this, that it is great and high. The walls of the Canaanites were terrible upon this account, and did even sink the hearts of those that beheld them. Wherefore this city shall be most certainly in safety; she hath a wall about her, a great wall; a wall about her, a high wall. It is great for compass, it encloseth every saint; it is great for thickness, it is compacted of all the grace and goodness of God, both spiritual and temporal; and for height, if you count from the utmost side to the utmost, then it is higher than heaven, who can storm it? and for depth, it is lower than hell, who can undermine it?

Great mercies, high mercies, great preservation, and high arm to defend, shall continually at this day encamp this city: God himself will be a continual life-guard to this city; "I will encamp," saith he, "about mine house, because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more, for now have I seen with mine eyes." (Zech. ix. 8.)

"And had twelve gates." Having thus showed us her wall, he now comes to her gates; it had gates, it had twelve gates. By gates in this place

we are to understand the way of entrance. Gates, you know, are for coming in and going out, and do in this place signify two things: 1. An entrance into communion with the God and Saviour of this city: 2. Entrance into communion with the inhabitants and privileges of this city. In both which the gates do signify Christ: for as no man can come to the knowledge and enjoyment of the God and glorious Saviour, but by and through the Lord Christ; so no man can come into true and spiritual communion with these inhabitants but by him also: "I am the way," saith he, "the truth, and the life; and no man comes to the Father but by me." And again; "I am the door: by me if any man enter, he shall be saved, and shall go in and out, and find pasture." (John x. 1—9; xiv. 6.)

"And had twelve gates." In that he saith twelve gates, he alludeth to the city of Jerusalem that was of old, which had just so many; and are on purpose put into the number of twelve, to answer to the whole number of the elect of God, which are comprehended within the number of the twelve tribes, whether they are natural Jews or Gentiles: for as all the godly Jews are the seed of Abraham after the flesh, though not godly, because they are the children of the flesh of Abraham, so all the godly Gentiles are the children of Abraham after the Spirit, though not by that means made the children of the flesh of Abraham. They both meet, then, in the spirit and faith of the gospel, as God saith to the Jews, "When the stranger shall sojourn with thee, and will keep the passover," that is, become godly, and receive the faith of Christ, let all his males be circumcised, and then let him come near and keep it." (Exod. xii. 48.) For they that are of faith are the children of faithful Abraham, who is called the very father of us all. Thus you see all the godly come under the title of the children of Abraham, and of the Jews; and so under the denomination also of being persons belonging to the tribes, the twelve tribes, who answer to those twelve gates. Wherefore the Psalmist minding this, speaketh indefinitely of all the godly under the name of the tribes of Israel, saying, "Our feet shall stand within thy gates, O Jerusalem; Jerusalem is builded, a city that is compact together, whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks to the name of the Lord." (Ps. cxxii. 2—4.)

But again; though I am certain that all the Gentiles that are at any time converted are reckoned within the compass of some of the tribes of Israel, to which the gates of this city may truly be said to answer; yet the gates are here, in a special manner, called by the name of "twelve," to answer to the happy return and restoration of those poor distressed creatures, the twelve tribes of the Jews, that are scattered abroad, and that are, and for a long time have been, to our astonishment and their shame, as vagabonds and stragglers among the nations, there to continue "many days,

without a king, without a prince, and without a sacrifice, and without an ephod," (Hos. iii. 4;) that is, without the true God, the true Saviour, and the true word and ordinances; after which, saith the same prophet, they shall even in the latter days, that is, when this city is builded, return and seek the Lord their God, and David their king, and shall then "fear the Lord and his goodness." (Hos. iii. 5.) This the Apostle also affirmeth, when he telleth the believing Gentiles, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in: which Israel in this place cannot by any means be taken for the Gentiles that are converted; for this Israel must be rejected until the bulk of the elect Gentiles be converted. Besides, he calleth this Israel by the name of Israel, even while unconverted; but the converted Gentiles still Gentiles, even when converted. He calls this Israel the natural branches, but the Gentiles wild branches; and tells us further, that when they are converted, they shall be grafted into their own olive-tree; but when the Gentiles are converted, they must be cut off of their own stock and tree. Read Rom. xi. throughout. Wherefore, I say, the gates are called twelve, to answer these poor creatures who at this day shall be awakened, and enlightened, and converted to the faith of Jesus. These gates in another place are called "a way," and these Jews "the kings of the east;" and it is there said, also, that at present this way doth want preparing; which is as much as to say, This city wants setting up, and the gates want setting in their proper places. Wherefore, saith John, the sixth angel poured out his viol upon the great river Euphrates; that is, destroyed the strength and force of the Roman antichrist, for the river Euphrates was the fence of literal Babylon, the type of our spiritual one; which fence and fence, when it is destroyed or dried up, then the way of the kings of the east will be prepared, or made ready for their journey to this Jerusalem. Of this the prophets are full, crying, "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people." (Isa. lvii. 14.) And again; "Go through, go through the gates, prepare ye the way of my people: cast ye up, cast ye up the highway, gather out the stones, lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say to the daughter of Zion, Thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, the redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." (Isa. lxii. 10—12.) All which doth most especially relate to the conversion of the Jews in the latter day, who in great abundance shall, when all things are made ready, come flocking in to the Son of God, and find favour, as in the days of old.

"And at the gates twelve angels." By angels in this place we are to understand the messengers

and ministers of the Lord Jesus, by whom the mystery of eternal life and felicity is held forth and discovered before the sons of men; and thus this word "angel" is frequently taken in this prophecy. Rev. i. 20; ii. 1, 8, 12, 18; iii. 1, 7; xiv. 6.

"And at the gates twelve angels." In these words, then, there are two things to be considered: First. Why they should be called twelve; and, Second. Why they are said to stand at the twelve gates of this new and holy city.

First. They are called twelve, to signify two things: 1. The truth of their doctrine; and, 2. The sufficiency of their doctrine and ministry for the converting of the twelve tribes to the faith of Christ, and privileges of this city.

1. For the truth of their doctrine. For by twelve here he would have us to understand, that he hath his eye upon the twelve apostles, or upon the doctrine of the twelve, the apostolical doctrine; as if he should say, This city, the New Jerusalem, shall be every way accomplished with beauty and glory; she shall have a wall for her security, and twelve gates to answer the twelve tribes; yea, and also at these gates the twelve apostles, in their own pure, primitive, and unspotted doctrine. The Romish beasts have corrupted this doctrine, by treading it down with their feet, and have muddied this water with their own dirt and filthiness; but at this day, this shall be recovered from under the feet of these beasts, and cleansed also from their dirt, and be again in the same glory, splendour, and purity, as in the primitive times. It is said, that when Israel was passed out of Egypt, beyond the sea, they presently came to Elim, where were twelve wells of water, &c., and that they encamped by the waters; which twelve wells did figure forth the doctrine of the twelve apostles, out of which the church, at her return from captivity, shall draw and drink, as out of the wells of salvation. Now shall the wells of our father Abraham, which the Philistines have for a great while stopped—now, I say, shall they again be open by our Isaac, his son, and shall be also called after their own names. This is generally held forth by the prophets, that yet again the church shall be fed upon the mountains of Israel, and that they "shall lie down in a good fold, and a fat pasture;" yea, "I will feed my flock, and I will cause them to lie down, saith the Lord God." (Ezek. xxxiv. 14, 15.)

2. As by these twelve we are to understand the truth and purity of the doctrine of the twelve; so again, by this word "twelve" we are to understand the sufficiency of that doctrine and ministry to bring in the twelve tribes to the privileges of this city. Mark, for the twelve tribes there are twelve gates, for every tribe a gate, and at the twelve gates twelve angels, and at every gate an angel: "O Judah," saith God, "I have set an harvest for thee," (Hos. vi. 11;) when he shall turn again the captivity of his people; and so for the rest of the tribes. Before Ephraim, and Ben-

jamin, and Manasseh, he will stir up his strength to save them; "I will hiss for them," saith God, "and gather them, for I have redeemed them; and they shall increase as they have increased; and I will sow them among the nations, and they shall remember me in far countries, and they shall live with their children, and shall return; and I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them." (Zech. x. 8—10.)

Second. But to come to the second question, that is, Why these twelve angels are said to stand at the twelve gates? which may be for divers reasons.

1. To show us that the doctrine of the twelve is the doctrine that letteth in at these gates, and that also that shutteth out: "Whose sins ye remit, they are remitted," saith Christ; "and whose sins ye retain, they are retained." (John xx. 23. Matt. xviii. 18.) And hence it is, that the true ministers, in their right administration, are called "porters;" because as porters stand at the gate, and there open to, or shut upon those that make an attempt to enter in; so the ministers of Christ, by the doctrine of the twelve, do both open to, and shut the gates against, the persons that will be attempting to enter in at the gates of this city.

2. But, again, they are said to stand at the gates for the encouraging and persuading of the tempted and doubting Jews, who at the beginning of their return will be much afflicted under the sight and sense of their own wretchedness. Alas! were it not for some to stand at the gates of this city for instruction, and the encouragement of those that will at that day in earnest be looking after life, they might labour as in other things for very vanity; and might also be so grievously beat out of heart and spirit, that they might die in despair. But now, to prevent this for those that are in the way to Zion with watery eyes and wetted cheeks, here stand the angels, continually sounding with their golden gospel-trumpets, "Enter ye into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name: for the Lord is good, and his mercy is everlasting, and his truth endureth for ever, even to all generations." (Ps. c. 4, 5.) As he saith again, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts of the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." (Isa. xxvii. 13.)

"And at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." Thus it was in the vision of the prophet, when he was taking a view of the pattern of this city: "And the gates of the city," saith the angel to him, "shall be after the names of the tribes of Israel,"

(Ezek. xlviii. 31 :) which saying John doth here expound, saying, the names of the twelve tribes of the children of Israel were writ or set upon them.

This being thus, it cleareth to you what I said but now, to wit, that the gates are called twelve, to answer the twelve tribes, for their names are written thereon. This must therefore, without all doubt, be a very great encouragement to this despised people; I say, great encouragement, that notwithstanding all their rebellion, blasphemy, and contempt of the glorious gospel, their names should be yet found recorded and engraved upon the very gates of New Jerusalem. Thus then shall the Jews be comforted in the latter days; and truly they will have but need thereof; for doubtless at their return, when they are thoroughly sensible of the murder they have committed, not only upon the bodies of the prophets and apostles, but of the Son of God himself; I say, this must needs, together with the remembrance of the rest of their villanous actions, exceedingly afflict and distress their bleeding souls; for "the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the Lord their God; and shall ask their way to Zion, with their faces thitherward." (Jer. i. 4, 5.) Mark, "going and weeping;" there will not be a step that these poor people will take in the day of their returning, but will be watered with the tears of repentance and contrition, under the consideration of the wickedness that, in the days of their rebellion, they have committed against the Lord of glory. As he saith also by another prophet, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication; and they shall look upon me whom they have pierced, and they shall mourn for him as a man mourns for his only son; and they shall be in bitterness for him, as him that is in bitterness for his first-born. At that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon, and the land shall mourn." (Zech. xii. 10—12.)

Wherefore, I say, they both have, and also will have, need of twelve gates, and on them the names of their twelve tribes, with an angel at each, to encourage them to enter this holy and goodly city; and to tell them that yet he counts them his friends in whose house he received the wounds in his hands.

But, again; as by the names of the twelve tribes written on the gates, we may see what encouragement the Jews will have, at their return, to enter in at them; so we may also understand, that by the names of the twelve tribes here written, God would have us perceive how all must be qualified, that from among the Gentiles at this day do enter in at these gates; namely, those, and those only, that be cut out of their own wild olive-tree, and transplanted among the children of Israel into their good olive-tree. Such as are

Jews inwardly, the Israel of God, according to the new creature, they shall enter; for the holy Gentiles also, by virtue of their conversion, are styled the children of Abraham, Jews, the chosen generation, the peculiar people, the holy nation; and so are spiritually, though not naturally, by carnal generation, of the twelve tribes, whose names are written upon the gates of the city. "And it shall come to pass," saith the prophet, "that in what tribe the stranger," that is, the Gentiles, "sojourneth, there shall ye give him his inheritance, saith the Lord God." (Ezek. xlvii. 23.) Thus the Jews and Gentiles shall meet together in the spirit of the gospel, and so both become a righteous nation; to both which the gates of this city shall stand continually open; at which also they may with boldness demand, by the faith of the Lord Jesus, their entrance, both for communion with the God, grace, and privileges of this city; according to that which is written, "Open ye the gates, that the righteous nation, which keepeth the truth, may enter in." (Isa. xxvi. 2.)

Thus much of the number of the gates; and now to proceed to the order of them.

Ver. 13. *On the east three gates, on the north three gates, on the south three gates, and on the west three gates.*—I shall not speak any thing to the manner of his repeating of the quarters towards which the gates do look; why he should begin at the east, then to the north, afterwards crossing to the south, and last to the west; though I do verily think that the Holy Ghost hath something to show us, wherefore he doth thus set them forth; and possibly he may set them thus, and the west last, not only because the west part of the world is that which always closeth the day, but to signify that the west, when Jerusalem is rebuilt, will be the last part of the world that will be converted, or the gate that will be last, because longest occupied with the travels of the passengers and wayfaring men, in their journey to this Jerusalem. But I pass that.

From the order of their standing I shall inquire into two things: First, Why the gates should look in this manner every way, both east, west, north, and south? Second, Why there should be three, just three on every side of this city; on the east three, on the north three, on the south three, and on the west three?

First, For the first; the gates, by looking every way into all quarters, may signify unto us thus much, that God hath a people in every corner of the world; and also, that grace is to be carried out of these gates, by the angels in their ministry, into every place, to gather them home to him: as it is said of the living creatures, "Whither the head looked, they followed it, and turned not as they went." (Ezek. x. 11 :) so whithersoever the gates look, thither the ministers go, and carry the word, to gather together the elect. He "sent them two and two before his face, into every

city and place whither he himself would come. (Luke x. 1.)

Again; the gates, by their thus looking every way, do signify to us, that from what quarter or part of the world soever men come for life, for those men there are the gates of life, even right before their doors. Come they from the east, why thither look the gates; and so if they come from north, or west, or south. No man needs at all to go about, to come at life, and peace, and rest. Let him come directly from sin to grace, from Satan to Jesus Christ, and from this world to New Jerusalem. The twelve brazen oxen that Solomon made to bear the molten sea, they stood just as these gates stand, and signify, as I said before, that the doctrine of the twelve apostles should be carried into all the world, to convert, as in the primitive times, so now at the building of New Jerusalem, and to bring in God's sheep to the fold of his church. Now, I say, as the word is carried every way, so the gates, the open gates, look also into all corners after them, to signify that loving reception that shall be given to every soul, that from any corner of the whole world shall unfeignedly close in with grace, through the Lord Jesus Christ. Thus, therefore, men "shall come from the east, and from the west, from the north, and from the south, and sit down in the kingdom of God." (Luke xiii. 29.)

Second. "On the east three gates, on the north three gates, on the south three gates, and on the west three gates." Having thus showed you, in a word, why they stand thus looking into every corner or quarter of the world, I now come to show you why there must be just three looking in this manner every way.

1. First then, there may be three looking every way, to signify that it is both by the consent of the three persons in the Trinity that the gospel should thus every way go forth to call men; and also to show you, that both the Father, Son, and Spirit are willing to receive and embrace the sinner, from whatsoever part or corner of the earth he cometh hither for life and safety. Come they from whence they will, the Father is willing to give them the Son, and so is the Son to give them himself, and so is the Spirit to give them its help against whatever may labour to hinder them while they are here.

2. In that three of the gates look every way, it may be also to show us, that there is none can enter into this city but by the three offices of the Lord Jesus. Christ, by his priestly office, must wash away their sins; and by his prophetic office he must illuminate, teach, guide, and refresh them; and by his kingly office rule over them, and govern them with his word.

3. Or, by the three gates may be signified the three states of the saints in this life; an entrance into childhood, an entrance into a manly state, and an entrance into the state of a father in the church. Or, lastly, the three gates may signify

the threefold state we pass through from nature to glory; the state of grace in this life, the state of felicity in Paradise, and our state in glory after the resurrection. Or thus, the state of grace that possesseth body and soul in this life, the state of glory that possesseth the soul at death, and the state of glory that both body and soul shall be possessed with at the coming of the Lord and Saviour. This was figured forth by the order of the stairs in the temple at Jerusalem, which was first, second, and third, by which men ascended from the lowest to the uppermost room in the house of God; as he tells us, "They went up with winding stairs" from the first into the second story, and from thence by them into the third. (1 Kings vi. 8.) Thus much for the wall and gates of New Jerusalem.

Ver. 14. *And the wall of this city had twelve foundations, and in them the names of the twelve apostles of the Lamb.*—In these words we have two things considerable: First, That the city wall hath twelve foundations. Second, That in these twelve are the names of the twelve apostles of the Lamb.

First, "It hath twelve foundations." This argueth invincible strength and support. That wall that hath but one foundation, how strongly doth it stand, if it be but safely laid upon a rock, even so strongly, that neither wind nor weather, in their greatest vehemency, are able to shake or stir it, to make it fall! But, I say, how much more when a city hath foundations, twelve foundations, and those also laid by God himself; as it is said concerning the worthies of old, they "looked for a city that had foundations, whose builder and maker is God." (Heb. xi. 10.)

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." The wall, you know, I told you, is the wall of salvation, or the safety of the church by Jesus Christ; to which is adjoined, as the effect of that, the special providence and protection of God. Now this wall, saith the Holy Ghost, hath twelve foundations, to wit, to bear it up, for the continuation of the safety and security of those that are the inhabitants of this city; a foundation is that which beareth up all, and that upon which the stress of all must lie and abide. Now to speak properly, the foundation of our happiness is but one, and that one none but the Lord Jesus; "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11.) So then when he saith, the wall of the city had twelve foundations, and that in them also are written the names of the twelve apostles of the Lamb, he doth not mean that this wall had twelve Christs for its support, but that the doctrine of the twelve apostles is that doctrine upon which both Christ, and grace, and all happiness stand firm and sure for ever; and to signify also, that neither Christ, nor any of his benefits, can be profitable unto thee, unless thou receive him alone upon the terms that they do hold him forth, and offer him to sinners in their word and doctrine. If "we, or an angel

from heaven, preach unto you any other gospel," saith Paul, "than that which we have preached unto you, let him be accursed." As I said before, so I say now again, "If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. i. 8.)

Second, "And in them the names of the twelve apostles of the Lamb." "And in them their names." This makes it manifest that by the foundations of this wall we are to understand the doctrine of the twelve apostles of the Lord Christ, for their names are to it, or found engraved in the foundations. Thus it was with the doctrine which was the foundation of the Jewish church; the first pattern being delivered by the man Moses, his name was always so entailed to that doctrine, that at last it became common, and that by Divine allowance, to call that doctrine by the name of Moses himself: "There is one that accuseth you," saith Christ, "even Moses in whom you trust," (John v. 45.) And again; "For Moses of old hath in every city them that preach him." (Acts xv. 21.) The same liberty of speech doth the Holy Ghost here use in speaking of the foundations of this wall, which is the doctrine of the twelve. And in that he calleth the doctrine by the name of foundations, and leaveth it only with telling us the names of the twelve apostles are engraven in it; he expects that men should be wise that read him, and that they should be skillful in the word of righteousness, if they come up clearly to the understanding of him.

"And in them the names of the twelve apostles of the Lamb." Thus you see that the twelve apostles, above all the servants of Christ, are here owned to be the foundations of this wall; and good reason, for they, above all other, are most clear and full in the doctrine of grace, and all doctrines pertaining to life and holiness: "In other ages," saith Paul, "it was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit." (Eph. iii. 5.) Moses was not fit for this, for his was a more dark and veiled administration: "While Moses is read, the veil is over the heart," saith Paul. (2 Cor. iii. 13—15.) Neither was any of the prophets fit for this, for they were all inferior to Moses, and were as it were his scholars. Nay, John the Baptist is here shut out: "for the least in the kingdom of heaven is greater than he." (Matt. xi. 11.)

The apostles, above all others, were the men that were with the Lord Jesus all the time, from the baptism of John, even until the time he was taken up into heaven; they saw him, heard him, and discoursed with him, and were beholders of all the wondrous works that he did; they did eat and drink with him after his passion, and saw, after he was risen, the print of the nails, and the spear with which he was pierced, when he died for our sins. And because they had seen, felt, and at such a rate experienced all things from the very first, both touching his doctrine, miracles, and life; therefore

he said unto them in chief, "Ye shall be witnesses unto me both in Jerusalem and all Judea, and in Samaria, and unto the utmost parts of the earth." (Acts i. 8, 21.)

Further; the apostles were in that marvellous manner endued with the Holy Ghost, that they outstripped all the prophets that ever went before them; neither can I believe that, in the best of times, there should be any beyond them; yet if it should so fall out, that a dispensation should come in which they should have, as to the pouring forth of the Spirit, their equals, yet it could not follow, that therefore the gospel should be offered in other terms than they at first have offered it; especially, besides what hath been said of them, if you consider to them it was said, "Whatsoever ye shall loose on earth, shall be loosed in heaven; and whatsoever ye shall bind on earth, shall be bound in heaven." (Matt. xviii. 18.) They as to their doctrine were infallible, it was impossible they should err; he that despised their doctrine, despised God himself. Besides, they have given in commandment, that all should write after their copy, and that we should judge both men and angels that did or would do otherwise.

Timothy must have his rule from Paul, and so must holy Titus: all which, if we consider it, the Holy Ghost speaks to the purpose in saying, that in the twelve foundations are found the names of the twelve apostles of the Lamb. They are called the chief, and such as have laid the foundation, and others build thereon; and that as no men have laid the foundation but they, so none can lay even that foundation otherwise than they afore have laid it.

"And in them the names of the twelve apostles of the Lamb." These words, then, teach us two things worthy of our Christian consideration.

First. That God hath given to every man a certain and visible mark to aim at for his salvation, or to build his soul upon, namely, the doctrine of the twelve apostles of the Lamb; for in that he saith, their names are in the foundations, it is better for us, all things considered, than if he had said, in them was the name of God himself; that is, it is more easy to see, this way, through the mist of our carnality, what the mystery of his will should be, which is, that we receive Christ according to their doctrine, words, writings, epistles, letters, &c.; their names, I say, being there. God counts it as the broad seal of heaven, which giveth authority to all that doctrine whereunto by themselves they are prefixed and subscribed; not where they are writ by others, but by themselves. I say, as the token of every epistle, and of their doctrine for truth, the which Paul insinuates when he saith, that his hand is the token of every epistle: as he saith again, Am not I an apostle? And again, Behold, I Paul have written unto you. I, Paul; I, an apostle; I, a wise master-builder; I, who am in my doctrine one of the foundations of the wall of salvation, I have written unto you. And,

as I said before, there is reason it should be thus; for as he who was the foundation of the Jewish church, even Moses, received the pattern of all his order from the mouth of the angel in Mount Sinai, so the twelve received the doctrine of faith and manners, the doctrine of the New Testament, from the mouth of the Son of God himself, as from the mouth of the angel of the everlasting covenant, on the mountain of Zion.

Second. In that he saith, the names of the twelve are in the foundations, this shows us the reason of the continual standing of this Jerusalem; it is built upon the doctrine of the twelve apostles of the Lamb, and standeth there; for observe, so long as he sees this holy city he sees her standing upon these foundations; but he saw the city till she was taken up, therefore she continued as being settled for ever upon them. Indeed, the primitive city, or first churches, was built upon these foundations, and had also, so long as they there continued, sufficient supportation and upholding by that means; but then, as I have showed you, the wall of her salvation, and the wall of God's special protection, stood at a distance each from other, and were not so conjoined as now they will be: wherefore they then, to answer the type, did fall into the ditch that was between, and through their foolishness provoked God to remove the wall of his outward protection and safeguard from them; whereupon the wild beast, Antichrist, got into his vineyard, making havoc of all their dainties. But mark, this city is not so, the walls are now conjoined, and for ever fastened upon the foundations, therefore it abides for ever, and ascends higher and higher; yet not from the foundations, but by them into heaven: "Behold," saith God, "I have graven thee upon the palms of my hands, thy walls are continually before me." (Isa. xlix. 16.)

"And in them the names of the twelve apostles of the Lamb." This word "twelve" must be warily understood, or else the weak will be ready to stumble and take offence; wherefore to prevent this, consider,

First. The twelve must be them twelve that were with the Lord Jesus from the baptism of John, until the day in which our Lord was taken up.

Second. These twelve are not neither to be considered simply as twelve Christians, or twelve disciples; but as their witness of the Lord Jesus—they being with him from first to last—were a twelve-fold witness of him in all his things; a twelve-fold seeing with their eyes; a twelve-fold hearing with their ears; a twelve-fold handling also with their hands, and feeling of the Son of God. As one of them said, "That which was from the beginning, which we have heard, which we have seen with our eyes, and our hands have handled of the word of life; that which we have seen and heard declare we unto you, that ye also might have fellowship with us," &c. (1 John i. 1, 3.) Now, this being thus, it followeth that the doctrine of the other apostles, as of Paul and Barnabas, was

still but the doctrine of the twelve; their doctrine, I say, and no other; wherefore as Ephraim and Manasseh were dissolved into the twelve tribes, so these two, with all other the apostles of Christ, are dissolved into the number of the twelve, because their doctrine is only the doctrine of the twelve; for they centre in their doctrine; their length, and breadth, and depth, and height, being the doctrine of the twelve. So, then, the names of the twelve being found in the foundations of this wall, it argueth that that doctrine is only true, that is the doctrine of the twelve eye-witnesses of the Lord Jesus. And again, that at the day of antichrist's fall, this doctrine shall be in its former purity, and bear the sway, and for ever hold up the wall of safety for the inhabitants of New Jerusalem. And indeed this doctrine, that the doctrine of the twelve is that upon which eternal safety is built and stands, is so true, that it must not be varied from upon pain of eternal damnation. Here centred Luke the Evangelist, here centred Jude, here centred the author to the Hebrews, yea, here centred Paul himself, with all the Old and New Testament. The doctrine of the twelve must be the opener, expounder, and limiter of all doctrines; there also must all men centre, and ground, and stay. A man may talk of, yea, enjoy much of the Spirit of God, but yet the twelve will have the start of him; for they both had the Spirit as he, and more than he. Besides they, together with this, did feel, see, handle, and receive conviction, even by their very carnal senses, which others did not; besides, their names also are found in the foundations of this saving wall, as being there engraven by God himself; which putteth all out of doubt, and giveth us infallible ground that their doctrine is only true, and all men's false that do not keep within the bounds and limits of that.

To conclude; here are yet two things worthy of noting:

The first is, That by the names of the twelve apostles being in the foundations of this wall, and the names of the twelve tribes being upon the gates of this city, it giveth us to consider, that at the time of the building of this city the Jews and Gentiles shall be united together, and become one body; which very consideration must needs be to the Jews a great encouragement to have in mind at their conversion; for it plainly signifieth that our New Testament preachers shall carry in their mouths salvation to the Jews; by which means they shall be again reconciled and made one with the Lord Jesus.

The second consideration is, That at the day of New Jerusalem there shall be no doctrine accepted, nor no preachers regarded, but the doctrine and the preachers of the doctrine of the twelve; for in that he saith, that in them are found the names of the twelve apostles of the Lamb, he doth implicitly exclude all other, of whatever tribe they pretend themselves. It shall not be then, as now, a popish doctrine, a Quaker's doctrine, a prelatical

doctrine, and the Presbyter, Independent, and Anabaptist, thus distinguished, and thus confounding and destroying: but the doctrine shall be one, and that one the doctrine where you find the names of the twelve apostles of the Lamb: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine that is according to godliness, he is proud, and knoweth nothing." (1 Tim. vi. 3. 4.)

Thus you see the doctrine of the twelve is that which letteth souls into this city; and that the same doctrine is the doctrine that keepeth up the wall of their salvation about them, when they are entered in within the gates.

Ver. 15. *And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.*

Now, having passed the relation of the wall, gates, and foundations, he comes to the measuring line, to see how all things lie and agree with that. Under the law, I find that all things pertaining to the worship of God were to be by number, rule, and measure, even to the very tacks and loops of the curtains of the tabernacle. Now the rule or line by which all things were then squared, it was the laws, statutes, and ordinances which were given to Moses by the Lord in the Mount Sinai; for thither he went to receive his orders; and according to the pattern there showed him, so he committed all things by writing to them that were to be employed in the workmanship of the holy things pertaining to the rise and completing of the tabernacle, and all its instruments.

Now when this rule was thus received, then whosoever observed not to do it, he was to fall under the penalty that by the same law also was prescribed against the offenders and transgressors. I find, also, that when the temple was built in the days of Solomon, all things were then done according to the writing that David made, when the hand of God was upon him, when he made him understand all the work of this pattern.

Thus, again, when Josiah went about to bring to pass the reformation of the church of the Jews, and their instruments of worship, after their revolting, he goeth to the law of God, and by that understanding what was out of order, and how to put all things into order, he so did reduce them to their former manner. The same way also went Ezra and Nehemiah, at the rebuilding the temple and city after the captivity. From all which I conclude, that the reed, the golden reed, that here you read of, it is nothing else but the pure and unspotted word of God; by which both the city, gates, and wall of this Jerusalem are regulated; which word by the holy prophet is also compared to gold, and is said to be above much fine gold.

I find in the vision of the prophet Ezekiel, that the angel that there is said to measure the city, which was a type of our Jerusalem, he appeared

with a line of flax in his hand, to measure the pattern withal; which very phrase doth show us that this was but the type, and an Old Testament business; but John hath his in a New Testament style, and that in the most excellent manner of language, to signify that his city, or the city that he hath vision of, is to be the end of all types and shadows, and the very perfection of them all. Wherefore he tells us also, that the line or reed by which this city is builded and squared, it is not now a line of flax but a reed of gold, a golden reed; to signify, not a word of the law and letter that had to do with shadows, but the New Testament, and ministration of the Spirit, which hath to do with substance, and the heavenly things themselves.

"A golden reed to measure the city," &c. I told you at the first, that this city was the church of God that should be in the latter days; but yet not the church disorderly, and confusedly scattered here and there, without all visible order and discipline, but the church brought into exact form and order, lying every way level and square with the rule and golden reed of the New Testament of Christ; wherefore he calleth it a city, a city under rule. Thus it was in the type; for when Solomon's temple was to be builded, and the city in after times, it was not enough that they had stones and timber, but every one of them must be such stones, and such timber, and must also come under the rule and square of the workman; and so being fitted by hewers, saws, axes, and squares, they were fitly put into the building. By this then we may see, with what a holy, exact line, rule, and order, this church and city at this day will be compact and built; the members must be all such as shall be made fit for the city of God, by the hewing words of the prophets. They must join in Christian communion also, according to the golden reed of the New Testament, and ministration of the Spirit. Indeed, all the time of the reign of antichrist, the church, as she was a holy temple in the Lord, so she was measured with reference to the truth of her grace, and invisible condition; but as she is to be a city, so she then is to be trodden down, and to lie without all form and order: but when antichrist is dead, she shall again come into mind, be considered, reared, built by measure, and inhabited. And observe it, as the rule of the carpenter is of use in building, from the first appearance of the laying of a stone in order, even till it be in every point and part complete; so the golden reed with which the angel is here said to measure the city, &c. is to be of use from the first foundation, even to the laying of the last stone thereof: as was also foreshowed by the man that is said to measure the pattern of this, in Ezekiel. (chaps. xxx.—xlvi.)

"And he measured the city." That is, he measured the church in her constitution and fellowship. Now when God is said to measure, he is said to measure sometimes in judgment, and

sometimes in mercy; sometimes to throw down, and sometimes to build up and establish. Sometimes, I say, he is said to measure in judgment, with intention to throw down and destroy. Thus he measured the city before she went into captivity, and the ten tribes before they were carried away beyond Babylon, because they lay cross to his word, and had perverted that which was right, &c. But when he is said to measure the city in this place, it is that she might be built and set up; wherefore, as I said, the line, or golden reed, that is now stretched forth to measure this city, it is to the end that all things may be in right form and order, "fitly joined" and knit "together, by that which every joint supplieth, according to the effectual working of the measure of every part, making increase of the body, to the edifying of itself in love." (Eph. iv. 16.)

Again; by measuring the city, he would have us to understand, that all her limits and bounds were now apparent, that all things, even the church and all the world, were made to see their own compass. For as God, in the days when temple worship only was on foot, would not lose a form or ordinance of all the forms and ordinances of his temple; so when the city-work comes up, he will not lose an inch of the limits, and bounds, and compass of his city; she shall be full as large, and of as great a compass every way, as is determined of her; as he saith by the prophet, "All the land," saith he, "shall be turned into a plain;" that is, there shall be a smooth face upon the whole earth; all smugs, and hubs, and hills, and holes, shall now be taken away, even "from Geba to Rimmon, south of Jerusalem; and it," the city, "shall be lifted up and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananiel unto the king's wine-presses." (Zech. xiv. 10.) The four places here mentioned in this verse, they do seem to be the four corners of the city of old, at which places the city bounds were set; and in which very circle, the prophet tells us, but with gospel language, she shall be settled again.

"And he measured the city, and the gates thereof." This was figured forth by the vision in Ezekiel; for in it he saw the angel go from gate to gate, and saw him take the exact and distinct measure of every one thereof; nay, not only of them in a general way, but of the thresholds, the porch, the posts, and the faces of their entrances; he measured also every little chamber that was above upon the gates, with all the spaces that were between. (Ezek. xl.)

Now by gates, I told you, we are to understand the Son of God, as he is the way to the Father, and to the privileges of this city; wherefore, when he saith he measured the gates, it is as if he had said, he measured the entrance, strength, and godly countenance of him, with the mansions of glory that are to be enjoyed by every one that

entereth in hereby; for the porch, posts, face, entrance, and chambers of the gate in Ezekiel, they signify the entrance, strength, shining countenance, and resting-places, that every one shall find in the Lord Jesus that entereth in by him; and to measure all these it is in substance but this, to set them forth, and out, in their full force, glory, largeness, beauty, and profitableness in the view of all; for I told you at the first the golden reed is the word of God. Now the city, and the gates thereof, are said to be measured by this golden reed, which, I say, can be nothing else but an opening of all the excellencies of Christ, as he is the gate of the sheep, even by the full sway, power, majesty, and clearness of the word. The Lord help us! Christ, as he is the door to God, and to all gospel privileges, is now strangely handled, and so hath been of a long time among the sons of men; some of them making him the very inlet to all the vile and abominable crew in the world, counting all that are pliant to their ungodly humours the saints of the Most High, and Christ the door and gate through whom they have right to enter, and to whom belong the delicacies of the precious things of God, even those which he hath most choicely laid up, and reserveth for none but those that unfeignedly turn from iniquity, and walk with him in the newness of the Spirit. Others again do shut up the gates against the godly, labouring with might and main to hinder those that labour to enter, that fain would do it unfeignedly. Others, again, do labour all that in them lies to deface the gates, to take away their beauty; like him that took the gold from off the doors and gates of the temple, rendering Christ a low and carnal business, &c. But at the measuring day, at the day when the golden reed shall be the alone rule, then shall you see this city and her gates discovered in their own glory, holiness, and beauty; for though in our affliction under antichrist our temple and instruments of worship, with the city, wall, gates, and the like, have been much defaced, even our doctrine of faith and worship, and have been much trod and trampled under the foot of the uncircumcised, yet all shall be recovered and brought into order again by the golden reed of the word of God: which thing was figured forth to us by the good man Ezra the scribe, who at the restoring of Jerusalem took review of all the things pertaining to the city, both touching its breaches and deformity, and also how to set all things in order, and that by the law of God which was in his hand, even according to the writing thereof. And whosoever doth but read the history of Ezra and Nehemiah throughout, they shall find that by the word of God they brought all things to pass: all the ordinances of the house and city of God into their right and holy order. And indeed the measuring of the city, and of the gates thereof, which is Christ the way, it can be nothing else but a bringing of them by the right understanding and opening of the word into their proper places and

excellencies, both for comers in and goes out, according to the commandment: for, to speak properly, Christ in his love, grace, merits, and largeness of heart, to let souls into communion with God and all happiness, is in all these things unsearchable and passing knowledge, being filled with these things beyond thought and without measure.

"And he measured the city, the gates thereof, and the wall thereof." In that he saith he measured the wall also, it is to show us that all things now are according to the rule of the word: the inhabitants are according to the word, the entrance is according to the word, yea, and so is the safety of it also, even a fence to fence them from their enemies; even a fence on every side, that they may be at ease and rest, and be no more tossing to and fro: "O thou afflicted, and tossed with tempest," saith he, "and not comforted;" I will do many good things for thee; "in righteousness shalt thou be established; thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come nigh unto thee." (Isa. liv. 11, 14.)

Touching the wall, what it is, I have spoken already; therefore here I speak only to the measure of it, which measure is only the fulfilling all those promises and engagements of God that are made to New Jerusalem, for her safety and continual defence: and that not only in her own eyes, but in the eyes of all her beholders. Then shall that saying be with gladness in the mouths of all the inhabitants of this Jerusalem, "We were bondmen, and yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem." (Ezra ix. 9.) Which wall, I say, shall be so conspicuous to all the adversaries of this holy and beloved city, that the greatest of them shall not once dare to peep or mutter against her any more. "God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by, they saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them, and pain, as of a woman in travail." (Ps. xlviii. 1—6.) As it is said of the building of the wall after the captivity; when the enemies and all the heathen saw it was finished, "they were much cast down in their own eyes." (Neh. vi. 15, 16.)

The regulating of this city by this golden reed, and the measuring the gates and wall by this word, when finished, will then cause all that have skill in singing the Lord's song, and of lifting up the praises of God in this city, to gather themselves together to sing, and to praise, and to say, Bless ye the name of the Lord, for his mercies endure for ever; for then will they purify the people, this city, with the gates and wall thereof.

Wherefore, in the meantime, between this and the building of the city, let Jerusalem come into your mind, and walk about her; "go ye round

about her," inquire by the Word what God hath said of her state, strength, safety, ease, peace, and blessed tranquillity in the latter days; "tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye might tell it to the generations following." (Ps. xlviii. 12, 13.)

Ver. 16. *And the city lieth four-square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs; the length, and the breadth, and height of it are equal.*

"And the city lieth four-square." These words do open unto you the matter yet more, to wit, that now both the city, gates, and wall were exactly in their visibility, according to the word, lying even every way with that golden reed; for by four-square you are to understand perfection, or an answering the figures that of old did figure to us the completeness and perfection of the New Testament order.

For if you search the Scriptures, you will find that, especially the great and principal instruments of God's worship in and under the law, their perfection was what here you read to be the perfection of this city, even a four-square. As, for instance, the breast-plate of judgment, on which were engraved the names of the children of Israel, its exact point of perfection was to be a right four-square. The ten bases, also, that were to be for bearers to the lavers in the temple, they were to be four-square. The altar of burnt-offerings, likewise, with the altar of incense, their perfect pattern was that they should be four-square. The inward court, and outward court, with the posts of the temple, and tables on which they were to slay the sacrifices, they were all four-square. Yea, the city in the type, in the vision of Ezekiel, was seen to be of the same frame and fashion every way, having just twelve gates, and on each of the four sides three gates. Wherefore, when he saith the city lieth four-square, it is as if he had said, she lieth even with the pattern, or golden reed of the word; even, I say, both in her members, doctrine, worship, and manners; for the things afore hinted unto you do hold forth all these particulars.

"And the length is as large as the breadth." This explaineth the matter yet more fully and distinctly: for as to the things that I made mention of before, though they were to be made four-square, and that their perfection lay exactly in that form; yet these squares did not lie in their height and depth, but in their length and breadth, just as you read here of the square of this city. As to instance: the altars, though they were five cubits long, and five cubits broad, yet but three high; so the bases, they were a cubit and a half broad, and a cubit and a half long, yet but half a cubit high; the tables also on which they slew the sacrifices, they were a cubit and a half long, and a cubit and a half broad, yet but one cubit high. Which things being thus, you see the reason of his saying "the length is as large as the breadth,"

Now, by length and breadth here, we may yet observe another mystery held forth unto us: for by the breadth is held forth the perfection of the rule, or law, to which all Christians ought to yield their hearty obedience; his commandment is exceeding broad. The breadth of which is signified, I say, by the breadth of those things that before you see to be the instruments of the worship of God. Now, as by breadth we are to understand the perfect latitude and compass of the commandment; so by length we are to understand the answerableness of the obedience of the inhabitants of this city: for indeed the perfection of Christian obedience lieth in an answerableness to the will of God; as it is said of the father and mother of John the Baptist, they walked in all the commandments of the Lord blameless. And of Anna, that she continued without ceasing in the service of God in the temple day and night. This is to be as long in our obedience as the law is broad in commanding. The law commands right obedience, and the Christian giveth it; the law commands continual obedience, and the Christian giveth it; the law commands universal obedience, and the Christian giveth it. He giveth it all these sorts of obedience. 1. By the person of Christ, for he is his righteousness. He giveth it all these; 2. With the consent of the mind; and, 3. He giveth it all these obediences in the love of the Spirit, which the Apostle calleth the fulfilling of the law; that is, an answering the breadth of its command by the length of obedience. Wherefore, when he saith, the length is as large as the breadth, he would have us understand how perfect in holiness these blessed souls will be at this day: and, indeed, this is it that is by God expected to be in this city at this day. As the angel with his measuring line said to Zechariah, I am going "to measure Jerusalem, and to see what is the breadth thereof, and what is the length thereof," (Zech. ii. 2;) to see whether their doctrine be pure, and whether their obedience be answerable.

"And he measured the city with the reed, twelve thousand furlongs." These latter words do refer us to a distinct measure from that which went before; the former measure pointing at the breadth of her commandment, and the length of her obedience; but this at the glory and fulness of her mansions and portions: for after he had said, the city lieth four-square, and that the length is as large as the breadth, which is the full and complete effect of that first measure, he comes over again with another measuring, saying, "And he measured the city, twelve thousand furlongs;" as who should say, He measured the city, gates and wall first, and found them all exact, and according to the golden reed; and after he had so done, he measured the city with the reed, twelve thousand furlongs.

"He measured the city with the reed;" that is, he measured out to the city, he measured for the city, for its lot and portion, twelve thousand fur-

longs. Which very thing you find in the vision of the prophet Ezekiel; for after he had measured the city, the vessels, with the instruments of worship, I say, when he had done this, he comes again with an afterwards, to measure the city, her portions and mansions, (Ezek. xlvii. 1, &c.) Wherefore, I say, these words do refer to her portion that she is to enjoy of her God, as the former referreth to her duty and obedience.

Now, that which maketh me conclude that this latter measure is a measure distinct from the former, and that it relateth neither to the exactness of rule, nor the completeness of obedience, but only to the largeness of the portions that God will allot for thy sons and daughters, thou city of God; it is,

First. Because this is the biggest measure. For I find, by considering the scripture, that as the persons and things pertaining to the worship of God were to go according to the rule of this golden reed; so also the portions that pertained to the persons worshipping were to go by rule and measure also, as here he saith he measured also the city, or to it, with the reed, twelve thousand furlongs. And hence it is that our grace is called the measure of grace, and that our glory is called a weight of glory.

Now, I say, I find that our portions do always go under the biggest measure; the spoons, cups, flagons, snuffers, basons, candlesticks, and pans, which were the instruments of worship, were not so large as the chambers in the temple, and the compass of the holy land, which were the mansions and the portions of the church.

Second. I take the twelve thousand furlongs to signify portions, rather than worship or worshippers; because, as to the nature of it, it most exactly agrees with the portions that are measured out to this city by the angel before Ezekiel, which is a measuring forth so much land for the portion of the prince, so much for the portion of the priest, and so much for the portion of the twelve tribes. Yea, the very phrase, twelve thousand furlongs, also implieth such a compass of ground by which we find the holy land hath been measured.

Lastly. I take it to be thus also; because I find not in all this description of this holy city, that any place doth give us that ground to speak to her measure of portion as this; and it would seem strange to me, that the description of this city given by Ezekiel should be more complete than this that is given by our prophet John: for Ezekiel doth most amply set forth her portions, even distinctly, for prince, priest, and the tribes in particular. This therefore is to be understood of the portions of this city, which John did see were measured out unto her, immediately after he saw the breadth of her rule, and the length of her obedience. Only consider that Ezekiel measureth by reeds, not counting by furlongs; but John, though he measureth by reeds, yet counteth by furlongs.

But now, though the Holy Ghost is thus pleased to speak of the portions of the saints in the New Jerusalem, as if he intended chiefly that their portions should consist in outward happiness, and the enjoyment of such and such a portion or compass of ground; yet consider that these are but metaphorical and borrowed expressions, spoken to our capacities, under which is indeed included the nature of our blessed and spiritual food and nourishment. You know it is usual for the Holy Ghost in Scripture to call the saints sheep, lambs, heifers, cows, rams, doves, swallows, pelicans, and the like; and also to call their food, their spiritual and heavenly food, grass, provender, wheat, wine, oil, grapes, apples, figs, nuts, and the like also; all which are but shadowish and figurative expressions, even as this of the measure of the twelve thousand furlongs. And observe it, that which John saith here is twelve thousand furlongs, Ezekiel tells us it lieth on this side and on that side of the bank of the river of the water of life. Now I think there is none so much void of understanding, as to think this water of life is any thing else but the precious grace of God, in and through the Lord Jesus. Wherefore the ground or measure for portions, it is nothing else but our spiritual and heavenly food, even spiritual grace, and gifts, and comforts, that the holy ones of this city shall most plentifully partake of and enjoy. And so indeed the prophet also saith, speaking of the portions of the holy land for this city: "The increase thereof," saith he, "shall be for food unto them that serve the city, and they that serve it, shall serve it out of the twelve tribes of Israel," (Ezek. xlvi. 18, 19;) out of the twelve tribes, that is, out of the twelve thousand furlongs, which is the portion of the tribes. This is according to the saying of the prophet David, "He maketh me to lie down in green pastures, he leadeth me beside the still waters." (Ps. xxiii. 2.) And again, "For the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." (Prov. vii. 17.) "For their shame they shall have double; and for confusion, they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be upon them." (Isa. lxi. 7.)

Thus you see the measure of the city, gates, and wall, and the effect of that; and thus you see also the measure of the portion for the city, with what it is: wherefore it remaineth that we see what is to be the effect of that also.

"And he measured the city with a reed, twelve thousand furlongs; and the length, and the breadth, and the height of it are equal." Before he told us, that the length was as large as the breadth; which I then told you did signify the nature of her rule and the measure of her obedience. But now he adds, and saith, that both in length and breadth and in height she is equal. Wherefore in that he adds at last a squareness of height to her squareness of length and breadth; and also in that he

adds it not before he had told us of the measure of her portions, he would have us to understand that as the rule in which this city shall walk shall be complete, and as her obedience to that rule shall be complete, so her enjoyment of God and his grace at that day shall be proportionable also. She is square in her rule, square in her obedience, and square in her enjoyment of God and his goodness; the length, and the breadth, and the height of it are equal. Indeed the Scripture saith, that in keeping his commandments there is great reward. And again, "This man shall be blessed in his deed." (Jas. i. 25.) This showeth unto us, then, what glorious days these will be to the house and city of God; even days in which saints shall see the mind of God clearly, have hearts to do it completely, and have continually the answerable enjoyment of God and spiritual happiness. Now will his paths drop fatness with a witness! And now will he meet "him that rejoiceth and worketh righteousness, those that remember him in his ways." (Isa. lxiv. 5.) "And the length, and the breadth, and the height of it are equal." Wherefore the prophet in the vision of the measures of the portions doth observe that there was a squareness in them, as well as in their ordinances and obedience; and hence it is that he tells us that every little chamber was one reed broad, and one reed long. And again, the oblation, that is, the portion for the tribes, shall be five-and-twenty thousand. By five-and-twenty thousand ye shall offer the holy oblation *four-square*, with the portion of the city.

Again; in that he saith the length, and the breadth, and the height of it are equal, he showeth us how fit this city at this day will be even for the kingdom of heaven and glory. For observe, that as the rule, obedience, and comforts of God do make this city a square city, both in height, and length, and breadth; so the holiest of all, which was a type of heaven, was of the same fashion also: it was twenty cubits high, and twenty cubits long, and twenty cubits broad; the length, and the breadth, and the height of it were equal.

Wherefore, as now the will of God will be done according to the petition, "on earth as it is in heaven;" so will this city be at this day fit to enter into the holiest place; even as fit as one four-square is to shut into another. Here is a four-square city for a four-square heaven; and the length and the breadth of it are equal. Wherefore it is upon this account that this city, at her appearing, is said to be adorned and prepared as a bride is for her husband, which we all know is the most perfect and completest attire that is possible to be got; and therefore it is, again, that at the coming of the Lord those that go in with him to the marriage are said to be ready beforehand.

Ver. 17. *And he measured the wall thereof, an hundred and forty and four cubits.*—This measure of the wall that here he maketh mention of is also distinct from the former measure, where he is said

to measure the city, gates, and wall; and it refers to such a wall, or to such a part of the wall in such a place. For I find that though the wall of this city in general is that which shall encompass the New Jerusalem round; yet this wall is in some place, and for some reason, of another manner and measure than the wall is in general, as it compasseth round the city; which part of the wall is called the broad walk, the wall upon which even half of the people might walk complete at once.

But to trace out the business in the type, and so to come to its answer in the antitype: I find that a little distance from Jerusalem there was a place called Tophet, which place was counted profane, unholy, or defiled; I find also that this nucleus, unholy place, was a figure of hell itself. Now mark, I find by the Scripture, that against this Tophet, this unholy and profane place, was the broad wall of the city for the defence of the sanctuary erected and reared up. He measured, saith the prophet, by the four sides, and it had a wall round about, five hundred reeds long, and five hundred reeds broad, "to make a separation between the sanctuary and the profane place." (Ezek. xlii. 20.) Which wall could not be that wall which compasseth the city, because it was but five hundred reeds long: for take the measure of this wall in its largest measure, and it is, if you count a reed for that which we count a pole, but twelve furlongs, which compass will scarce go round many market-towns; especially if, together with this, you consider the breadth of the wall, whose breadth is as large as its length: wherefore now there is not room enough for a city so big as a cottage to stand in the midst thereof. I speak this, to show you that the wall in this place is not the wall that goeth round about the city, but the wall that is placed just between the sanctuary and Tophet, or hell itself. Now, though Ezekiel and John do differ touching their count about the thickness of this wall, it is not so much to signify the walls are not one and the same, as to show us that the one, to wit, Ezekiel's wall, was to encompass a worldly sanctuary, but John's to encompass a spiritual and heavenly; wherefore Ezekiel's must be of so many reeds long to go round about the material sanctuary, as a type; but John comes more to the spirit of the matter, and showeth us what the sanctuary, wall, and the like should mean; for by sanctuary we are to understand, even in the Old Testament, a place of safety and security, which was a type of Christ. Now in that Tophet did stand against the sanctuary in the letter, it signifies that hell itself is bent against all those that take shelter in Christ; but to no purpose, for in the very face of Tophet, even between it and our place of sanctuary, is fixed an invincible and impregnable mighty wall, to keep in safety those that have fled to Christ for shelter. Now I say, in that John tells us this wall is an hundred and forty-four cubits, and waives the manner of the measure of Ezekiel, it is to show us that this wall

is for the safety of the hundred and forty-four thousand that have taken sanctuary in Christ; that is, all the holy and truly gracious souls that are with him on the Mount Zion, having his Father's name written in their foreheads; both numbers, I say, being twelve times twelve, implying a sufficient safety for all that are sincerely and truly gracious.

And now to bring down the matter to our New Jerusalem state; for, though it be true in all ages, that there is between those that have taken sanctuary in Christ, and the bottomless pit, an invincible and mighty wall of grace and heavenly power, and of the merits of Christ, to save to the utmost all and every one that are thus fled to him for safety; yet there is something in it more than this for those that come into the days and state of the New Jerusalem. For, I say, this wall being it that makes a separation between the sanctuary and the profane place in general, and yet being spoken of as a thing extraordinary, and accompanying the state of this new city only; it implieth that at this day the saints shall have that shelter by this wall from all the force of hell, and the damned spirits that now from Tophet afflict them, that they never had before. And therefore you find, at the beginning of the thousand years, which, as I conceive, is the time of the building of this city, a mighty angel is said to come down from heaven to lay hold of the dragon, that old serpent, called the devil and Satan, and to bind him a thousand years; which done, he casts him into the bottomless pit, and there shuts him up, to the end he should deceive the nations no more; the effect of which will be, not only a delivering of the saints from outward persecution, but also from being any more assailed with either wicked and erroneous doctrine, or fierce and fiery darts from the prince of darkness, which now many of them are so much annoyed and afflicted with. Now the church will be free from those hellish suggestions to blaspheme, to despair, and the like, that her members do yet most dreadfully and sadly meet with. For observe, this old tempter is said to be tied up, or to be cast into the bottomless pit; first, as he is a dragon, under which name he goeth in this book, in his persecuting the church. (Rev. xii.) Secondly, he is said to be shut up, as he goeth under the name of a serpent, under which name he went when he fomented his devilish and damning seducing doctrine to our first parents; the which the Spirit expressly seems to relate unto, and therefore calls him that old serpent—that old serpent that deceived us at the first. Thirdly, he is said to be shut up also, as he goeth under the name of the devil, and Satan, under which name he goeth commonly in the New Testament, when he provoketh and stirreth up our lusts, and when he labours to drive us into all manner of unbelief, distrust, despair, and so consequently into murmurings and blasphemy against God. Wherefore, I say, that at the day this wall is set up in all its

glory, and when it performs every part and piece of its office to the full, then shall Satan be bruised under our feet indeed, and then shall Jerusalem be called the joyous city, and her people a joy; for her former sorrows shall be past and forgot.

If thou still objectest, But I have yet an evil heart, and therefore if I be not rid of that at that day, should I live till then, why though there should be no devil to afflict me, I shall feel and meet with sorrow and trouble enough,—I answer thee: first, I dare not say that at this day thou shalt be in every sense without thy evil heart in the midst of all this glory, tempted soul; yet I say thus much to thee:

First. Where there is no devil to tempt, though the saints will yet be imperfect, and come short of a glorified state, yet they, by his absence, will be delivered from many dreadful, vexing, and burning and hellish darts, that will otherwise confound and afflict the soul like arrows whose heads are poisoned. Christians have a great deal more ease, when God doth, even at this day, withhold the devil for a season,—though yet they have their own lusts,—than they have when the devil and their own lusts are suffered to meet and work together; yea, the Lord Jesus himself, who had no sin, yet in the temptation was fearfully handled and afflicted with the devil, though all the while, I say, he kept him at staves' end, and did not suffer him in the least to annoy his person; and therefore it is said, that when he was in the wilderness in the conflict, the angels came to minister unto him. At the time of his agony also, in which agony doubtless Satan had a very great hand to afflict him, you see his complaint, how that he was sore amazed, and exceeding sorrowful, even unto death, being so laden with heaviness and sorrow that he was scarce able to stand or wag under the burden of it. Satan even from himself, besides the workings of our own lust, doth do us wonderful injury, and hits our souls with many a fiery dart, that we think comes either from ourselves, or from heaven, and God himself; but now by this wall, this broad wall, this sorrow will be cut off.

Second. Again, when Satan is thus tied up, we shall, together with this merey, receive such a plentiful pouring forth of the Holy Ghost, that though there will remain in us still the remainders of our corruptions, yet, by the plentiful indwelling of the Holy Ghost, and the joy, and peace, and heavenly sweetness thereof, these things shall lie like lean, withered, blasted things. The reason of that power and that strength that our lusts have to this day in our hearts, it is because we are so lean, and thin, and weak in the things of God. Strong grace makes corruptions weak, and strikes them through, laying them at the point of death, always gasping for life. Thus it was with Moses; he had such grace in his soul, and such communion with God, that though he had yet a body of sin within him, it was a rare thing for him to see his wretchedness, that is, to see it pert, lively, and

powerful in him: indeed God saith, that upon the land of his people shall come up briars and thorns; "yea, upon all the houses of joy in the joyous city, because the palaces shall be forsaken, the multitude of the city shall be left, the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured on us from on high, and the wilderness be a fruitful field," &c. (Isa. xxxii. 13—15.) And then "the Lord shall defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David, and the house of David shall be as God, even as the angel of the Lord before him." (Zech. xii. 8.) "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." (Isa. xxxiii. 24.)

"And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel." "According to the measure of a man;" the man Christ Jesus. For the measure of this city, or the golden reed with which this city is thus measured, it is his word and law of the New Testament. All judgment is committed into the hand of the Son; and God "hath given him authority to execute judgment also, because he is the Son of man." (John v. 27.)

"According to the measure of a man, that is, of the angel." This angel is one of the seven that had the seven last plagues to execute upon the man of sin, and yet he saith, the measure is according to the measure of a man; the meaning is, that the city, the New Jerusalem, is to be built according to the word of Christ; but yet by his word as it is in the hand of his angels, that is, his messengers and servants; of which servants the chief will be those that are his instruments to pour forth the seven vials full of the seven last plagues upon the antichristian harlot. For they, with their plagues, will both destroy what standeth in implacable opposition, and will subject the rest, and bring them into a correspondency with the word and will of God, as I have showed. Whence note, that they of his servants that God shall use to pour forth his last and most dreadful plagues upon the whore, they are they that God will use to show us the pattern of this holy city: or thus, they that can tell how to plague the whore, they can tell how to measure this city. "The righteous men, they shall judge them," that is, the antichristian harlot, with her wicked and adulterous daughters, "after the manner of adulteresses, and after the manner of women that shed blood: because they are adulterous, and blood is in their hands." (Ezek. xxiii. 45.)

Thus much touching the frame of this city, its walls, gates, and foundations, with the measure of each.

III. And now it remains that I speak of the glory of them.

Ver. 18. *And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.*

In these words you have a discovery of the glory both of the wall and city itself; and that, as you see, under the notion of two choice metaphors. The wall is jasper, the chief of stones; and the city is gold, the chief of metals. "And the building of the wall of it was of jasper, and the city was pure gold."

This jasper is that stone, in the light of which this city is said to descend, as in the light of a stone most precious. Now, as there he saith she descended in the light of this stone, so here he saith this stone is the wall thereof. "And the building of the wall of it was of jasper."

This therefore confirmeth unto you what I said of the wall before, to wit, that it was the salvation of God through Christ: wherefore learn this by the way, that this city shall not be at this day in her own keeping, but in the keeping of Jesus Christ. He with his benefits doth compass her round, and by him alone she lieth down in safety. Wherefore it is from this consideration that God doth say by the mouth of the prophet, I will give them, within my house, and within my walls, a place and a name better than that of sons and of daughters; I will give them an everlasting name, that shall not be cut off." (Isa. lvi. 5.)

"And the building of the wall," &c. By this word "building," we are to understand both the materials of the wall, the manner of their placing, and the instruments that God will use for the setting up thereof. Now, to speak properly, this wall being the Lord Jesus Christ himself, in his precious merits, benefits, and offices, the builder hereof must needs be God himself; for he it is that hath made this Christ for us a safeguard and defence, by making of him our wisdom, righteousness, sanctification, and redemption, by which he doth encompass us round on every side, and that at every moment, to deliver us from the power and destruction both of sin, death, the devil, and hell.

But, again; the building here spoken of is a building of this wall after the destruction of antichrist, and so long after Christ was sent, and made these things in his own person, to his beloved and blessed church; wherefore the building of this wall that is here spoken of, it must be understood of the recovering again the purity of those doctrines in which the Lord Jesus, with all his benefits, is found and made ours, for our everlasting defence and safety. For we find that the king of Babylon, who was a type of our antichrist, when he came up against Jerusalem, the type of our primitive church, he brake down their city, destroyed their walls, rifled their houses, and killed their children; whose steps, I say, our antichrist follows to a hair, in treading down the primitive church, corrupting her doctrines, which are her safeguard and wall, also robbing and spoiling the houses of God, and killing his children with a thousand calamities; turning all the heavenly frame and order of church-government into a heap of rubbish, and a confused dunghill.

Wherefore the building again of this wall is to be understood of the recovering, and settling, and fastening the doctrines of Christ, as afore, in which doctrines he in all his benefits is wrapped, and held fast for ever: I say, a recovering of them, and setting him up again in his primitive and pure glory, of being our priest, prophet, and king in his church, and a giving unto these offices their own proper length, breadth, height, and depth; letting them rule in all their force, glory, and majesty, and authority; for then will be golden days, and not till then; then, I say, when the several offices of the Lord Jesus do rule in their own nature and largeness of authority, both in the church and in the world.

Alas! this wall is yet unbuilt, the offices of the Lord Jesus do not yet shine in that purity, nor so stand in their proper places, as they shall do at the coming in of New Jerusalem. The wall lies yet but as a heap of rubbish; the offices of the Lord Christ are to this day by many preachers confounded, and removed to and fro, even like loose and rolling stones. These offices also are by others attributed to antichrist, and his children of iniquity; but at this day the nations shall know themselves to be but men, and the doctrines of Christ shall be set again in their own places. Now shall every going into this city, and every going out thereof, stand where it ought; and now shall every tower and fortress on this wall be placed as in the days of old; which towers and fortresses are the glorious names and attributes of the Father and Christ; for the name of the Lord is a strong tower, the righteous flee into it and are safe: And again, thou hast been a shelter to me, and a strong tower from the enemy. Wherefore now, I say, shall the name of God, as Lord of all, and Father of his church, with the names of the Son, as Head, Saviour, and King of kings, be as the bulwarks to this city, to which shall be added all the promises, consolations, encouragements, &c. in the blessed book of God, out of which this city continually shall suck the milk and nourishment of the unsearchable grace of God to them. To all which shall be added many new pieces of timber in the wall, for so it was in the type, at the rebuilding of the city; by which new pieces I gather, that the special providence of God, and his protection, shall be at this day so fastened in this wall for the complete delivering of this city, both from hell and earth, that she shall stand in full force, safety, and peace, even till the heavens and earth shall be no more. Now, when this wall is thus set up, even every truth and office of Christ in its own true natural force, about this city; and when God, in his special and most endeared affections, shall engage himself, even everlastingly, to keep this city safe from all storms and tempests, and trouble and sorrow; then shall these citizens, as a sign of their conquest both of hell and the world, even set up their banners on the several towers of this wall, and the standards

that belong to the tribes thereof; then, I say, "We shall rejoice in thy salvation, O Lord, and in thy name will we set up our banners." (Ps. xx. 5.) And then shall the inhabitants of the world, both wondering and trembling, say, "Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Sol. Song. vi. 10.) Oh, the names of God, of Christ, of his offices, and the power of his grace and promises! How will they shine! In what glory will they appear! They will be even as a wall of fire round about Jerusalem; and will not be, as now, in the mind and thought of the people, as the white of an egg in the mouth, without taste; but shall be and appear in their own brightness, sweetness, and grace: "For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids." (Zech. ix. 17.) "In that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength, and my song, he also is become my salvation." (Isa. xii. 1.)

For the workman, I am sure, God is the principal, as I said before; but yet he will do it by instruments, through the guidance of his Spirit. The building of the wall of old was of God; but so, as that he did it by the hand of Nehemiah and his companions. I do observe in the completing of the city of Jerusalem of old, that there was first altar-work, then temple-work, and after that the building of the wall, and completing of the city. Altar-work, I say, was the first which was reared, and on which there were offered, according to the law and holy custom, the sacrifices and offerings, both morning and evening, as every day required; but the foundation of the temple was not yet laid. These altar-men were those also that afterward built the temple; but yet by them was first of all repaired the altar, to signify that the first work that will be on foot at the beginning of the return of the Christians from out of antichristian Babylon, it will be to find out altar-work; that is, the priestly office of Christ, and to offer by him the prayers and supplications of the church continually. Wherefore these altar-men, or these men in their altar-work, did figure out for us our famous and holy worthies, that before us have risen up in their place, and shook off those relics of antichrist that entrenched upon the priestly office of our Lord and Saviour, even worthy Wickliff, Huss, Luther, Melancthon, Calvin, and the blessed martyrs in Queen Mary's days, &c. with the rest of their companions. These in their days were stout and valiant champions for God, according to their light, and did upon the altar of God, which is Christ our Lord, offer up many strong cries, with groans and tears, as every day required, for the complete recovering of the church of God; the benefit of whose offering we have felt and enjoyed to this

day: but by this the foundation of the temple was not yet laid.

Now, after these arise another people, not another with respect to Christianity, but with respect to further light. These men, though they keep the continual offerings upon the altar, as the other did, yet they are men also that are for temple-work; wherefore these begin to search out the foundations of the temple of God, that they may rear up the house, as well as build up the altar. These be they that are for having the church a select company of visible believers, walking in the faith and holiness of the gospel; which believers are for separating from the unconverted and open profane, and for building up one another a holy temple in the Lord, through the Spirit; I say, a temple, or house, or church, separate and distinct from that confused heap of rubbish, and carnal gospellers, that everywhere, like locusts and maggots, crawl up and down the nations. These were figured forth by Zerubbabel, Joshua, and all the people of the land, that are for working and labouring in this service of temple-work.

Again: as there is thus altar-work and temple-work to be done by the saints, when they are coming out of spiritual Sodom and Egypt; so, at the end of these, there will be city-work on foot also: which city-work will chiefly consist in setting up the wall and gates for defence, and of building themselves houses and mansions of rest and refreshment, after all their hard usage under the tyranny of the man of sin, that son of perdition; which city-work will be then completed, when the church of Christ hath obtained a complete conquest and victory over the world, and hath got her enemies, and them that hate her, to lie at her feet, and to lick the dust of the soles thereof. For, as I have told you already, temple-work, yea, when that is complete in the work, yet there may be great havoc made of the church of Christ; at which time, also, city-work may be trampled under the feet of the wicked and uncircumcised Gentiles: but when the city is built, then Zion is become a stronghold, and about all her glory shall be a defence. Then she either draweth and allureth her adversaries to entreat her kindly, and to count it their honour to be under her protection (as did the Gibeonites), or else she breaks and bruises, and subjects them to her by her power and authority: "The daughter of Tyre shall be there with a gift, and the rich among the people shall entreat thy favour." (Ps. xlv. 12.) "In the last days," saith the prophet, "it shall come to pass, that the Lord's house shall be established upon the tops of the mountains, and shall be exalted above the hills: and people shall flow unto it. And many nations shall come and say, Come and let us go up unto the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. For the law shall go forth of Zion, and the word of the Lord from Jerusalem. And ye

shall judge among the people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into pruning-hooks," that force and power that they used formerly to destroy the church of God, now they shall use it to do her service, even to break up the clods of the hearts of sinners, and to prune and dress the house of God, and vineyard of Jesus Christ; "nation shall not lift up a sword against nation, neither shall they learn war any more," for the word of the kingdom of peace shall bear sway. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." (Mic. iv. 1—3, 8.) This is city-work; and as to the glory, peace, and deliverance of the church, it is the chiefest of all other, because it is not only most excellent for concourse and multitude, but, I say, for preservation and safety, and that not only to keep the worshippers, if they keep their order, but to keep the order and worshippers both in order and continual safety, that they may be forever in the purest order. But now, though at the completing of this wall, and the building its towers, when they are finished, there will be great peace; yet all the time that these things are doing, before they be done, let the workmen look for opposition, taunts, underminers, and a thousand tricks for the hindrance of it; for the streets of the city shall be built, and the wall, "even in troublous times." (Dan. ix. 25.)

"And the building of the wall of it was of jasper." Of jasper only. For as by building is showed unto us the manner of the work, so by jasper is showed unto us the matter itself. The matter, therefore, must be "jasper," Christ only, his word, offices, and glorious brightness only; for, indeed, whatever the special grace, protection, and providence of God will at this day be over this city, yet it shall be every whit of it according to Christ; that is, both of him, for him, and by him, as the fruits and effects of his suffering, bloodshed, and merits: "Therefore," saith God, "I will divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and was numbered among the transgressors." (Isa. liii. 12.) Oh, holiness! how will it shine both in kings and nations, when God doth this!

"And the city was pure gold." Having thus given us a discovery of the glory of the wall, he now comes to show us the glory of the city that is within the wall: The city, saith he, is gold, it is pure gold. This was figured out by the golden candlesticks belonging to the tabernacle and temple among the Jews; which candlesticks did then present unto us the worth and use of the church of Christ: "The seven candlesticks are the seven churches," saith the Lord Christ himself. (Rev. i. 20.) Now, the city here spoken of is the church in her highest and greatest glory; its state was

also figured out by the temple itself, whose beams, posts, walls, doors, and the like, were most famously covered over with gold. It was also, though but feebly, represented to us by the golden state of old Jerusalem in the days of Solomon the king; in which state gold was so plentiful in the midst thereof, that silver was nothing counted of among the citizens there in those days, but was as common as the stones in the street of the city.

"And the city was of pure gold." I find, by the search of the Scriptures, that there are divers sorts of gold in the world: there is the gold of the land of Havilah, the gold of Parvaim, the gold of Ophir, the gold of Sheba, the gold of U'phaz. Now, seeing he saith the city is gold, yet not distinguishing what gold, or which, we may suppose in this place he means gold of all these sorts; and, indeed, it is most agreeable to this text thus to judge; for the church at this day shall be made up of the twelve tribes that are scattered abroad, and of the Gentile nations, both far and near; who, as they now lie, are, for aught I can learn, at as great a distance, and as remote from one another, not only in knowledge and affections, but touching the places of their abode, as are the golden mines out of which the gold that I spake of before is digged and fetched. Thus shall gold, the golden saints of God, at this day be gathered out of the several golden mines of the world, and be brought to King Solomon, the Son of David, our Lord Jesus, to Jerusalem, with which he will build him a golden shining city, the joy of all the world.

"And the city was pure gold." Gold is the choice and chief of all metals, both for worth, colour, and virtue: wherefore, when he saith, "The city is gold," you may conceive how rich, and shining, and virtuous, this city will be; the riches of the whole world will be here; the beauty of the whole world will be here, and the virtue of the whole world will be here; I mean, spiritual riches, beauty, and health. Wherefore the rest of the world at this day will be but as a crushed bunch of herbs, in which is no virtue; or like a furnace full of dross, out of which the gold is taken; or like an old crazy and ruinous house, from which is departed all health and happiness; and, indeed, much like to this is that saying of the prophet, to wit, that at this day the whole circumference of the world that is without the walls and privileges of this city, it shall be but like an old ruinous house, in which dwells nothing but cormorants, bitterns, owls, ravens, dragons, satyrs, the screech-owl, the great owl, the vulture, and the like most doleful birds. All their princes shall be nothing, saith the prophet, and when they call their nobles to the kingdom, none shall be there. In their very palaces shall be thorns, and nettles, and brambles; for all among them that are princes and nobles indeed will have packed up, and be gone for Jerusalem. So that the world, I say, will be left empty, void, and stripped both of treasure, beauty, and health, at the day of Jer-

salem's building again. But oh, how melancholy a forlorn beautiful world will this be at this day! It will be only the place of "dogs, sorcerers, whomongers, and murderers, and whosoever loveth and maketh a lie." (Rev. xxii. 15;) it will now be the very emblem of hell, as the church at this day will be the emblem of heaven. Wherefore, as the church, as I showed you before, will be most fit for her putting on of immortality and incorruption, so the world will at this day be most fit to be swallowed up of the lake and bottomless gulf. All things that are good, and worth any thing, shall at this day be found only in the city of God. The gold will be in Jerusalem.

Again; in that this city is here called by the name of "gold," it is to show us how great pains, and travel, and charge, the Lord Christ hath been at, to get so great a treasure together. Gold is fetched from a far country, and that with great pains, charge, and difficulty. The gold wherewith King Solomon made his drinking vessels, it cost a three years' journey to obtain it. So the saints also, those golden vessels wherewith is made this golden city, they cost Christ a three days' travail in the heart of the earth, even sweatingly under the wrath of God, to obtain them, and thus to build this city with them.

Further: in that he saith this city is gold, he would have us to consider what the state of the church was before she came into this happy condition, to wit, an afflicted, tempted, and tried condition. Gold, as it comes from the mine, it cometh commixed with its dust and ore; wherefore the goldsmith hath a burning furnace, wherein he having put it, doth with the fire purge and take away the dross and dust from among the metal itself; into which furnace he puts it once, twice, thrice, and again, to the end it may at length be thoroughly cleansed and purified from its dross. Now, all this befalling the people of God; they are thrown into the burning fiery furnace of affliction and temptation, and there they are tried, purged, and purified; as the Lord also saith by the prophet, "I will try them as gold is tried, and will refine them as silver is refined." (Zech. xiii. 9.) Yea, "I will melt them and try them, for how shall I do for the daughter of my people?" (Jer. ix. 7.)

Lastly. When he saith this city is gold, he also thereby insinuates how invincible and unconquerable a spirit the people of God are possessed with. Gold is a metal so invincible and unconquerable, that no fire can consume it; it may burn it indeed, and melt it; the dross indeed doth consume and give way to the power of the fire, but the gold remains, and holds its ground; yea, it gets ground even of the furnace and fire itself; for the more it is burned and melted, the more it recovers its colour, and the more it shakes off its dross and dishonour. Just thus it is with the people of God, and hath been so even from the beginning; the more they oppressed them, the more they grew. The truth of which will be proved with a witness

when God comes to set up this city Jerusalem: his church hath been now, for many hundred years, in the king of Babylon's furnace; all which time she hath most gloriously endured and withstood the heat; and at last, when the fire hath done its worst against her, behold there comes out a city of gold: a type of which was the state of the three children, who, though they were cast into the fire, bound and in disgrace, yet came out in the liberty and grace of the Son of God. Wherefore let her be bold to say, even before she comes out of the fire, "When I am tried, I shall come forth as gold." (Job xxiii. 10.)

"And the city pure gold." These words, "pure gold," clear up what I said already—pure gold, or gold upon which the fire hath done its work. The church, in the fire of persecution, is like Esther in the perfuming chamber, but making fit for the presence of the king; which fire, when it hath done its work, then she comes into his presence in clothing all of gold: "The king's daughter is all glorious within, her clothing is of wrought gold." (Est. ii. 10.) And again, "At thy right hand did stand the queen in gold of Ophir." (Ps. xlv. 9, 13.) Wherefore he means by pure gold, gold out of the fire, gold on which the fire of persecution and temptation hath done its full and complete work.

"And the city was pure gold, like unto clear glass." By glass, in this place, we are to understand the word of God, as both James and Paul do testify. By clear glass, then, we are to understand the word in its own nature and purity, without the corruptions and traditions of men. Wherefore, when he saith, this golden city was like unto clear glass, it is as if he had said, she is even with the word and law of her goldsmith, in all her matters. The word is a golden reed, this city a golden city; and that a golden city, taken out of the furnace of affliction, and therefore like to the golden reed: "And the city was pure gold, like unto clear glass."

Ver. 19, 20. *And the foundations of the wall were garnished with all manner of precious stones. The first foundation was a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.*

Thus having showed us the glory of the wall, and of the city, he now comes to show us the glory of the foundations. The foundations, you know, I told you before, they are the twelve apostles in their doctrine, or the primitive doctrine of the twelve apostles of the Lamb.

Now the great business in this place will be, to show you the garnishing of these foundations, and also the mystery and order of the laying of the foundations: for their glory lieth in both.

I. As for the garnishing of these foundations, it is, and will be, at the day of New Jerusalem, two-fold.

And the first is, with beautiful gifts and grace. Thus were the apostles of old adorned, and thus shall their doctrine again be garnished. I know that the doctrine of the twelve hath been always accompanied with goodly gifts and grace, from the first churches quite down, that is, according to the measure of light they appeared in, and according to the dispensations of God in the times of antichrist. But yet the glory that this doctrine had in these latter days, I mean, since the apostasy, it was nothing in comparison of the glory and splendour that will be in them in the day when this city is built and complete; wherefore you find, that though all along in antichrist's reign, the gospel of grace hath shone, and given light to the saints and people of God in all their travails and afflictions; yet the shining of it at that day was much opposed and eclipsed by the smoke of the bottomless pit; as he saith, "There arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit." (Rev. ix. 2.) In which days, I say, abundance of the light, heat, and operation of the gospel was diminished and taken off, so that but little of the power or glory of it hath been either felt or seen from that time to this very day. This is that God spake of by the prophet Amos, saying, "I will cause the sun to go down at noon, and will darken the earth in the clear day; and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day." All which he explaineth in the next words, for, "Behold, the days come, saith the Lord, that I will send a famine in the land; not a famine of bread, or of thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos viii. 9—12.) In those days Eli's sons were become varlets. Indeed, there was here and there a little child, like Samuel in his minority, that now and then would speak most goodly things. But "the word of the Lord was precious in those days; there was no open vision." (1 Sam. iii. 1.) This is that which David, in the spirit of prophecy, complaineth of, saying, "They know not, neither will they understand; they walk on in darkness; all the foundations of the earth are out of course." (Ps. lxxxii. 5.) Thus in the days of the eclipsing of the glory of these foundations: but now, behold, they recover their light, and put on, as of old, their former glory, and are again garnished as in the former days. Now will all the doctrines of the gospel spangle and sparkle; out of every text will the ministers of God make to issue exceedingly most precious and heavenly fire; for these stones are indeed the stones of fire, and in them is contained that which would set the whole world on a flame with love and delight in

the things of God and another world, had but men the spirit of wisdom, and the authority of God in their ministry, as the apostles and the primitive Christians had. Well, this doctrine of the twelve shall be again adorned with gifts and grace, as in the days of old; by which it shall also be made to shine, and to cast forth its golden rays before the nations to their salvation. Behold, saith God, I will lay thy stones with fair colours; that is, thy apostolical doctrine shall again be garnished as at the first; truth shall appear in its old and mature colours, and, as such, shall be embraced, and lived and delighted in, both by Jews and Gentiles, as I have showed.

But secondly; the twelve foundations that here you read of, they are the same with those twelve stones that long before were set in the breastplate of judgment, in which were engraven the names of the twelve tribes of the children of Israel, the names of which tribes did comprehend the whole body of the house of their fathers. Now, then, seeing these twelve are the same with those on the breastplate of judgment, and seeing also that those on the breastplate did comprehend the whole of the twelve tribes, I conclude that for these foundations to be garnished with all manner of precious stones, it is as much as to say, they shall be garnished with abundance of converts; multitudes, and that of all sorts, both of Jews and Gentiles, Moors, Tartars, Turks, and those in the utmost parts of the world, shall now be entangled with the light and truth, with the glory and goodness of the doctrine of the twelve. And I the rather take it thus, 1. Because, as the foundations themselves are said to be precious stones, so also the saints in general, they go under the same names too. As Jeremiah saith, the precious stones of the sanctuary are the precious sons of Zion. As Peter also saith, in alluding to the precious stones of the temple; the saints are lively, or living precious stones, built up a spiritual house, &c. And the foundations of the wall were garnished with all manner of precious stones; that is, the doctrine of the twelve was garnished with all manner of precious souls; that is, converted by it, by which they become a glory and a garnishing to it. 2. I take it to be the conversion of the precious ones of God; because that thus to understand it is most like the phrase of the Apostle Paul himself, saying, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? Ye are our glory and joy." (1 Thess. ii. 19, 20.) Mark, in the text he saith, the foundations were garnished with all manner of precious stones; and here those precious stones Paul accounts to be those that are converted by the word: for what is our hope, or joy, or crown? are not even ye they that have been converted by us? Ye are our joy, ye are our crown, ye are our glory: it is with you that we shall be crowned, adorned, and garnished, in the presence of our Lord Jesus. Mark, John saith, they are gar-

nished; Paul saith, they are crowned; John saith, they are garnished with precious stones; and Paul saith, they are crowned with the conversion of sinners. Thus, therefore, as God will lay these stones with fair colours, so also he will lay these foundations with sapphires; that is, as he will beautify the doctrine of the twelve with its former glory, sweetness, and authority, so he will crown and garnish it with the conversion of many sinners. The elect are the jewels of God, and this is the day of his binding them up, even then when the antichrist falls, and the gospel breaks out in its primitive glory.

“And the foundations of the wall were garnished with all manner of precious stones.” In these words there are yet two things considerable.

(1.) That all who go to the adorning of these foundations, they must be precious stones; not a common stone shall here be owned. And indeed what should pebbles do among the pearls and the diamonds of New Jerusalem? or the stones of blackness and emptiness among the saints of light? I tell you that those which God doth reckon the adorning stones, they are all and every one precious stones; they must be all lively, glittering, and curious stones, though stones of divers colours. Antichrist counts any thing sufficient enough to garnish his apostles with, even the empty stones of confusion; the sinners that have no more grace in their souls than there is sap in a post that hath been this twenty years without either sap or water. But God will not count such for the beauty of his word, nor for the garnishing and beautifying of the doctrine of the twelve; they are garnished with precious stones.

(2.) As he saith the foundations are garnished with precious stones only, so he saith it is with all manner of precious stones; by which he would have us understand, that all saints have not the same degree, either of precious grace or gifts and virtue in them. There are some that excel and differ from the rest, even as one star differeth from another in glory: some saints, as they have both more grace and also gifts than others, so too they are more laborious and painful in the work of God than their fellows; and therefore he saith, All manner of precious stones.

“The first foundation was a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite,” &c. Thus having showed you the garnishing and beautifying of the twelve foundations, he now comes to discover the foundations themselves, with reference to their order of placing and lying.

Touching which order, he saith the first and bottom foundation is a jasper.

I have hitherto said, that this jasper, in both the two afore-mentioned places, both as to the light of this city and also of the wall, it was Jesus Christ; Christ illuminating, and Christ defending. But here the jasper is said to be one of the twelve

foundations, even one of those foundations in which are writ the names of the twelve apostles of the Lamb; which one would think did put this jasper now into another state, even to be a representation of one of the twelve apostles, and not of the Lord and Saviour Jesus Christ himself. To which I shall yet say, that the jasper here, in the order of the foundations, is to be understood of Christ, as well as in the other two places in this discourse; I say, it is yet to be understood of representing the Lord Jesus, though it also doth bear the name of one of the twelve apostles of the Lamb; and in this very thing there is an infolding mystery wrapped up and inclosed.

For, 1. In that the name of an apostle is writ in this stone, and yet that this jasper should represent Christ, it showeth unto us the agreement that is between the doctrine of the apostles and Christ himself, to wit, that they are one and the very same; and hence it is that the Apostle saith, “We preach Christ crucified.” (1 Cor. i. 23, 24.) Christ in all his benefits is the very marrow, life, and sum, of all their teaching: “Other foundation can no man lay than that is laid, which is Jesus Christ.” (1 Cor. iii. 11.) Wherefore the doctrine of the apostles being Christ itself, no marvel though the name of an apostle be writ upon this jasper; and again, no marvel though this jasper go yet under that name that represents him.

2. In that it is said the names of the twelve are in these twelve foundations, and yet that the first of them should be the jasper, Christ; it argueth also, that whosoever receiveth the doctrine of the twelve, they must needs with that receive the Lord Christ himself. Receive the doctrine of the gospel, as it is held forth by the twelve in the word, and thou canst not miss of the Lord Jesus Christ himself; he will be found in the bottom of their doctrine: “Ye are built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone.” (Eph. i. 19, 20.)

3. In that he saith, in these twelve stones are the names of the twelve apostles, and yet that the first should be the jasper, Christ; it argueth also, that wherever the doctrine of the twelve is preached, there is therewith the presence of Christ: the presence of his Spirit to teach and enlighten the ignorant and blind hearts of the unconverted; the presence also of his power to overcome them, and to make them fall under the glory and truth of his heavenly word: “Lo,” saith he, “I am with you always, even unto the end of the world.” (Matt. xxviii. 20.) “And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.” (Mark xvi. 20.)

4. In that he saith, the names of the twelve are in the foundations, and yet that Christ should be one of the twelve himself, it showeth to us the union that is between Christ and his holy people. Mark; in the twelve foundations are placed all, even all manner of precious stones. Again, in the

twelve is placed the jasper, Christ; by which we may see the nearness that is between Christ and his whole body: "I in them, and thou in me," saith Christ, "that they may be made perfect in one." (John xvii. 23.) Christ and his saints make but one temple, one man; being but one flesh, one nature, &c.

5. In that this jasper is said to be one of the foundations, and that too the first and undermost, he showeth further, that Christ is the foundation of them before God, that are the foundation of him before men. The twelve do bear up Christ before the world, as the twelve brazen oxen did hold up the molten sea in the temple; and Christ doth bear up the twelve before his Father, as the high priests did carry the twelve stones on their breastplate of judgment, when they went to make an atonement for the sins of the people into the holiest.

6. It showeth us, further, that though the apostles shall be adorned with the conversion of those that they shall win to the Lord Christ, yet they will never be able to stand under that glory and honour, unless they are supported and upheld by Christ as their foundation. Sirs, as Christ is the strength of his people in their work for him in this world, so he must be their strength by which they must stand under the reward they shall have for their labour when this world is ended. And hence it is that the prophet saith, "They shall hang upon him all the glory of his Father's house, the offspring and the issue: all vessels of small quantity, from the vessels of cups, even to the vessels of flagons." (Isa. xxii. 24.) And again, "He shall build the temple of the Lord, and he shall bear the glory." (Zech. vi. 13.) He shall bear the glory of our salvation from sin, preservation in the midst of all temptations, and of our going to glory; also he shall bear the glory of our labour in the gospel, of our gifts and abilities, of making our labour and work effectual to the saving of sinners, "that in all things he might have the pre-eminence." (Col. i. 18.)

7. In that the foundations are twelve, and Christ the undermost of them; it signifieth, that all that are converted by the twelve, as they shall be for the garnishing of the twelve, so also both the twelve, with all that they are garnished with, shall be for garnishing of Christ; we shall stick like pearls in the crowns of the twelve apostles, and they again, with all their glory, shall stick in the crown of Christ. And hence it is that you find the four and twenty elders, which four and twenty do, as I conceive, hold forth the twelve, both in the first and second Jerusalem; I say, hence it is that you find them take their crowns from off their heads, and cast them down before the throne of God and of the Lamb, crying, "Blessing, and honour, and glory, and power, be unto him that sits upon the throne, and to the Lamb for ever and ever." (Rev. v. 13.)

Lastly, One thing more of this goodly jasper, and then to the rest, which thing is this, that

jasper that here you find to be the first in the twelve foundations, even that jasper you find to be the last of all among the stones in the breastplate of judgment: from whence you may note, 1. That Christ, as he is to be the author, or first of our faith, so also he is to be the finisher, or last of our faith. 2. That as he is to be the captain and leader of his people, so he is to be the reeward and bringer up of his people. He is to go before them, to lead them the way; and to come behind them, to bring them all up. 3. Again, forasmuch as he is said to be last before he is first, that is, last in Exodus, and after that first in the Revelations, it may be to show us, that Christ was first to be least, lowest, and last, and then to be greatest, highest, and first. He first humbled himself to the death, even the shameful death of the cross; and then was by God his Father exalted and placed above every name: as he also himself doth witness, saying, "Ought not Christ to have suffered these things, and to have entered into his glory?" (Luke xxiv. 26.)

"The first foundation was a jasper; the second, a sapphire; the third, a chaledony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz," &c. Touching the jasper, you see what I have said. Now, all I have to say to the rest of them, it is in general these three things.

1. In that the foundations are all and every one of them precious stones, it signifieth that all the doctrines of the New Jerusalem will be only the precious doctrine of the twelve apostles; not common stuff, not raked out of the daughills and muck-heaps of this world, and from among the toys of antichrist, but spiritual, heavenly, and glorious. He that hath his word, shall then speak it faithfully: "for what is the chaff to the wheat, saith the Lord?" (Jer. xxiii. 28.)

2. In that they are called after the names of precious stones, it signifieth also, that at that day none shall be used or put into the ministry but those that have received spiritual and heavenly gifts from above. It is not every babbling fellow, not those that look for their abilities from the rudiments of the world, that then shall be of any value or account. He must be a costly stone, a stone about which the Lord Jesus hath bestowed the cost of his heavenly abilities, even he whom the Lord Jesus shall appear unto for that very purpose, to make him a minister. He shall be a minister, and none else at that day. The other shall be ashamed, every one of his vision; yea, and shall in those days be so contemptible, that their father and mother shall reprove them and count them liars; yea, and shall be ready to run them through while they are prophesying in their rough garments to deceive.

3. In that these precious stones are not all of one and the same nature, but every one of them several and diverse from one another, it argueth that the gifts of the apostles, and so of the minis-

ters of the New Jerusalem, shall be differing one from another in glory and operation; yet mark, as in these stones, so in every one of them shall be perfect glory, according to the nature of God's working by his Spirit; as the nature of the jasper is perfect in his kind, and the nature of the sapphire is perfect in his. These stones, some of them are of greater light and clearness than others; and so some of the apostles are chiefest. Some of these stones, again, they are of a more fiery and burning colour than others, they being bright also, but of a more mild brightness. Therefore some of the ministry are called the sons of thunder, when others are styled by the name of the sons of consolation. The gifts are differing, being diverse; their administrations are differing, and the operations of them also are differing, though all those things are from that one and the self-same Spirit, working in every one severally as he pleases. All these things will spangle in the New Jerusalem, and carry their full breadth and sway as in the days of old.

To conclude this: in that he here saith that the foundations of the wall are these twelve stones, he doth it to show, that now also the former ministration that was in the apostles' days will be the same, and in full force again; for their gifts of knowledge, judgment, and authority, they are such as have to this day lain buried as it were with the apostles themselves; but now they shall show themselves again, even these foundation stones, stones that are great stones, stones of ten cubits, and stones of eight cubits. Thus much of the glory of the foundations.

Ver. 21. *And the twelve gates were twelve pearls, every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.*—Having thus showed us the glory of this city, wall, and foundations, he now comes to show us the glory of the gates and of the street of the city.

“And the twelve gates are twelve pearls.” The gates, I told you before, they signify Christ, both as he is the way to communion with the God of this city, and with the inhabitants thereof, that so they may have a share in the privileges of the same. I told you also then, that though he tells us exactly of the measure both of city and wall, yet he tells us nothing of the measure of these twelve gates, and goings in thereat; and the reason is, because Christ, as he is the way to grace, he is beyond all measure both as to fulness and freeness. And now, again, he puts us to the same plunge with the unsearchable riches of the Lord Jesus Christ; for who can count the worth of a pearl as big as the gates of a city? As, indeed, when Christ himself doth speak of the parable of the pearl in the field, he only telleth us that there is such a one, but never valueth the worth thereof; only he saith, a pearl of great price, and so leaveth it. Now when he saith that the gates are pearls, he thereby insinuates several things. As,

1. To show us how rich a treasure Christ Jesus our Lord is, and will be to all those that by him shall enter in through the gates into this city: “Riches and honour are with me,” saith he, “even durable riches and righteousness. My fruit,” or the fruit of entering in by me, “it is better than gold, and my revenues than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause them that love me to inherit substance, and I will fill their treasures.” (Prov. viii. 18—21.)

Christ is rich indeed, both in his blood, resurrection, intercession, and all his offices, together with his relations and all his benefits; all which he bestoweth upon every one that receiveth him, and maketh them unspeakably wealthy.

2. The pearl, as it is rich, and so worth much, so again it is beautiful and amiable, even to take the eyes of all beholders. It hath, I say, a very sweet and sparkling light and glory in it, enough to take the eye and affect the heart of all those that look upon it. And thus is Christ to all that come to him, and, by him, to the Father, &c. “My beloved,” saith she, “is white and ruddy, the chiefest of ten thousand; his mouth is most sweet, he is altogether lovely.” (Sol. Song, v. 10.)

The mother of harlots had some knowledge of the beauty and glory of this stone, and knew that it had a very taking and drawing glory in it; and therefore she gets it for some time to adorn herself withal. She was decked with gold and precious stones and pearls, and was therefore called “the well-favoured harlot.” (Nab. iii. 4;) by which means she hath drawn into her lewdness the kings and kingdoms of the world; who have in such sort been entangled with her beauty, and with her fornication, that they have been adulterated from God and their own salvation: for indeed she used this pearl but for to get them to drink of her fornication, that they might drink and spew, and fall and never rise more. But now when he saith, the gates are pearl, it is as if he had said, This woman is stripped of her beauty and delicate ornaments; the pearl is taken from her, and is set in its right place, even to be for the gates of Jerusalem. Wherefore it is to be expected, that many should be taken with the way of entrance into this beloved city, in the day that she shall be set up, and appear in her heavenly beauty. The glory of that city must needs be great, whose wall is jasper, and gates are pearl.

“And the twelve gates were twelve pearls.” Not pearls and other precious stones commixed, but pearl only; to signify, that Christ only can let in souls into this city, that they may partake of the goodness and privileges thereof. It is not he and saints together, neither is it all the saints and angels in heaven without him, “he alone hath the key of David, and that openeth, and no man shutteth; and that shutteth, and no man openeth.” (Rev. iii. 7.)

Secondly, as he saith, the several gates are each

of them pearls ; so he saith, that every several gate was of one pearl, of one entire pearl. By which he would have us understand also, that as none can enter in but by Christ, so none can enter in but by whole Christ. Christ must be helpful to thee every way, or he will be helpful to thee no way ; thou must enter in by every whit of Christ, or thou shalt enter in by never a whit of him. Wherefore look not to have him thy Saviour, if thou take him not for king and prophet ; nay, thou shalt not have him in any one, if thou dost not take him in every one of these. Wherefore the prophet saith, " He shall build the temple of the Lord," that is, by his prophetic office, " and he shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both." (Zech. vi. 13.)

" And the street of the city was pure gold, as it were transparent glass." In these words there are four things to be inquired into : 1. What this street is ? 2. Why he saith not " streets," but " street," as of one ? 3. Why this street is called by the term of " pure gold ?" 4. And why it should look like transparent glass.

1. For the first. A street ordinarily is the place of common concourse, and the place of continual open salutation, and taking acquaintance one of another ; and as touching this street, we are also to understand it of the open and common place or way of God's worship, in which saints salute each other, and acquaint themselves together ; also here the world are converted, saints built up and edified, &c. " Wisdom crieth without, she uttereth her voice in the streets," saith Solomon ; " she crieth in the chief places of concourse, in the opening of the gates : in the city she uttereth her words." (Prov. i. 20, 21 ;) that is, in the public and righteous ordinances of the Lord Jesus, which he hath ordained in his church for men to travail and trade in, for the good and wholesome merchandise of heaven, as the men of this world do for the things thereof, in the streets and open places of their cities and places of privilege.

Thus it was in the figure when the city Jerusalem was built after the captivity, as ours shall be at and after the overthrow and downfall of antichrist ; for then it is said that the people, to hear the law, were gathered together in the street, even in the water-street ; there they heard the sense given, and there they were convinced of their wickedness ; also there they received the knowledge of God's goodness to them, and there they received power to eat the fat and drink the sweet, to eat and drink and be merry, and to cast away sadness and fear. This, by way of allegory, is called the way for the wayfaring men, even the way of holiness, over which the unclean shall not in anywise pass ; the way in which they learn to know God and themselves, and the way of newness of life, in which every one walks that entereth in by the gates of New Jerusalem. And

it is most suitable to the matter that went before to understand the street to be the way of God, the way of holiness and newness of life ; because, as it is natural for the stranger, so soon as ever he is entered the gates of a city, to have his feet in the streets of the city ; so it is natural for the sinner, so soon as ever he is entered into the church by Christ, to have his feet treading in the way and paths of holiness. Wherefore it is usual in the Holy Scripture to call the transformation of the sinner from Satan to God, a holy way, and also to admonish him that is so transformed to walk in that way, saying, Walk in the faith, love, spirit, and newness of life, and walk in the truth, ways, statutes, and judgments of God.

He that entereth not by these gates into the city, he cannot walk in newness of life ; but he that entered in by them, he cannot but walk in newness of life. The next thing, then, that a man passeth into, when he is entered into the New Jerusalem, is to walk in the *Street* thereof, the way of holiness, even the way in which men learn to fear God, and to believe in, and love the Lord Jesus, &c.

2. Now this street, or way of holiness, it is on purpose called, not many, but one, to show us the perfection of light, grace, faith, and spiritual comfort that the inhabitants of this city then shall enjoy. Daniel also calleth it one street, to signify the same thing. Wherefore from hence I gather, that then all saints shall walk, as before I have made appear, even in one street, in one way, and in one light. It is antichrist that hath brought in all those crossings, by-lanes, and odd nooks that to this day many an honest heart doth greatly lose itself in ; but at this day they shall be otherwise minded, that is, made all to savour one thing, and to walk one way, not biting and devouring each other as now. And indeed there is all reason it should be thus, for the street itself is but one : " There is but one God, one Lord Jesus, one Spirit, one faith, one baptism, even as we are also called in one hope of our calling." (Eph. iv. 5, 6.) Now, therefore, when saints have the rubbish of antichristian darkness and trumpety removed, then they shall have, as they also had of old, but one heart, one soul, one judgment, one mind, and shall with one heart and mouth glorify God. The which also shall be prayed for of all the saints, even of all that have received the pure language before these things come to pass : " They shall call upon the name of the Lord with one lip, to serve him with one consent." (Zeph. iii. 9.) Oh, the heavenly, spiritual harmony that will be in the city of God in those days, when the trumpeters and singers shall be as one, to make one sound ; then the house shall be filled with a cloud.

3. When he saith that the street of this city was pure gold, he alludes to the floor in Solomon's temple, which was overlaid with gold ; he alludes to Solomon's chariot also, whose bottom was paved with love, and overlaid with gold. By the floor

of the temple, we are to understand the way of holiness; and by the chariot of Solomon, the triumphant glory of that way. Again, in that he saith this street is gold, he would have us to understand the worth and treasure that is laid up in the ways of God, and of a truly gracious heart. First, for the worth and treasure that is laid up in the ways of God. They beget light, they change the heart, they lead from death, the devil and hell, to life, God, and the kingdom of heaven; in them God walks, and those that walk there also are sure to meet with him. Oh, this way, it is the way "which no fowl knoweth, and which the vulture's eye hath not seen; it cannot be gotten for gold, neither shall silver be weighed for it: the gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies." (Job xxviii. 7, 15—18.) All the ways of God they are pleasantness, and all his paths are peace, and ought to be preferred before our necessary food.

Again; as the ways of God are thus rich, and so far above the gold and rubies of the world, so also is that sanctified and gracious heart, without which no man can walk in this golden street. It is not every clown with his clumping dirty shoes that is admitted into kings' privy chambers, and private palaces: neither doth or will God at the day of New Jerusalem suffer any to trace about this golden street but such as have golden feet, and that beautified with goodly shoes. For as for this street, all that walk in it they must be *golden men*, with *golden hearts*, and with graces that are "much more precious than gold that perisheth." (1 Pet. i. 7.)

Further; in that he saith this street is gold, pure gold, he giveth us to understand also what great delight and pleasure the Lord's people will take in his ways and ordinances in that day. There will not then be that backwardness to do good, and to receive God, as there is in these more dry and empty days of the gospel. As gold is pleasing to the covetous man and workling, so shall the ways of God be to the saints and godly at that day. Now we have strong corruptions and weak grace; but then we shall have strong grace, and weak withered corruptions. You that are spiritual, you know what a high and goodly lifting up of heart one small gale of the good Spirit of God will make in your souls; how it will make your lusts to languish, and your souls to love and take pleasure in the Lord that saves you. You know, I say, what a flame of love, and bowels, and compassion, and self-denial, and endeared affection to God and all saints, it will beget in the soul. Oh, it is good to be here! saith the gracious heart. Well, and so thou shalt be always, if thou live to see New Jerusalem settled in her own place.

"And the street of the city was pure gold, as it were transparent glass." Mark, a street of gold like glass, a street of gold, as it were trans-

parent glass. By glass here, as also in the 18th verse, we are to understand the word. Wherefore, when he saith, the street, the golden street was like unto glass, he means, that the walking and carriage of the saints at this day shall be like unto or according to the word, the life of the saints answering the life of the word, and rule of the Lord Christ.

Again; in that he doth add to glass the word "transparent," he would have us to understand thereby these two things:

(1.) That the walking and ways of holiness of the saints shall be more in the power and spirit of the word, than all along in the reign of antichrist they have been. For transparent glass, it is the most clear and excellent glass, and goeth as far beyond other sorts of glass, as he that walks in the spirit and power of the commandment, goes beyond him that only walks in the letter and outward word thereof. Alas! the churches of Christ at their first assembling will be like the coming together of Ezekiel's bones, clothed much with flesh and sinews, but greatly void of spirit and life. Wherefore the spirit, power, holiness, and majesty that now will appear in the church, it will greatly transcend and go beyond the spirit, power and holiness that hath accompanied her in former days: "Then shall the sun be ashamed, and the moon confounded, when the Lord shall reign in Mount Zion," &c. (Isa. xxiv. 23.) "Then shall the sun be ashamed," that is, then shall that little light and understanding of the word that hath been in the church in the days when a third part of the glory of the gospel was hid by the smoke of the pit, be as it were laid aside and be useless; every saint shall be under the light of a sun that shines sevenfold brighter, even as the light of seven days. We see it is so in some measure at this day. What light, and with what clearness do the saints in this day see the things pertaining to the kingdom of God, beyond what the holy and goodly martyrs and saints did in the days that were before us. Huss, Bilney, Ridley, Hooper, Crammer, with their brethren, if they were now in the world, would cry out and say, Our light and knowledge of the word of the testament of Christ was much inferior to the light that at this day is broken forth, and that will yet daily, in despite of men and devils, display its rays and beams amongst the sons of men! When the children of Israel were to depart the land of Egypt, the Lord made known himself to them otherwise than ever he made known himself either to Abraham, Isaac, or Jacob, their fathers. The book also, at the recovering the church from under antichrist, is to be unlocked and unsealed gradually, first one seal, and afterwards another, and last of all the seventh, before which time the book will never quite be opened, according to that of the angel: "Go thy way, Daniel, for the words are closed up, and sealed until the time of the end," (Dan. xii. 9;) in which time, which

is the time of New Jerusalem, they shall be opened, and men shall consider it perfectly. Wherefore,

2. It must needs be that the church return to her old and primitive love. For what is the cause of the want of love to Christ and one another now, but our want of light in the things, mysteries, and privileges of the glorious gospel of the Son of God? Wherefore this being come, then love will reign, and have her perfect work among the godly. Love is the very quintessence of all the graces of the gospel, and is as transparent to them; "The greatest of these is charity," (1 Cor. xiii. 13;) it is the fulfilling of the law, the bond of perfectness, and the most excellent way. Wherefore the Holy Ghost doth mean by this word "transparent glass," that the height of light and the height of love will be found in this city; all their things shall be done without confused smoke and darkness, and also without spiritual pride and desire of vain-glory: then shall they indeed do all their things in charity, and in the feeling bowels and fellowship of the gospel: "Then shall the offerings of Judah and Jerusalem be pleasant to the Lord, as in the days of old, and as in former times." (Mal. iii. 4.)

Alas! though now, through grace, the saints of God have attained to more light and knowledge in the mysteries of the kingdom of God than heretofore they had, yet their light is far inferior to that which will be when this city is built. Our spiritual union and fellowship in the very bowels of the grace and gospel of the Lord Jesus Christ also is yet greatly defective. It is said, that no man was able to enter into the temple of God until the seven plagues of the seven angels were fulfilled: but when the seven last plagues are spent, and when all the adversaries of the church, which caused terror in the land of the living, shall be laid with the uncircumcised in the pit, then look for golden days, and not till then; then shall this golden street be finished, that is, then shall the light, faith, love, and holiness of the gospel be walked in, and embraced, in a transparent and transcending way: "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit." (Isa. xxvii. 6.)

Ver. 22. *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*—These words do, in my present light, point at the end of the days of this Jerusalem here in this world; and in so doing they signify to us, that when she is built she shall stand and continue in her glorious state afore-mentioned, even until that glory be swallowed up of that which doth excel. That they do point at the end of her day in this world, I do gather from these particulars:

1. Because they are the last words of the description of her glory; that is, these and the words ensuing, which is but one and the same continued speech; and it is easy to conclude, that John, in

this description of this city, doth, from first to last, even from the first appearing of her as she cometh out of Babylon, till she be perfect in glory, give us the relation of it: first, I say, showing us her descending, then her building; and afterwards the glory of that building; at the end of which also he showeth to us with what glory he will crown this city, even by swallowing of her up with "a far more exceeding and eternal weight of glory."

2. Because in these words he doth absolutely cut off all and every whit of her outward external glory; that is, as to outward ordinances and temple worship, which yet was to be most famous for a long time in this new and goodly city; which he verifies in the 11th chapter of this prophecy, which chapter is a summary collecting of the church in her fall and rise under antichrist, which church there in her rise is this city here in her glory in this world. He tells us there, I say, that when the kingdoms of this world were become the kingdoms of the Lord and of his Christ, that "then the temple of God was opened in heaven," (Rev. xi. 19;) that is, temple-worship under the gospel recovered into its former and primitive state and purity, in which it was before the coming in of the man of sin; which temple he here utterly shutteth out, saying, "I saw no temple therein:" in the room of which he setteth the presence of the Lord Jesus, and God his Father, making them to stand and be in the room of temple and gospel worship, in that manner as it is used while we here live in the flesh: "For the Lord God Almighty and the Lamb are the temple of it." It is true, the Lord God Almighty and the Lamb are the temple of this church in her lowest condition, therefore much more when she is brought into the condition that she is in at her rebuilding; but yet, neither in her low estate nor yet in her highest, is it proper to say that so long as she is in this world God will be a temple to her, in opposition to her temple and gospel-worship in outward and New Testament administrations. Wherefore, when he saith, he "saw no temple therein," and that from this reason, because "the Lord God Almighty and the Lamb are the temple of it," he must needs aim at a state to which the church cannot attain until her Lord come: for then will "that which is perfect be come, and that which is in part be done away." (1 Cor. xiii. 10.)

Now that the temple in this place excluded, can signify nothing else but the outward orderly way of God's worship, which the saints ought with conscience, in faith, to be found in till their Lord comes, consider that our New Testament doth use the word "temple" three several ways: 1. For the outward order and worship or discipline of the gospel; 2. For the body of Christ, which is his Church, &c.; 3. And, lastly, for the Lord God Almighty and the Lamb, which here are said to be the temple of this city.

Now, then, when he saith he saw "no temple therein," he cannot exclude the Lord God Almighty

and the Lamb; for they are here said to be the temple of it; neither can he shut out the church, which is the body of Christ, for that is the city itself; yea, and the church shall be God's temple, and God and Christ the temple of the church for ever and ever. He must therefore by this word "no temple" exclude only the outward way of gospel-worship, in which the saints in the times of the New Testament both meet and edify each other; and also meet their God, and are blessed and refreshed by him. Again; that this outward gospel-worship should be laid aside while the church is in this world, before her Lord doth come to be enjoyed by her, as touching his personal presence, it looks too like *ranting* opinions, and contradiction to Scripture, for me to believe. For when he comes, but not till then, shall these things be laid aside.

Besides; that which yet confirms me more fully in this opinion is, because herein this New Jerusalem doth most exactly answer the city and temple which was built after the captivity; which city and temple being once built, it stood till Christ our Lord did visit them in his own personal coming the first time; as the prophets also said it should: "The Lord whom ye seek," saith one, "shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." (Mal. iii. 1.) And again; "I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts." Wherefore "the glory of this latter house shall be greater than that of the former, saith the Lord of Hosts: and I will give peace in this place, saith the Lord of Hosts." (Hag. ii. 7, 9.)

Now, observe, that from the time of the building of the second temple to the coming of Christ, the worship of the temple order was to be by all most devoutly and continually observed: but when the Lord Jesus was come, and had established his own more honourable and New-Testament dispensation, then all the former temple worship fell to the ground, and became, with all the instruments of worship that thereunto belonged, null and void; yea, and it was a derogation to his gospel to offer to uphold that former way of worship, after he had, by his own personal presence and Spirit, brought in that other dispensation. All which, I say, will be answered by our second and New-Testament New Jerusalem. For as the old Jerusalem was built after the Jews were come out of literal Babylon, so is our New Jerusalem built after our coming out of the antichristian oppression of spiritual Babylon. Again; as that city did, after she was built, continue and retain her temple worship until the personal appearing of Christ the first time, so New Jerusalem shall retain and hold her outward New-Testament worship till He comes in person the second time. After all which, as the second temple was swallowed up of a more heavenly and spiritual dispensation by the personal presence of

Christ, so shall also the New Jerusalem temple worship be swallowed up by the glory of the appearing of the person of Christ the second time; as Paul saith, for he speaks in the person of Christ, "Till I come, give attendance to reading, to exhortation, to doctrine." &c. (1 Tim. iv. 13.)

Thus, then, when this holy city doth once again appear upon the stage, and in her own situation, and when she hath been showed in the attire of a queen before the face of all nations, and their kings, and when she hath by the glory of the light of her New Testament temple, gathered, as with a net, the number of God's elect, then she is taken into her husband's privy-chamber, where she and he alone shall be in that blessed fellowship and communion that shall not again be once eclipsed, or in the least interrupted to eternity.

Thus have I showed you my present light into this portion of the Holy Scripture. If any can give me further, I hope I shall not refuse it; but as yet, methinks this should be the genuine sense of this place, and is the very track of John himself. For after he had seen the wall for present safety, the foundation for continuation, the gates for entrance, and the like, then he comes to tell us of the glory of all, and of the street itself at last; which, indeed, is the last and end of all the order of God, and to continue till an end be put to it by mortality's being swallowed up of life; as is yet more fully showed you in the next verse of this description.

Ver. 23. *And the city had no need of the sun, nor of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.*

"And the city had no need of the sun:" that is, after temple worship is over. This verse is added, therefore, for further clearing up and illustrating of that which he said before. There he tells us this city had no temple; and here he tells us she needed neither the light of the sun or moon. There he said, "The Lord God Almighty and the Lamb are the temple of it;" and here he saith, they are the light thereof. The substance of which, in the language of the Holy Ghost, is this: the reason why temple worship is now gone and over, it is because there is now no need in this city of the light of the sun and moon; and the reason why she hath now no need of them is, because the Lord God Almighty and the Lamb are to it instead of both temple and light: "For the Lord God Almighty and the Lamb are the temple of it." "For the glory of God did lighten it, and the Lamb is the light thereof." Whereby we may note, that though the light in which she descended, being the purity of temple worship, was glorious, yet this city shall, when she is once built, so advance from glory to glory, that at the last she shall be more happy without the help of that light, without which she had been for ever unbuilt, than she was by it in the midst of the fulness of it.

"And the city had no need of the sun," &c. The word "sun" is in Scripture taken divers ways;

sometimes for the true and natural sun in the firmament; sometimes, again, for persecution, and the rage of the enemy, &c. But I take sun here not to be any of these, but for the good and pure word of the gospel of Christ, unfolded, opened, and explained by the servants of Christ; which sun is the same that before you find to be darkened by the antichristian fog and mist which was darkened, I say, even to a third part of it. This sun, or word of the gospel, Paul saith, it is shadowed forth even by that which shineth in the firmament of heaven, because as that, by its light and shining, giveth to those that have eyes to see the glory and excellency of this world; so by the shining and light of the gospel, is given the light of the knowledge of the glory of God in the face of Jesus Christ, and a view of the excellency of the things of the world to come. Now, I say, though while the church is in this world, and on this side the state of glory, she cannot live and flourish without the shining of this sun, but would be lifeless and lightless, and without all heat and comfort—for it is the entrance of the law that giveth light here, and that lighteneth the eyes, making wise the simple—yet at the day of the coming of her Lord in person she shall see far more clearly without the thus shining of the sun than ever she did or could see with and by it. “And the city had no need of the sun;” for when by the light of it the whole body of the elect have found out the way to this city, and when they have also by this light accomplished and fulfilled all their work; yea, when the Lord himself is come, and doth immediately communicate far more glorious light to this city without it than ever he did by it, what need is there then of the light of this sun? for that is to be of use but for the time present, even until the whole of the body of the Lord Jesus is come to the perfect measure, even to the measure of the stature of the fulness of Christ. So then, when the body of Christ is in every sense completed in this life, by the light of the sunshine of his holy gospel, what need of this sun? And hence it is that the word of the gospel is called, “the word of reconciliation,” “the word of faith,” and “the word of this life.” (2 Cor. v. 19. Rom. x. 8. Acts v. 20.) Wherefore, I say, it ceaseth when there is no more to be reconciled, and when faith in all is perfected, and when this life is put an end unto by the coming in of another. For “when that which is perfect is come, then that which is in part shall be done away.” (1 Cor. xiii. 10.)

The ministers of the gospel are of use, so long as there is either elect to be converted, or any converted soul to be perfected by that measure of perfection that God hath appointed on this side glory; but when this work is done, their ministry ceaseth: wherefore though, like the widow's sons, they are busy to borrow vessels for the oil so long as it is running, and emptying itself out of the great and principal barrel; yet when it ceaseth, as it will do, when there are no more vessels to be

found, then let them sit down as they, and receive of the fruits of their labour, for the reward of their works is then only to be enjoyed by them.

“And the city had no need of the sun, neither of the moon to shine in it.” This word “moon” also, as well as that of the sun, is to be taken divers ways in the Scriptures of truth; sometimes for the natural one, sometimes for the world and persecutors, &c., but moon here is to be taken for the church of God, with reference to her life, conversation, duties, and exemplary behaviour, in which she is conversant on this side glory; according to that of the song: “Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?” (Sol. Song, vi. 10.) When he saith, then, that at this day there shall be here no need of the shining light of the moon, he means, that this city, at this day, in the state she is in when she hath the person of the Lamb in her, then she shall have no need of the growth of Christianity, for they shall be all perfect; nor no need of mortification, for there shall be no sin. They shall not need now, as in time past, to exhort and encourage one another to stick fast to the promise, for they shall be swallowed up of life and open vision. Here shall be no need either of prayer, of repentance, of faith, or of good works, as afore. “And the city had no need of the sun, neither of the moon to shine in it.”

Now, I say, the Holy Ghost is pleased to bring in here the shining virtues of the church, under the notion of a shining moon; because, as the church herself is compared to the moon, so her virtues are as naturally compared to a shining light; as Christ saith, “Let your light so shine,” (Matt. v. 16;) and again, “Let your loins be girded, and your lights burning.” (Luke xii. 35.) For, indeed, while we are here, that church and congregation of the Lord doth most shine, and most send forth the golden rays and pleasant beams of Christianity, that is most in the exercise of the afore-mentioned virtues: take away the moon, and the night is doubtful; or, though the moon be in the firmament, if she hath lost her light, the night is not thereby made comfortable. And thus, I say, it is first with the world, where there is no church to shine, or where there is a church that doth not so shine, that others may see and be lighted: for while the day of time doth last, even the world itself hath need of the shining of the church; but at this day this time will be no longer, because the day of eternity will break, and by that means cause the world that now is, even the world of the ungodly, to cease to have a being here any longer. Therefore now no need of the moon, or of the light thereof, to shine before that which is not.

Secondly. Again; as the church is in her light before men, as the moon is in her light in the night to the world; so, as I said before, this city, which is called also heaven, she, even she, shall have no need of these things, for she shall be taken up in open vision, and shall be completely delivered

from all imperfection ; she shall not need now the light of her children to provoke her, and to stir her up to this or the other act of holiness ; all shall be done, all shall be complete, the Lord himself is come. Indeed, while Christ is absent as touching his person, and while the work of God is not yet completely done in the church, there will be need both of the light of the sun and moon ; but when the work is done, and he come, then these things will be out of use. Thus, “ the path of the just is as the shining light, which shineth more and more unto perfect day.” (Prov. iv. 18.)

“ For the glory of God did lighten it, and the Lamb is the light thereof.” This is rendered as the reason why at this day both the light of the sun and moon are needless ; it is, because the glory of God did lighten it, and because the Lamb is the light thereof. Now the glory of God must be understood in this place, not of that glory that doth attend the church in this world, for that glory doth attend the church upon the account of her purity of worship, of temple worship, and doth either abide on her, or withdraw itself according to her exact observing the rule, or declining from it, as I have showed you in the beginning of this discourse. But the glory that here you read of, it is a glory that supplieth this city without those ordinances ; yea, therefore those ordinances, as the temple and the light of the sun and moon, do cease, because of the glory of this glory that now is come into this city : “ The city had no need of the sun, neither of the moon to shine in it,” mark, “ for the glory of God did lighten it, and the Lamb is the light thereof.”

Wherefore, I say, this glory that he now speaks of, it is the glory that shall possess this city at the end of her glory in this world ; wherefore, as saith the Holy Ghost by Isaiah the prophet, from this day forward, “ the sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee ; but the Lord shall be unto thee an everlasting light, and thy God thy glory.” (ch. lx. 19.)

“ For the glory of God did lighten it,” &c. Thus it was at the finishing of the tabernacle in the wilderness, and of the temple at Jerusalem ; both which were figures in their finishing, of the finishing of the state of the church in this world ; and it is said of them, that in the day when they in all things were accomplished, according to the fashion that was revealed before concerning their order and accomplishment, that then the glory of God so appeared upon them, that neither Moses nor Aaron was able to enter in, or to stand therein, because of the cloud, and of the glory of the Lord, that at that time filled the house. Thus you see this city descends in one measure of glory, and is consummate in another measure of glory. The glory of the Lord was upon the Mount Sinai while the pattern of the tabernacle was giving ; but it rested on the tabernacle when the work thereof was finished ; to signify, I say, that the glory of

God will rest in his ordinances, and in his church by them, so long as ordinances are in use ; but when they are needless, then it will rest in the church without them, and that more gloriously than ever it therein did rest by them.

“ For the glory of God did lighten it, and the Lamb is the light thereof.” Mark, though now there shall be no need of temple, sun or moon ; yet Christ the Lamb, or the Man who was offered in sacrifice for our redemption, shall be of use and benefit : “ for the glory of God did lighten it, and the Lamb is the light thereof.” Wherefore, all that we who are the saved shall enjoy of glory and sweetness in another world, though we shall not enjoy it from God through Christ, by and in the ordinances, yet we shall enjoy it through Christ the Lamb, without them ; “ for the Lamb is the light of it.” By this word “ Lamb,” he would have us understand, that when we are in glory, the blood, death, and bloody conquest that the man Christ did get over our infernal enemies, will be of eternal use to us ; because that benefit of Christ shall not only for ever be the foundation of our eternal felicity, but the burden of our song of glory in all our raptures among the angels. It will be the blood, the blood, the redeeming blood of the Lamb. “ Blessing, glory, honour, and power, be to him that sits upon the throne, and to the Lamb, for ever and ever.” (Rev. v. 13.) It is he in whom will be found the seven eyes, the seven spirits of God ; in whose light we shall see the heights and depths of those springs and everlasting fountains and depths of glory for ever. And indeed the conceit of the contrary is foolish. Is not Christ the head, and we the members ? and do not the members receive their whole light, guidance, and wisdom from it ? Is not he also the price, the ground and bottom of our happiness, both in this world and that which is to come ? And is it possible it should be forgotten, or that, by it, our joy, light, and heaven, should not be made the sweeter to all eternity ? Our soul is now bound up in him, as in a bundle of life ; and when we come thither, he is still the Christ, our life ; and it is by our being where he is, that we shall behold his glory and our glory, because he is glorified : “ For the glory of God did lighten it, and the Lamb is the light thereof.” As he said, “ Ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” (John xvi. 22.)

Thus much of this city, her descending, her fashion, her glory, and of her wading through glory, from glory to glory.

IV. Ver. 24. *And the nations of them that are saved shall walk in the light of it ; and the kings of the earth do bring their glory and honour into it.*— After this long and pleasant description of this holy and new Jerusalem, the Holy Ghost now falleth upon a relation of the people that shall be the inhabitants of this city, and of their numerousness and quality.

"And the nations," &c. The nations of the world, both of the Jews and Gentiles.

Every one knoweth what the nations are, wherefore I need not stay upon the explication of that, for it doth in general include the multitude of the sinners of the world: therefore when he saith the nations shall walk in the light of this city, it is as if he had said, that at this day, when she is here in her tranquillity, the sinners, and disobedient among the sons of men, shall, by multitudes and whole kingdoms, come in and close with the church and house of God. These "spiders shall take hold with their hands, and be in kings' palaces." (Prov. xxx. 28.)

"And the nations," &c. For this word, "the nations," is a great word, and it comprehendeth much; mark, it doth not say a nation, or some nations, neither doth it say few or small nations, but indefinitely, the nations, many nations, strong nations, all nations, the nations in general; only he ties them up with this limit, the nations of them that are saved; which yet is not so much spoken to clip off the multitude that we suppose may then be converted, as to show us their qualifications and happiness; as he saith by the prophet in another place, thy children "shall be all holy, or righteous," (Isa. lx. 21;) and "great shall be the peace of thy children," (div. 13;) and "the nations of them that are saved shall walk in the light of it." Surely the Holy Ghost would never have spoken at such a rate as this, if he had not intended to show us, that at the day of the setting up of this Jerusalem a great harvest of sinners shall be gathered by the grace of the gospel. But the truth is, the Scriptures go with open arms towards the latter end of the world, even as if they would grasp and compass about almost all people then upon the face of the whole earth with the grace and mercy of God: "The earth," saith God, "shall be filled with the knowledge" of the glory "of the Lord, as the waters cover the sea." (Isa. xi. 9.) As he saith also for the comfort of the church, in another place, "Behold, I have graven thee upon the palms of my hands, thy walls are continually before me. Thy children shall make haste; thy destroyers, and those that made thee waste, shall go forth of thee. Lift up thine eyes round about, behold all these gather themselves together to come unto thee: as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doth. For thy waste and desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me, give place that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? Who hath brought up these? Behold, I was left

alone, these, where have they been?" (Isa. xlix. 16—21.) Thus the multitudes of the nations shall at this day be converted to the Lord, and be made the inhabitants of this Jerusalem. As he saith again, "The kingdoms of this world are become the kingdoms of the Lord and of his Christ." (Rev. xi. 15.) And again, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii. 27.)

And observe it, these promises are to be fulfilled in the last days, at the time of the pouring forth of the last vial, which is the time of the sounding of the last of the seven trumpets; for then this city shall be built, and Lucifer fallen from heaven; then the prisoners shall be set at liberty, and the people be gathered together, and the kingdoms to serve the Lord: "Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, and to his people." (Dent. xxxii. 43.) Alas! it is now towards the end of the world, and therefore now all is going, if the Lord steps not in with the riches of his grace. Wherefore now at last, before all be turned into fire and ashes, behold the Lord casts the net among the multitude of fish, and the abundance of the sea shall, without fail, be converted to Jerusalem. Though Satan and anti-christ have had their day in the world, and by their outrage have made fearful havoc of the souls of sinners from time to time, yet now at length God will strike in for a share with them, and his Son "shall divide the spoil with the strong." (Isa. liii. 12.) Wherefore he now sets up this city, puts the glory of heaven upon her, provides a new heaven and a new earth for her situation; drives profaneness into the holes and dens of the earth; giveth righteousness authority to reign in the world; and takes off the veil from all faces, that none may hereafter be for ever beguiled by blindness and ignorance. Now shall they make merry with the things of God; now shall all eat the fat and drink the sweet; "For in this mountain shall the Lord make a feast of fat things to all people, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined." (Isa. xxv. 6.)

"And the nations of them that are saved shall walk in the light of it." They "shall walk in the light of it." That is, in the light that is in it while it is in its purity in this world, and in the glory of it when it is in its perfection and immortality in another. Whence note by the way, that in the midst of all this glory, or while the glorious light of the gospel shall thus shine in the world, yet even then there will be some also that will not see and rejoice in the glory hereof. But as for those, whoever they are, they are excluded from a share in the blessed and goodly privileges of this

city: "The nations of them that are saved shall walk in the light of it."

"And the kings of the earth do bring their glory and honour into it." By these words are great things held forth. He told us before, that "the nations of them that are saved shall walk in the light of it;" and here he tells us that even their kings also, the kings of the earth, do bring their honour and glory to it. The people of the nations, they are but like to single pence and half-pence, but their kings like gold-angels and twenty-shilling pieces. Wherefore when he saith, that the kings of the earth do bring their glory and honour unto it," it argueth, that the gospel and the grace of God, when it is displayed in its own nature, and seen in its own complexion, even then they that have most of the honour and glory of the world, will yet stoop their top-gallant unto it. "Because of thy temple which is at Jerusalem, shall kings bring presents to thee." (Ps. lxxviii. 29.) "The kings of Tarshish, and of the isles, shall bring presents" to thee: "the kings of Sheba and Seba shall offer gifts, yea, all kings shall fall down before him, and all nations shall serve him." (Ps. lxxii. 10, 11.) The kings shall see and arise, and "princes shall worship because of the Lord," &c. (Isa. xlix. 7.) The kings shall come to thy light, and princes to the brightness of thy rising. The Gentiles shall see thy righteousness, and all the kings thy glory. Yea, that which had not been told them shall they see, and that which they have not heard shall they consider. "All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord; for great is the glory of the Lord." (Ps. cxxxviii. 4, 5.) Thus we see, that though in the first day of the gospel the poor, the halt, the lame, and the blind, are chief in the embracing of the tenders of grace, yet in the latter day thereof God will take hold of kings.

"And the kings of the earth do bring their glory and honour into it." "Into it," that is, to Jerusalem. Wherefore this city must be built before they all of them will fall in love with her. Indeed I do conceive, that some of them will lay their hand to help forward the work of this city; as did Hiram, with Solomon, and Darius, Cyrus, and Artaxerxes, with Ezra and Nehemiah, at the building and repairing the city, in the letter, in the days of old; but yet, I say, the great conquest of the kings will be by the beauty and glory of this city, when she is built: "Thou shalt arise," O Lord, "and have mercy upon Zion; for the time to favour her, yea the set time is come, for thy servants take pleasure in her stones, and favour the dust thereof; so the heathen shall fear the name of the Lord, and all kings thy glory." (Ps. cii. 13—15.) And indeed, before this city is set up, and established in her own place, most of the kings and great ones of the earth will be found employed and taken up in another work than to

fall in love with Mount Zion, and with the hill thereof. They will be found in love with Mrs. Babylon, the mother of harlots, the mistress of witchcrafts and abominations of the earth. They will, I say, be committing fornication with her, and will be as the horns upon the heads of the beast, to defend the riding lady from the gunshot that the saints continually will be making at her by the force of the word and Spirit of God. They will be shaking the sharp end of their weapons against the Son of God, continually labouring to keep him out of his throne, and from having that rule in the church, and in the world, as becomes him who is the head of the body, and over all principality and power. "These shall make war with the Lamb." (Rev. xvii. 14.) But, I say, it shall so come about at the last, by the illuminating grace of God, and by the faithful and patient enduring of the saints, together with the glory that everywhere shall now be abiding on the church and congregation of Jesus, that they shall begin to receive a man's heart, and shall consider things that have not been told them; wherefore at last they shall withdraw themselves from the love of this mistress, and shall leave her to scrape for herself in the world, and shall come with repentance and rejoicing to Zion; nay, not only so, but to avenge the quarrel of God, and the vengeance of his temple, and to recompense her also for the delusion and enchantments wherewith she hath entangled them: "They shall hate her, they shall make her desolate and naked, they shall eat her flesh, and burn her with fire." (Rev. xvii. 16.)

Now, Madam, what sayest thou? The kings must come to Jerusalem, Jezebel. Thy chamber-companions will shortly, notwithstanding thy painted face, cast thee down headlong out at the windows; yea, they shall tread thee in pieces by the feet of their prancing horses, and with the wheels of their jumping chariots: they shall shut up all bowels of compassion towards thee, and shall roar upon thee like the sea, and upon thy fat ones like the waves thereof. Yea, when they begin, they will also make an end, and will leave thee so harbourless and comfortless, that now there will be found for thee no gladness at all, no not so much as one piper to play thee one jig. The delicates that thy soul lusted after, thou shalt find them no more at all. "Babylon, the glory of kingdoms, and the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, nor shepherds make their folds there, but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures. And owls shall dwell there, and satyrs shall dance there, and the wild beasts of the islands shall cry in their desolate places, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged." (Isa. xiii. 19—23.) Thus wilt thou come down

wonderfully ; for “ in thee have they set light by father and mother ; in the midst of thee have they dealt by oppression with the stranger ; in thee have they vexed the fatherless and widow ; in thee men carry tales to shed blood ; in thee they eat upon the mountains ; and in thee they commit lewdness.” (Ezek. xxii. 6—10.) God hath smitten his hands at thy dishonest gain, and all the blood which hath been in the midst of thee ; God will be avenged of thee, but will not meet thee as a man. You “ have cast lots for my people,” saith God ; you “ have given a boy for a harlot, and a girl for wine, that you may drink.” You have made havoc of my young converts to satisfy your lusts ; therefore “ what have you to do with me, O Tyre and Sidon, and all the coast of Palestine ? Will ye render me a recompence ? And if ye recompense me swiftly and speedily, I will return your recompence upon your own head,” (Joel iii. 1—4;) I will throw it as dirt in your face again. And never talk of what thou wast once ; for though thou wast full of wisdom, and perfect in beauty, though thou hast been in Eden, the garden of God, yea, though every precious stone for some time was thy covering, and thou the very anointed cherub that covereth, walking upon the mountain of God, and in the midst of the stones of fire ; yet because, by reason of the multitude of thy merchandise, thou hast sinned, and art filled with violence, “ therefore God will cast thee as profane out of the mountain of God, and will destroy thee, O covering cherub, from the midst of the stones of fire ;” yea, he will cast thee to the ground, and lay thee before kings, that they may behold thee. And “ all they that know thee among the people shall be astonished at thee ; thou shalt be a terror, and never shalt thou be any more.” (Ezek. xxviii. 12—19.) “ And when thou art spoiled, what wilt thou do ? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair ; thy lovers will despise thee, they will seek thy life.” (Jer. iv. 30.)

“ And the kings of the earth do bring their glory and their honour into it.” Mark, they do not only forsake the crimson harlot, neither do they content themselves with eating her flesh, and burning her with fire, but they come over, they come over to Jerusalem ; they are conquered by the grace of Christ, and wisdom of the Son of God. They shall make war with the Lamb, but the Lamb shall overcome them ; for he is the King of kings, and Lord of lords ; and those that are with him are called, and chosen, and faithful. Now they shall all give way to the government of the King of kings, the governor of the Jews, and shall with gladness delight to see him rule his spouse with his own law, rules, and testament ; they shall play the pranks of Jeroboam no longer, in making calves to keep the people from going up to Jerusalem to worship. Now they shall count him also

King of nations as well as King of saints ; and he shall wear the crowns, and they shall seek to him.

Ver. 25. *And the gates of it shall not be shut at all by day, for there shall be no night there.*

This is the effect of what you read before, namely, of the coming in of the kings and great ones of the earth to this Jerusalem. For when the whore is made desolate and naked, and burned with fire, and when the kings also that loved her, and that maintained her, are come in, and have closed with the glory and beauty of this city, then what need is there to shut the gates ? Alas ! all the injuries that the kings and great ones of the earth have done to the church and spouse of Christ in these days of the New Testament, it hath been through the instigation and witchcraft of this mistress of iniquity. “ The horseman hath lift up both the bright sword and the glittering spear” (Nah. iii. 4,) against the saints of God, by reason of the multitudes of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, who selleth nations through her whoredoms, and families through her witchcrafts. Wherefore, I say, this gentlewoman being laid in her grave, and all her fat ones gone down to the sides of the pit, these kings will change their mind, and fall in love with the true and chaste matron, and with Christ her Lord. Now when this is thus, this city must needs be safely inhabited as towns without walls, and as a place near to which there is neither thief nor ravenous beast.

Persecutors, while they remain in their spirit of outrage against the church and people of God, they are frequently in the Scripture compared to the venomous dragons, fierce lions, and ravenous wolves, all which, at this day, shall be driven out of the world ; that is, so out as never to molest the church again, or to cause a gate of this city to be shut, through fear, against them ; as he saith by the prophet. “ In the habitation of dragons, where each lay, shall be grass with reeds and rushes.” (Isa. xxxv. 7.) In the habitation of dragons, that is, even in the places of persecutors, where each lay, shall be food for the flock of Christ. The dragon is a venomous beast, and poisoneth all where he lieth : he beats the earth bare, and venoms it, that it will bear no grass ; as do the persecutors, where they inhabit and lie. But behold, the days do come in which these dragons shall be removed, and the ground where they lay be made fruitful and flourish, so that even there shall be places for the flocks to lie down in. “ In the habitation of dragons, where each lay, shall be grass with reeds and rushes. No lion shall be there, nor any ravenous beast shall be found thereon ; but the redeemed of the Lord shall walk there, and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy shall be upon their heads ; and they shall obtain joy and gladness, and sorrow and sighing shall flee away,” (Isa. xxxv. 7—10;) according to that of Moses, the Lord “ will give peace in his land, and

his people shall lie down, and none shall make them afraid;" for "he will rid the evil beast out of the land," and the sword shall not go through it more. (Lev. xxvi. 6.) "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." (Isa. xxxii. 18.)

"And the gates shall not be shut at all by day, for there shall be no night there." This word "day" we may understand two ways; either for the day of bringing in to fill this city, or for the day of her perfection and fulness. Now if you take it with reference to the day in which her converts are coming in, as indeed it ought, why then the gates shall not be shut at all: "Thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." (Isa. lx. 11.)

But again; this day of grace and conversion of sinners, it must be looked upon either as the church is in captivity and persecution, or as she is out. Now, as she is in captivity, so her longest day is usually accompanied with a black and doubtful night of temptation and affliction. Wherefore this day here being spoken of, it is the day of grace that she shall have even when she is absolutely delivered from the rage of the beast, false prophet, and whore. Wherefore he is not content to say, "The gates shall not be shut at all by day," but adds withal, "for there shall be no night there;" as who should say, I know that commonly in the day of the church's affliction, she is accompanied with nights as well as days; but it shall not be so here; "Thy sun shall go no more down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." (Isa. lx. 20.)

Wherefore John, considering this, doth quite exclude the night, saying, "There shall be no night there." Indeed, after this New Jerusalem hath had her golden day in this world, I say, just towards the ending thereof, she will yet once again be beset with raging Gog and Magog, which enemies will, after the long safety and tranquillity of this city, through the instigation of the devil, come upon the breadth of the earth, and encamp about this holy city. But behold, in the midst of this intention to swallow her up, the Lord rains fire and brimstone from heaven, and destroys them all. So that Gog, I say, though he may bring one only evening upon this holy city after her long peace and rest among the sons of men, yet he shall not bring one night upon her, nor cause a gate thereof to be shut for ever. The sun shall now stand still in the midst of heaven, and this night shall be thus prevented by this marvellous judgment of God; as another prophet saith, "At evening time it shall be light." (Zech. xiv. 7;) that is, though her enemies will at last still make, through their enmity, one only attempt to swallow up all in everlasting oblivion, yet they themselves shall fall down dead upon the mountains of

Israel, and be a prey to this Jerusalem. Thus there will be only day accompanying the inhabitants of this city; "for there shall be no night there."

Ver. 26. *And they shall bring the glory and honour of the nations into it.* This, as I said before, is to show us how heartily and how unfeignedly both the nations and their kings shall now come over to New Jerusalem. They come hand in hand, not the people without their prince, nor the prince without his people, though it will and must be so in the times of persecution; but now, together "they shall bring the glory and honour of the nations into it."

Again; I told you before, that the Jews shall at this day be converted to the Christian faith, and shall have a great name, and much of heaven upon them in this city. For indeed they are the first-born, the natural branches, and the like. Now when he saith, "They shall bring the glory and honour of the nations into it." I cannot think that by this should be understood only, or yet principally, the outward pomp and treasure of the world, but that rather by honour and glory we are here to understand the heavenly treasure and glory that the saints shall continually pour forth into one another's bosoms in this city; in this city, I say, for at this day, as I have formerly showed you, there will be found no treasure anywhere but at Jerusalem; every saint shall be here, every grace shall be here; the precious stones of the sanctuary, the precious sons of Zion shall not then, as now, lie scattered, some in the world, and some in Mistress Babylon's lap; neither shall anything pertaining to the church's privileges be found in her at all for ever. There shall be heard no more at all in her any harpers, trumpeters, pipers, or any other heavenly music in her; neither shall there be any more the sound of a millstone to grind us bread, nor the light of a candle to guide us in the house; nor yet the voice of the bridegroom, Christ, nor of the bride his wife, to tempt or allure any that are seeking the way of life to stay with her; all these things shall be brought to Jerusalem. Christians, you must understand that there is a time when all the treasures of the church are to be found in Babylon, as in the days of old; but at this day, when this city is built, not any of them shall be found there, but all shall be brought and delivered up to Jerusalem again, as was also fore-shown in the type; and all places shall be void of the treasure of heaven but Jerusalem.

Wherefore, by "the glory and honour of the nations" in this place, I understand, that all the treasures of the church, and all the graces that at this day lie scattered here and there, some in one place and some in another, they shall be found nowhere at that day but in this city, in the church that walks according to rule. Now the reasons why I take this honour and glory to be meant of these things are:

1. Because thus it was in the time of the build-

ing of Jerusalem after the captivity; the treasure of the Jews, which was become the treasures of the provinces of Babylon, was again restored and brought to Jerusalem, as you may see by the Scriptures.

2. Because I find indeed that the milk and honey of the land of Canaan, which are in our gospel language the gifts, graces, and treasures of the church, it is called, "the glory of all lands." (Ezek. xx. 6.) Now, I say, seeing the milk and honey, which are the comforts of the church and her treasure, are called "the glory of all lands," I take "glory and honour" in this place to signify the same thing also.

3. Because also I find, by comparing the prophets, that the Christian's glory and honour lie mostly, even principally, in heavenly and spiritual things, as in faith, love, experience of God, of grace, of Christ, and spiritual life. I read, that at the building of this city the Jews and Gentiles shall meet together, and that at that day they shall mutually be partakers of each other's glory: the Gentiles "shall milk out, and be delighted in the abundance of the glory" of the Jews; and the glory of the Gentiles shall be again extended unto the Jews, like a mighty flowing stream. (Isa. lxvi. 10—13.) But I say, that this glory and honour should consist in outward things, or that the glory that is merely carnal should be principally here intended, I confess it grates too near the ground for me to believe or rejoice in it. Alas! I find that those souls that have not now the tenth part of the spirit and life of heavenly things that shall then be poured forth; I say, I find that these things are trampling on the world, and disdain the thoughts of being taken with its glory; wherefore much less will it be esteemed in that day, when the glory and goodness of God shall in that manner break forth. Again; can it be imagined that the chief of the glory that the Gentiles should bring to the Jews after a sixteen hundred years' warming in the bosom of Christ; I say, is it imaginable that the great crop of all they have reaped should consist in a little outward trumpery? or if it should, would it be a suitable medicine in the least to present to the eyes of a broken and wounded people, as the Jews will be at that day? Or if the glory that the Gentiles at that day shall suck from the Jews were such as this, would it at all be as life from the dead to them in a gospel sense? The church of the Gentiles shall be a wall to the Jews at their return, but such a wall as will chiefly consist in spiritual and heavenly safeguard, and in outward, because of that: "I am a wall," saith she, "and my breasts are towers, on which the Jews will build upon her a palace of silver." But must this wall, I say, consist chiefly in outward glory, in the glory of earthly things? or must this silver palace be of that nature either? No, verily, but when God hath built the city Jerusalem, and put his church into such a state, that upon all her

glory shall be a defence of heaven; then shall the Jews, by their coming into this city, build by their experience a palace for spiritual and heavenly pleasure, to solace and comfort their brethren withal. In a word, then, by "glory" and "honour" in this place, we are chiefly to understand the spiritual and heavenly things of this city, which in the times of the reign of antichrist have lain, some among the potsherders of the earth, some again under the stairs, some under this abuse and some under that; all which shall be brought by the souls that shall be converted forthwith to this city the church, where will be the treasury of God, into which every one at that day shall throw in of their abundance; but as for the glory of the world, the saints shall be above it, it shall be with them as silver and wood was in the days of Solomon, even as little worth as the stones in the street in their account.

Ver. 27. *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life.*

I am not yet convinced that the highest church state that ever was, or ever will be in this world, could possibly be so, all of them, the elect of God, but that there would get in among them some that had not saving grace; the same also I believe touching the state of this Jerusalem. But yet this I do believe, again, that the right and gospel pattern is, that none be admitted into church communion but such who are visible saints by calling; the substance of which these words import, "There shall not enter into it anything that defileth or that worketh abomination, or that maketh a lie;" which words do principally strike at a people that appear to be loose, wicked, or ungodly: of which sort, indeed, not one shall here at any time, no, not in any wise, be admitted entrance: for now shall all the forms, and all the ordinances, and all the forms of the goings out of the church of God and the comings into it be so exactly opened to these people, and they so punctual and distinct in the observations of them, that it will not be possible that a Canaanite should be here for ever again found any more: "This is the law of the house upon the top of the mountain: the whole limit thereof shall be holy. Behold, this is the law of the house." (Ezek. xliii. 12.)

And as there shall at this day be none admitted here but such as are in truth visible saints; so none must here continue but they that continue such. If any of those stones that are put in for building into the house of God shall afterwards have the plague found on them, then the priest shall command that such stones be taken away, and cast into the unclean place that is without the city. And observe it, that congregation on earth that admits only of such persons as are visible saints by calling and profession, though possibly some of them, as in the case of Judas

and Demas, may be known to God to be non-elect, yet that church is holy round about the limits thereof; provided also, that if at any time after that the plague appears, they orderly proceed to deal with them, as here things will be done to a tittle, and a hair's breadth. Now, the reason why the church may be said to have some within her that are non-elect, and yet be counted holy still, it is because the church is to judge of persons by their words and lives; they know not the heart absolutely; and therefore, if in word and life a man be as he ought, he is to be accounted a visible saint, and orderly ought to be received of the church as such: so that I say, as I said before, these words of barring out sinners out of the church, they are not to be understood as if they intended that those should be debarred visible communion that in word and life appeared visible saints, that are so judged by the rules of Christ's testament; but that such should be from it shut out that appeared visible sinners: those that are defilers, workers of abomination, and makers of lies, none of these shall enter.

"But they that are written in the Lamb's book of life." These words explain the matter; those, and those only, shall enter here that are found written in the Lamb's book of life. Now, by "book of life," we are to understand two things in the Scriptures of truth: First, either the book of God's eternal grace and mercy through Christ, in which all the elect are recorded for ever; or, secondly, that book of life in which the Lord Jesus hath all recorded that are visible saints by calling; for, for both these there is a book of life. For the first of these, I judge these scriptures do suit, Luke x. 20. 2 Tim. ii. 19. Phil. iv. 3; and for the second, these, Exod. xxxii. 32, 33. Rev. xxii. 19, with that in the text.

Now the book of life in this place must not be so strictly taken, as if it included those only that were elect of God to eternal life, but must be understood of that book wherein are recorded the rules and bounds of visible church communion; and so all those that, through the gifts and operations of special or common grace, do fall within the compass of those rules and bounds. Thus it was in the type at the return out of captivity; none were to be admitted entrance into the church but those that could show their privileges by genealogy and the records of the church; and to others it was said, that they had neither portion, nor lot, nor memorial in Jerusalem.

Now that by "book of life," in this place, we are to understand that book that hath in it the bounds and liberties of this city, and so every one that falleth within the compass of these bounds and privileges visibly; consider,

1. They that are visible matter for visible church communion, they shall be found within this city, and yet there shall not enter any but those that are written in the Lamb's book of life.

2. Now visible church communion doth not

absolutely call for only invisible saints, neither can it; for if the church were to join with none but those whom they knew to be the very elect of God, as all invisible saints are, then she must join with none at all; for it is not possible that any church should be so infallible to judge in that manner of the elect, as to discern them always, and altogether from the non-elect, which cannot be an invisible saint.

3. By "book of life," therefore, in this place we are to understand, I say, that book that hath written in it every visible saint, whether they be elect or not; and so such a book that is capable of receiving in a man at one time, and of blotting of him out again, as occasion doth require, at another; which thing is only applicable to that book that binds and looses on the account of a man's being a visible saint or a visible apostate; which thing is only applicable to the visible rules of receiving or shutting out of visible church communion; which rules being the rules of Christ's New Testament, it is proper to call it the book of life; and is about the matter of going in or going out of this very city so called: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." (Rev. xxii. 18, 19.) Oh, how happy is he who is not only a visible, but also an invisible saint! He, he shall not be blotted out the book of God's eternal grace and mercy, when others are liable to lose a share, not only in heaven, but to be forever blotted out of the book that approveth of visible believers also.

4. But again, to explain the matter yet more. In the visible church there are not only sons but servants; that is, not only those that are truly elect, but such as have received a gift for the perfecting the church under Christ in his service here in this world. Now, I say, the servant for the time present hath his place in the church as well as the son, though not the place of a son but of a servant, even a place of service, as of preaching, prophesying, administering the ordinances that are given to the church, and the like; all of which a man that hath not grace may do, and that by the appointment of Christ. Thus was Judas, Demas, Hymeneus, Philetus, and others, who sometimes were the servants of Christ in the church, and did minister for him to them; yet themselves, notwithstanding, such as were all that time strangers and aliens to the life, and power, and saving operations of the justifying and preserving grace of the gospel; as he saith also by the prophet Isaiah, "Strangers shall stand and feed your flocks, and the sons of aliens shall be your ploughmen and your vine-dressers." (Isa. lxi. 5.) For verily Christ will give to those that have not his saving grace, yet great knowledge and understanding in the mysteries of the kingdom of God, and will also make them for profit and advantage

in his church, to feed their flocks, to plough up the fallow ground of their hearts, and to dress their tender vines. Yet, I say they themselves shall not be everlastingly saved, for they want his saving grace: as Christ saith, "The servant abideth not in the house for ever, but the son abideth for ever." (John viii. 35.) As he saith again, in another prophet, "If the prince give a gift to any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince; but his inheritance shall be his sons' for them." (Ezek. xlvi. 16, 17.) Some, indeed, have grace as well as gifts. Now, they that are such, the profit of their gifts shall be rewarded by virtue of their grace; but as for them that have only a gift, when the work of a gift is done then they cease to be any longer of use in the church, and therefore are forthwith shut out of the same; but the son abideth for ever. Thus you see, that as visible church communion doth not absolutely call for the elect only, but admits, and that by the book of rules, all that are visible and open saints by calling; so also the Lord Jesus himself doth and will use some in his church as his officers and servants, that yet in a strict sense are neither his sons nor members; who yet are within the bounds of that book of life that here he speaks of, as is evident, because with Christ's allowance they are admitted into communion with his church, and by him also furnished with gifts and abilities to profit and edify withal. Now observe, such a one is admitted, though but a servant, yet not by the church, because but such a one. The church receiveth no man upon the account of gifts alone, but upon the account of the appearance of grace; as of gospel repentance, of the confession of faith, and of a conversation suitable to the same: all which a man that is not elect may have the notion of, yea the power, though not the saving power.

5. Further; this which I have said about the visible church communion, and so consequently about the book of life, it must needs be a gospel truth; yea, a thing for truth in this New Jerusalem; because, besides what hath been said, there will be found in this city, even at the coming of the Lord Jesus, which coming of his will not be for some time after the building and setting of it up; I say, there will be then found among them foolish virgins, and such who have not the saving grace of God in their souls. But yet, (1.) These very souls shall be counted by the church, yea by Christ himself, for virgins, that is, such as had not defiled their profession. (2.) And will be such virgins as have and hold every one her lamp, even as the wise themselves. (3.) Such virgins as were every one of them gone forth from the pollutions of this evil world. (4.) And so such as continued visible saints, even till the bridegroom came; for then it is said, Matt. xxv. 1—10, they cried, Our

lamps are gone out. These, I say, be these gifted people that will have place in the church, and so place in the book of life here mentioned, which yet will, though they continue hid from the church, be discovered in the day of the Lord to be such as had only a gift, but not grace, and shall for their secret sins be cut off, and cast away, notwithstanding they were visible saints all their days.

To conclude, then; if the Scripture saith, that none that defileth, or that worketh abomination, or maketh a lie, shall enter into his holy city, which yet is but the church on earth; with what face can defilers think and say, they shall possess a part among the church which is in heaven? Again; if many that have received gifts from God, and that may be serviceable in his house, shall yet be put out of doors at the coming of the Lord, what will they do that have been, and yet continue both giftless and graceless, as visibly as the light that shineth; and that, instead of being the ploughmen and vine-dressers of the church, prove thieves, robbers, persecutors and the like? Yea, if many that are within the bounds of that book of life, that hath the records and rules of a rightly constituted visible church, may yet perish, what will become of them that never were so much as written therein? Must they not perish rather? "And whosoever was not found written in the book of life, was cast into the lake of fire." (Rev. xx. 15.)

V. Chap. xxii. ver. 1. *And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.*—Having thus showed us this city, her fashion, glory, inhabitants, and the like; he comes to show us her provision and maintenance, where-with she is kept in safety, life, peace, and comfort, &c.

"And he shewed me a pure river of water of life." This water of life is nothing else but the manifold grace of God in Christ, let forth to the inhabitants of this Jerusalem, wherewith she is watered and replenished, as the earth with rain from heaven, for the good of those that drink thereof. For both the word "water," and that of "life," they are but metaphorical sayings, under which is held forth some better and more excellent thing. And indeed it is frequent with God in Scripture to speak of his grace and mercy under the notion of waters, of a fountain, a sea, and the like.

Now it is called *water*,

1. Because no soul can be cleansed, or effectually washed from its guilt and filth, but by the grace of God. "I washed thee with water, yea, I thoroughly washed away thy blood from thee," "and thou becamest mine." (Ezek. xvi. 8, 9.)

2. It is called water, because it also quenqueth the spiritual thirst of them that by faith do drink thereof; I will give, saith Christ, to him that is athirst, of the fountain of the water of life freely. And again, "He that drinketh of the water that I shall give him shall never thirst." (John iv. 14.)

Further; as it is called water, so it is called *the water of life*, and that upon a diverse account.

1. Because it is that which recovereth the soul that drinketh thereof from the death of sin, and the curse of God, to a principle of life and heavenly blessing. "And it shall come to pass, that every one that liveth, that moveth withersoever the waters shall come, shall live." (Ezek. xlvii. 9.)

2. It is called the water of life, because that from it come all those heavenly and spiritual quickenings and revivings, that, like *aqua vitæ*, do fetch again and cheer up the soul that was sinking and giving up the ghost in this world. "There is a river, the streams whereof make glad the city of God." (Ps. xlvi. 4.)

3. It is called the water of life because it healeth the soul of all its spiritual infirmities and diseases, wherewith, by reason of the remainders of sin, the creature is most sadly annoyed and infected. "And there shall be a great multitude of fish,"—of men he means.—(Matt. iv. 19.) "because the waters shall come thither, for they," these fish, "shall be healed, and every thing shall live whither the waters come." (Ezek. xlvii. 9.)

4. And, lastly, it is called the water of life, because that whosoever doth effectually drink thereof shall die no more, but the water that Christ shall give him, "shall be in him a well of water, springing up in him to eternal life:" wherefore he calleth it in another place "the living water," because the quality and nature of it is to beget, to increase, to maintain, and preserve life. (John iv. 10—14.)

"And he shewed me a pure river of water of life, clear as crystal," &c. Mark, it is water, water of life, pure water of life, and clear as crystal. These words, "pure" and "clear," and that as "crystal," they are added upon a double account: (1.) To show you that it is grace alone that saveth the sinner; and, (2.) To show you, that at this day the doctrine of this grace will be by itself alone, without the commixture of that dirt and trash that for a long time, even to this day, hath been thrown into it.

(1.) It showeth us, that it is grace alone that saveth the sinner, pure grace, grace that admits of nothing of ours to be in the least a helper in the matter of our happiness: we are "justified freely by his grace, through the redemption that is in Jesus Christ." As he saith by the prophet, "I will pour *clean* water upon you, and ye shall be clean; and from all your idols will I cleanse you." (Ezek. xxxvi. 25.) "Not for your sakes do I this, saith the Lord. Be ye ashamed and confounded for all your own evil ways, O house of Israel." (ver. 32, 33.) It is clean water indeed, it is clear in the nature of it, clear in the gift of it, and clear in the working of it; it washeth freely, thoroughly, and perfectly: "From all your idols will I cleanse you." (ver. 25; xvi. 9. Rev. xxi. 1.)

(2.) This word, "pure" and "clear as crystal," it also showeth us, that at the day of New Jerusalem,

the doctrine of grace shall be cleansed from all those dirty and muddy inventions, that sin, Satan, and the wisdom of this world hath thrown into this river, and into its goodly crystal streams; I say, at this day they shall not come near it, neither shall the rubbish they have already cast into it any more be there for ever; "I will destroy all the beasts thereof," the beastly men, he means, "from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make the waters deep, and cause the rivers to run like oil, saith the Lord God." (Ezek. xxxii. 13, 14.)

"And he *showed* me a pure river of water of life, clear as crystal," &c. In that he saith he saw this river, he giveth us in a mystery also to understand how openly and plainly this river shall, in all its crystal streams and currents, be apprehended and seen by the children of this city; for in this vision he doth as it were represent in his person the children of New Jerusalem; as God said to Ezekiel in another case; "Thou shalt be a sign," "and they shall do as thou hast done." (ch. xxiv. 22, 27.) So here, "I saw," saith John, "a purer river of water of life." I am in this a sign to the house of the Israel of God, and to the inhabitants of this city: they shall do as I have done, and shall also see as I have seen. As saith the church and people of this city, "As we have heard, so have we seen in the city of the Lord of Hosts." (Ps. xlvi. 8.) And hence it is called an open fountain, because it shall be no more shut up or kept close for ever.

"And he showed me a pure river of water of life, clear as crystal, *proceeding* out of the throne of God." This word "proceeding" hath also in it two things. 1. An implicit declaration whither it goes; and, 2. A discovery of its gradual extension to those to whom it goes.

1. Touching to whom, or whither it goes; it is let out both to the Jews and Gentiles indifferently; and so it never yet was since the foundation of the Jewish church; for in the time of the Old Testament it did run to the Jews in special, and in the times of the New Testament hitherto, unto us the Gentiles in special. Oh, but now it shall in this manner be extended to sinners no longer: not now to the Jews without the Gentiles; nor again, to them without the Jews, but equally and alike to both, and on them both it shall work alike effectually: "It shall be in that day," saith the prophet, "that living waters shall go out from Jerusalem; half of them towards the former sea, and half of them towards the hinder sea." (Zech. xiv. 8.) By "living waters," here you are to understand the same with this in the text; by "the former sea," the people of the Jews, for they were God's former people; and by "hinder sea," the people of the Gentiles, for they are the younger son. And because the whole world consisteth of these two people, therefore Ezekiel in his vision puts them both together, calling them the fish of one great sea, to which this water of life shall run, and

upon whose fish it shall have a like operation, even to heal them, and make them live, without respect either to this or that party.

"It shall come to pass that the fishers," that is, the gospel ministers, "shall stand upon the rivers from Engedi, even to En-eglain; they shall be a place to spread nets, their fish shall be according to their kinds, as the fish of the great sea, exceeding many," (Ezek. xlvii. 10;) as another prophet saith, "The abundance of the sea shall be converted to thee." (Isa. lx. 5.)

Thus much touching whither this water goes.

2. And now to come to the manner of the extension of it in the way of its proceeding. A thing that proceeds, it doth what it doth gradually, that is, by degrees. First, it comes or goes so far, and then further, and afterwards further than that, till at last it ascends to the height and uppermost degree that is allotted for its perfection. All which the Holy Ghost would have us gather out of this word, "it proceedeth," or that John saw this holy water "proceeding." The which, the prophet Ezekiel in a mystery unfoldeth to us, saying, the first time he passed over this water it was up but to his ankles; the second time he passed through, it proceeded to his knees; the third time to his loins; and last of all, became a river to swim in. (Ezek. xlvii. 1—3.)

(1.) It is but up to the ankles, that is, but shallow, and signifies that, first, the soul is but a little child in God's things, such as the Apostle calls babes, children, "little children." (1 John ii. 12.)

(2.) Then from the ankles it proceeds to the knees, that is, somewhat higher than the ankles; and signifieth that the Christian groweth from a child to a young and strong man, one that is now gotten deeper into the things of God, and that is able to tug with and overcome the wicked ones.

(3.) After this it proceeds higher, even up to the loins; this signifies, that as grace makes men children of God and his young men, so also it maketh them fathers and ancients in his church; it makes them grave, knowing, solid guides, and unfolds of the mysteries of the kingdom. These are such as are instructed into the kingdom of God, and that can bring out of their treasury things new and old.

(4.) It yet proceeds higher, even to be above the head, a river to swim in, and that such a river as can by no means be passed over. This signifieth our launching into eternity; our being beyond all heights, depths, lengths, and breadths, in the open vision and enjoyments of grace. "For there the glorious Lord shall be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby." (Isa. xxxiii. 21.) Thus we begin children, and wade up to the ankles in the things of God; and being once in, it riseth and proceeds to come up to our knees, then to our loins, and last of all to be a river

to swim in, a river so wide, so deep, and every way so large, that it can in no wise be passed over.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Having thus spoken to the water, what it is, as also to whom it extends itself, and how it proceeds, he now comes to show us from whence and from whom it doth come: It proceeds, saith he, "from the throne of God and of the Lamb." Out of "the throne of God." This throne of God, it is in another place called the mercy-seat, and throne of grace, from which, as always, so now in special manner, he will issue forth of himself in the glory of the gospel of the grace of the Lord and Saviour Jesus Christ to the inhabitants of this city. When he saith, therefore, that it doth proceed out of the throne of God, it is as if he had said, I saw that from the yearning bowels of the great God did flow continually the living streams of the everlasting fountains of grace, and that not only to, but in the midst of this city, wherewith her inhabitants are continually watered, and their pastures kept always green and flourishing. "He, every one that thirsteth, come ye to the waters." (Isa. lv. 1.)

"Proceeding out of the throne of God and of the Lamb." In that this water of life is said to proceed not only out of the throne of God, but also of the Lamb, it signifieth and holdeth forth unto us two special things.

1. That the throne of God is also made the throne of the Lord Jesus Christ, upon which he, as a reward of his sufferings and victory over sin, Satan, and all evils, is set down, and upon which he sits and rules as Lord and chief of all worlds. He is set down on the right hand of power, on the right hand of the Majesty on high; as he saith, "To him that overcometh will I grant to sit down with me on my throne, even as I overcame, and am set down with my Father upon his throne." (Rev. iii. 21.) This being thus, it signifieth that this city shall have her enjoyments of life, peace, and joy in the Holy Ghost, by virtue of the kingship of the Lord Jesus Christ, as well as by the virtue of his priestly and prophetic office. The church doth in our days know a little what joy, peace, and life is to be enjoyed from Christ, even through that dark and glimmering sight that she hath of the offices of Christ in a mist; but she feels not yet what joy she shall have, and what peace she shall enjoy when her Lord in all his offices is manifest before her, and when he in the glory of them doth reign in the midst of this Jerusalem. There are none of the offices of the Lord Jesus yet upon the throne in his church on earth, though they be all upon the throne in heaven. Oh, but the day is coming that they shall be all upon the throne in the church on earth, when they shall each of them, in its full length, breadth, height, and depth, bear sway among his people, and before all men: "Then shall the moon be confounded and the sun ashamed, when the Lord of Hosts shall

reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Isa. xxiv. 23.)

"Oh that thou wouldst rend the heavens, that thou wouldst come down, and that the mountains might flow down at thy presence!" (Isa. lxiv. 1.) Oh, that the day were come that the smoke should go forth of the temple of God, that men might enter into it, and there meet with God upon the throne, and with Jesus in him upon the throne in all his offices. It will be thus, thou Zion, shortly, "and great shall be the peace of thy children." (ch. liv. 13.)

2. The second thing observable is, that as all grace comes from out of the throne of God, so it also proceeds, or comes out of the throne of the Lamb; that is, no grace comes to any, but through the victory and conquest of the Lord Christ. We are "justified freely by his grace, through the redemption that is in Christ Jesus." (Rom. iii. 24.) And again, "We have redemption through his blood, even the forgiveness of our sins, according to the riches of his grace." (Eph. i. 7.) By which we may gather, that when these things come to be in their own purity among us, that is, when grace runs clear without the dirt and mud of the traditions of men commixed therewith, then will all that hold up false and erroneous opinions be washed away. For this river will not only wash away the sins and filthiness of those that are truly gracious, but it will also destroy the heretic and erroneous person; it will be to them at that day as the Red Sea was to the Egyptians of old; which sea, though it was a wall on this hand and on that to the children of Israel, yet it destroyed the Egyptians that essayed to go through it as Israel did. The reason also why we are at this day in such confusion in matters of religion, it is for want of the clear and pure streams of this river of water of life; all which will be mended when there is but one river to water this city, and that too the pure river of the water of life, in all its streams as clear as crystal; then shall all drink in all things into one Spirit, and be watered with the same dews of heaven.

Thus much of the water of life that belongeth to this Jerusalem.

Ver. 2. *And in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.*—This tree of life is the Lord Jesus Christ; and that he is here called a tree, rather than by other of his names, it is to show us how fruitful and exceeding advantageous he in all his benefits will be to the inhabitants of this city. This is that tree under whose branches the fowls of heaven shall now most safely lodge, and find relief from the hot and fainting beams of the persecuting sun of this world, as the word doth there inform us.

Now, before I come to speak to this tree, touching the manner of its fruit, and its often bearing,

with the efficaciousness of its leaves, which here, he saith, do heal the nations, I will take notice of one or two general things that lie before me, from the standing of the tree in the midst of the street of this city.

First, then; in that he saith this city hath a tree of life in it, he alludes to the garden of Eden, the pleasant paradise that God began the world withal; whereby he signifieth, that as the world began with a paradise, so also it shall end with a paradise, when sin and Satan have done their worst. This New Jerusalem shall be the wind-up of the world, and in it shall stand the tree of life, as well as there stood one in the goodly garden, which was the beginning thereof. In which paradise there shall be no tree of knowledge, or the law of works, to bear sway, and to cause that the sons of God shall be thrust out thence for their eating of its forbidden fruits; no, the tree of life alone shall here bear sway and rule, whose fruit is only healthful, and the leaves thereof for medicine.

Now, by this tree of life being in the midst of this city, it signifieth that the inhabitants of it shall be sweetly shadowed, refreshed, and defended, with its coolness, and also sweetly nourished and comforted with its dainties. And hence it is that the Scriptures do hold him forth in his benefits to his church under these very notions: "As the apple-tree is among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." (Sol. Song, ii. 3.) Indeed, the shadow of this tree of life, as always it is refreshing to the tempted and weary, so now it will be far more: "They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine, and the scent thereof shall be as the wine of Lebanon." (Hab. xiv. 7.) Mark, 1. His shadow will make us return, that is, to our first love; to the days of our youth, to our young, fresh, tender, and flourishing faith, love, and self-denial, that we received in the days of our espousals. 2. As it will make us return to these, so it will make us revive in these; they shall return and revive; they shall revive as the corn,—as the corn doth when, in the heat of summer after long scorching, it is covered with cool clouds, and watered with the bottles of heaven. 3. As it shall make them return and revive, so it shall make them grow; they shall "grow as the vine," that is, speedily, fruitfully, and spreadingly. 4. This is not all, but the smell of saints in those days shall be excellent, "They shall revive as the corn," they shall "grow as the vine," and shall send forth their scent "as the wine of Lebanon." This tree is a perfuming tree, and makes them also that abide under the shadow thereof to smell as sweet-smelling myrrh; it makes them smell as the wine of thy grace, O Lord, and as the fragrant ointments of heaven. When the spouse did but touch where her Lord had touched afore her, it made her hands "drop

with myrrh, and her fingers with sweet-smelling myrrh." (Sol. Song, v. 5.) Oh, they will be green, savoury, reviving, flourishing, growing Christians, that shall walk the street of New Jerusalem! "I am," saith he, "a green fir-tree; from me is thy fruit found." (Hos. xiv. 8.)

But again; as he shall be thus profitable to his people for shadow and reviving, so he will be in the midst of the street of it for food, for refreshing and replenishing that way: "I sat down under his shadow with great delight," said she, "and his fruit was sweet to my taste." Ezekiel tells us, that this tree is all trees: "and on the bank of the river, on this side and on that, were all trees for meat." (Ezek. xlvii. 12.) Indeed, Christ is all trees; yea, there is more to be found in him for the food of the soul than there can be on all trees for the food of the body. He is a fir-tree for tallness, greenness, and strength; he is an olive for fatness; a vine for sweetness and goodness; for therewith is refreshed the heart both of God and man. What shall I say? He is the almond-tree, the fig-tree, the apple-tree, all trees: "The tree of life also, in the midst of the paradise of God."

To conclude. Seeing Christ is said to be in the midst of the street of this city, it showeth unto us with what, at all occasions, the actions of the saints of this city shall be seasoned. The street, you know, I told you, is the way of holiness in this city, the place of spiritual recreation and solace. Now, in the very midst of this street there stands this tree; which being thus, it showeth us how wonderfully Christ, as a tree of life, will be in all the words and deeds of the inhabitants of this Jerusalem; they will walk in Christ, they will talk in Christ, they will do all they do in Christ, or rather Christ will be found in all their ways, even as the tree of life is found in the midst of the street of this city: "they shall walk up and down in my name, saith the Lord." (Zech. x. 12.)

Again; in that this tree is said to stand in the midst of the street, it showeth unto us how common and free his benefits will now be also. The plums, and figs, and grapes, and apples of this tree will be open to every passenger: not a boy nor a girl that now shall play in thy street, O Jerusalem, but shall eat of the fruits of the tree that stands in the midst of thee, as of common things.

"And in the midst of the street of it, and on either side of the river was there the tree of life." As this tree doth stand in the midst of the street of this city, so it also standeth on each side of the river of the water of life, of which you have heard before. Now, when he saith, the tree is "on either side of the river;" whence, by the way, note yet again, that both the water of life, and also the tree of life, they are both to be enjoyed by the inhabitants of this city in the way of holiness; the tree is in the midst of the street, and the river runs through or between the very tables of the heart of this tree of life; "on either side of the river was there the tree of life,"

Again; in that it is said, that this tree of life is "on either side of the river," it argueth, that they who come at any time at this river for water to quench their thirst, and to make them live, they must come to it by the tree of life, which is Christ. In more easy terms read it thus: There is none can partake of the grace of God but by the man Christ Jesus, which is this tree of life; for this tree, this Christ, doth stand on either side of the river, to signify that all grace to us comes through his bloody wounds, death, and victory. "I am the way," saith Christ, "the truth, and the life; no man cometh to the Father but by me." (John xiv. 6.)

"And on either side of the river was there the tree of life." Mark, but one tree, and yet such a tree whose body reached as far as the river reached. Indeed, Ezekiel saith, this tree is all trees for meat; yet not to show that there are more trees of life than one, but to show that all that can be thought of that is good for soul-nourishment, is to be found in this one, that is, in Christ Jesus. And it is further evident, that though he saith "all trees," as if he meant many, yet he spake but metaphorically, to show thereby the fulness of Christ; because John doth understand him so, calling it the tree, to wit, "the tree of life." But mark again; so far as the river goes so far the tree goes; so that where you cannot find the tree of life, be sure there is none of the water of life. No Christ, no grace: "He that hath the Son hath life, but he that hath not the Son shall not see life, but the wrath of God abides upon him." For "on either side of the river was there the tree of life." (John iii. 36. 1 John v. 12.)

"Which bare twelve manner of fruits." This word "fruits," it may be taken two ways, either as it relates to God, or as it relates to man; for, as I said before, the fruit of this tree refreshes the heart both of God and man.

1. Now, if it be taken with reference to God, then it signifieth the complete satisfaction that by the worthiness of the fruits of the passion of Christ, is given to God for the salvation of the church, this city of God. He suffered to "finish transgression, to make an end of sin, and to bring in everlasting righteousness;" by this, I say, is the heart of God refreshed, and in this doth it rest.

2. If fruit here be taken with reference to men, then it signifieth the happiness and glory that those for whom he died and rose again should receive by this means. His fruit, I have showed you, is sweet to the taste of his church; which fruit is the effect of his undertaking for sinners, and the comfortable savour of it in the soul.

"Which bare twelve manner of fruits." In that he saith, the fruits are twelve, he herein alludeth,

1. To the twelve tribes of the Israel of God; for which twelve tribes here will be found a suitable measure of food, healing food: "I will multiply the fruit of the tree," saith God, and also "the increase of the field, that you may receive

no more reproach of famine among the heathen." (Ezek. xxxvi. 30.)

Again; these that John calleth "twelve manner of fruits," the prophet Ezekiel calleth "all manner of fruit for meat;" for indeed, as I showed before, there is that to be found in Christ, both for fulness and variety, that is not to be found in heaven and earth beside. Here is fruit for body, fruit for soul, fruit for babes, fruit for strong men, fruit for fathers, yea, for glorified saints and angels; fruits, variety of fruits, even twelve manner of fruits.

2. By twelve manner of fruits, he doth also allude to the apostles, who are called twelve, and are those who have made provision for the house of God, according to the twelve-fold manner of the dispensation of God unto them, and of the twelve-fold manner of operation of that Holy Spirit, which wrought in every one of them severally as he pleased; which twelve were before figured unto us by the twelve officers of King Solomon, the type of Christ: which twelve were to make provision for the house of the king, according to the season of the year, and each man his month in the year. Which very thing the Holy Ghost also doth here cast his eye upon, and that makes him bring in the words of "every month," saying it yields its fruit "every month:" for indeed, whatever you read of concerning this city in this description of John, you find something or other in the writings of the prophets that giveth ground for such expressions. Wherefore, seeing the officers of Solomon were twelve, and the apostles of Christ twelve also; and seeing the officers of Solomon made provision for his house, each man his month in a year, and the fruits of this tree of life are called twelve manner of fruits, I do take the twelve manner of fruits here to be signified by the provision of Solomon's officers, according to the twelve seasons of the year, and they a type of the twelve-fold doctrine of the twelve apostles of the Lord Christ; for it is their doctrine that is the bread of the church, yea the milk for the babe, and the strong meat for men.

"And yielded her fruit every month." As this confirmeth what I have said before, so it further showeth us these three things: 1. That the effectual fruits of Christ for the saving of the world, they are to be had especially at certain seasons; "It yielded her fruit every month." 2. It showeth also, that at the building of this Jerusalem, these seasons will be very thick and quick; "she yielded her fruit every month." 3. It showeth us also the abundance of provision that this holy city shall then enjoy from the tree of life, even all manner of fruit every month.

1. For the first, That the gospel hath and will be especially effectual at certain seasons, for the saving of the sons of men, it is showed us by the descending of the angels into the pool of Bethesda to trouble the water, which, as it was at certain seasons, so he that in those seasons first stepped

in, he only was made whole of whatsoever disease he had. It is showed us also in that parable of the Lord's hiring men to work in his vineyard; which time of hiring, though it lasteth in general from the first hour to the eleventh, yet so as that there were vacant seasons between hiring-times and hiring-times, quite through the whole day: he went out at the first, third, sixth, ninth, and eleventh hour, and not at every hour, to hire labourers. For as God hath appointed out beforehand the number of his elect, so also he hath determined, in his good pleasure, the day of their bringing in, and will then have them as certainly as the wild ass is found in her month. Of which times and seasons, because men are ignorant, therefore they should with all faithfulness wait upon God in all the seasons of his grace for their souls, even as he did for his body: who, because he would be there at all seasons, brought thither his bed and couch to rest there.

2. As by the fruit of this tree being yielded at certain seasons, we may gather, that there are certain seasons in which the word in an especial manner shall be blessed and made successful to the salvation of many souls. So again, in that he saith this fruit is yielded every month, it signifieth, that in the days of the building of the city, the New Jerusalem, these seasons will be very thick and quick. Lift up thine eyes," saith God to this city, "all these gather themselves together, to come unto thee; thy sons shall come from far, and thy daughters" from the ends of the earth. "All the flocks of Kedar shall be gathered together unto thee," so that thou wonderingly shalt say, "Who are these that fly as a cloud, and as a dove to the windows." (Isa. lxiv. 7. 8.) For, "I will make all my mountains a way, and my highways shall be exalted. Behold these shall come from afar, and lo these from the north, and the west, and those from the land of Sinim," (Isa. xlix. 11, 12.)

3. In that she is said to yield not only fruit, but all manner of fruit; and that not only one manner of fruit now, and another then, but all manner of fruit, and that every month; it argueth also, that at this day Jerusalem shall have abundance of heavenly and spiritual provision, and of variety of dainties for her solace and refreshment; always new, I say, and immediately from the tree. The fruits of the vine shall at that day be upon the mountains of Samaria, and shall be eaten "as common things," saith the prophet. (Jer. xxxi. 5.) "Fear not, O land, be glad and rejoice, for the Lord will do great things. Be not afraid, ye beasts of the field, for the pastures of the wilderness do spring; for the tree beareth her fruit; the fig-tree and the vine do yield their strength. Be glad, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former" and the latter "rain moderately, and he will cause to come down to you, the rain, the former and the latter rain in the first month; and the

floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore unto you that which the canker-worm, the caterpillar, and the palmer-worm hath eaten, "and you shall eat in plenty, and be satisfied, and shall praise the name of the Lord." (Joel ii. 21—26.) And then shall every one, not only sit under his own vine, and under his own fig-tree, but from thence they shall call each to other, to give to each other their dainties, and none shall make them afraid.

"And the leaves of the tree were for the healing of the nations." By "leaves" here we may understand the blessed and precious promises, consolations, and encouragements that, by virtue of Christ's undertaking for us, we have every where growing, upon the new covenant; which promises and encouragements, they are and will be most freely handed to the wounded conscience that will be tossed upon the restless waves of doubt and unbelief, as was the olive-leaf by the dove brought home to Noah, when he was tossed upon the waves of that outrageous flood that then did drown the world.

But again; by this word, "the leaves," you may conceive that still he hath his eye to the paradise in which at first God placed Adam and his companion; for it was to leaves they fled for covering, after they had transgressed against their Maker. Now then, in his saying, "the leaves are for healing," it is as if he had said, The paradise that will be towards the latter end of the world, will far outstrip the paradise that first was planted in the beginning thereof: for as the tree of life, which is the Christ and Saviour, shall stand where did the tree of the knowledge of good and evil, which is the old covenant and law of works; so the leaves of this tree shall be for healing, and for covering the nakedness of poor transgressors; though the leaves that Adam found in the first paradise, do what he could, did leave him naked.

Christ's leaves are better than Adam's aprons. Ezekiel saith, that these leaves are for medicine, that is, they are for healing, saith John; the which may most fitly be applied to the blessed promise of grace: for as a leaf for medicine, when applied to a sore in the body, doth supple, mollify, and heal the wound; so the word of promise, when rightly applied to the soul, it doth supple, mollify, and heal the wounded conscience: "He sent his word and healed them, and delivered them from their destructions. Oh, that men would praise the Lord for his goodness, and for his wondrous works to the children of men!" (Ps. cvii. 20, 21.)

"And the leaves," &c. There is yet another mystery lieth in these words.

He doth not say, "And the *fruits* thereof are for the healing of the nations;" but the leaves, by which he would have us to understand, that all the benefits and privileges that we do here receive from Christ, they are as inferior to the glory we shall have from him when we come to heaven, as inferior, I say, as the leaves are to the fruit.

Again; the comfort and sweetness that at any time we receive from the Lord, it is not before, but after a promise is suitably applied; even as the fruit of the tree with which the body is comforted is not before, but after the leaves have put forth themselves. Wherefore Christ might well say to Nathaniel, and that after he had received some refreshments from a leaf, "Thou shalt see greater things than these," (John i. 50;) and Paul, that yet "a far more exceeding and eternal weight of glory" is laid up for all believers, (2 Cor. iv. 17;) for indeed, indeed the glory that God hath prepared for us against the day of God, it doth and will more outstrip the most high enjoyment of the highest saint in New Jerusalem, notwithstanding their enjoyment will be so eminent, than doth the sweetest fruit outstrip the leaf that hangeth on that tree: "And the leaves of the tree were for the healing of the nations."

If the leaves be so good, O Lord, let us enjoy the fruit; and not a little, or earnest, but the whole harvest thereof in thy kingdom.

Thus much touching this water and tree of life.

Ver. 3. *And there shall be no more curse: but the throne of God shall be in it, and his servants shall serve him.*—This is the conclusion of the whole discourse; and it showeth unto us the blessed effect of the blessed recovering of this city to her first and primitive state. These words, therefore, they are only applicable to this state of the church. For there hath no state of the church been yet in the world, but that state hath been liable to a curse; but this state, to wit, the state she will be in at her building again, will be a state without parallel, a state properly her own.

"And there shall be no more curse." By curse in this place we are chiefly to understand, not the taking away of the curse, the eternal curse which separates between God and the soul for ever, for so the curse in this sense hath always been taken away, by virtue of the terms, the general terms of the new covenant, and that in common, for every saint in all ages; but by curse here we are to understand that, or those curses that do and have frequently befallen the church for her sin and apostacy; as, namely, the giving up his people to their own darkness and ignorance; his suffering them to swerve from his true worship and ordinances: his giving them up into the hand of those that hate them, to become among them a hissing, a taunt, a reproach, and a by-word, as it is at this day; his taking away from them the means, to wit, the outward word of the gospel, and suffering them to be even at the point to perish for the want thereof. These, and other things, are the curses that he here saith shall be no more among his people; for indeed they shall not, because the gospel-pattern shall never be removed more, nor their light to see, nor their love to practice, never be diminished more. Their defence, also, "shall be the munition of rocks: bread shall be given them, and their waters shall be sure." (Isa. xxxiii.)

16.) As here you find the tree and river of the water of life are fixed now in the midst of this city; wherefore now the church, as I have all along showed you, shall have her sun at the height, her light as the light of seven days, and shall go no more down for ever; also she shall never be pulled down; she shall be a tabernacle that shall never be pulled down; neither shall one of the cords thereof be loosed, or one of her stakes again removed.

"There shall be no more curse: but the throne of God shall be in it." Indeed, here lieth the reason of all blessedness to any people, even the presence of God. Now the presence of God is with his people, either at times and seasons, or all together. He will not be to this city a God of times and seasons, even like a wayfaring man that tarries but for a night, as he used to be to his people of old; but here he will abide, rest, and dwell: I will dwell in the midst of Jerusalem, and my house shall be built in it, saith the Lord. And again, "I will dwell in the midst of Jerusalem for ever. (Ezek. xliii. 9.) Wherefore, John considering this, he saith, there shall be here no more any curse, but the throne of God. God will now, when he returneth to Jerusalem, bring his seat with him, to signify his sitting down in the midst of his people, to be their company-keeper for ever.

"But the throne of God shall be in it." By this word "throne," we are to understand, yet further, these particular things:

1. How blessed a state this city will be in at all times, for the answer of prayer! "The throne of God will be in the midst of them." The throne of grace, the mercy-seat, they will be open now to all the inhabitants of this city; yea, the fame thereof shall so spread, that it shall be rumoured among all nations, that in Jerusalem God will be found speedily; that in Jerusalem the God of heaven and eternal mercy is found at all times by them that seek his face: "My house," said he, "shall be called a house of prayer for all nations." (Isa. lvi. 7.) Yea, many people and strong nations shall at that day come to seek the Lord at Jerusalem, and to pray before the Lord. And at that day, the very fasts of the house of God "shall be, to the house of Judah, joy, and gladness, and cheerful feasts; therefore, love the truth and peace." (Zech. viii. 19.)

2. The throne of God being now established in this city, what a government, what rule, what a life of holiness and godliness, what dread and majesty, will now be in the hearts of all the sons of this city! How, to a hair's breadth, will he command and guide them with his eye at all times, when they should either turn to the right hand or to the left! What wisdom, I say, what holiness, what grace and life, will be found in all their words and actions! The throne of God is among them, from which there will come continual influence, light, and splendour into all their hearts: "Hear ye the word of the Lord, O ye nations, and

declare it in the isles afar off. He that scattered Jacob will gather him, and keep him as a shepherd doth his sheep. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that is stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden, and they shall not sorrow any more at all." (Jer. xxxi. 10—12.)

3. The throne of God being in this city, there is also thereby discovered what sway and commanding an authority this city will have at this day, as I have already showed you, over all the earth: "The Lord shall roar out of Zion, and shall utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord shall be the hope of his people, and the strength of the children of Israel." (Joel iii. 16.) This was figured forth by the throne of Solomon, in the days when that city was in its prosperity, which throne, to show the majesty and commanding awe that then that city had over all, both far and near, it had for the bearers of the steps twelve lions, six on this side, and six on that side of the throne. This city shall then be the head and chief, but the tail and reproach no more; "Glorious things are spoken of thee, O city of God." (Ps. lxxxvii. 3.)

"And his servants shall serve him;" that is, him only. Indeed his servants serve him always: but yet, withal, they do too often serve with the wills and lusts of men, even in their service and worshipping God; that is, they serve him in much affliction, temptation, fear, and persecution; but then they shall serve him without any of these: yea, "they shall take them captives, whose captives they were, and they shall rule over their oppressors. And it shall come to pass in that day," O city, "that the Lord shall give thee rest from thy sorrow, and from the hard bondage wherein thou wast made to serve." (Isa. xiv. 2, 3;) and thou shalt serve the Lord thy God, "without fear, in holiness and righteousness before him all the days of thy life." (Luke i. 74, 75.)

"And they shall see his face." This also argueth a very great dispensation of grace and mercy to this Jerusalem. When God did deliver up his people into the hand of the king of Babylon, he said it should be done in fury and in anger; and that for their wickedness he would hide his face from his city. Wherefore, by the sight of his face here, we are to understand that glorious visible appearance of God that then will be for this city and people in the face of all the world. For by the face of God we are to understand the discovery of his severity, providences, and wonderful outgoings among the sons of men; as also the glorious breaking forth of grace, mercy, and forgiveness, through Christ Jesus; all which the people of God shall then most marvellously see and behold

1. They shall see his severity and judgments upon the whore.

2. They shall see how God, by his strange judgments and works of wonder, hath brought this about: "Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest." (Rev. xv. 4.) "They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts towards the inhabitants of his villages in Israel." (Judg. v. 11.)

3. And as for his mercy, they shall see that their horn is exalted, and that they are near to him. "Praise ye the Lord." (Ps. cxlviii. 14.)

"And his name shall be in their foreheads." "And his name," that is, his fear and image, it shall appear in all their doings. Sometimes he saith, he will write his fear and law in their hearts and minds; which fear and law is all one with that which in this place he calleth his name in their foreheads. The forehead of a man is the place, above all parts of the body, that is most naked and plain to be beheld of all that pass by: wherefore, when he saith, their father's name shall be in their foreheads, it is as if he had said, The profession of my people shall now be open, and the beauty of it apparent to all beholders: "I will make" them, saith God, "a name and a praise among all the people of the earth, when I turn back your captivity before your eyes." (Zeph. iii. 20.) Every face shall then shine with oil, as well as every heart be replenished with milk and wine. This was held forth by the memorial that the Israelites were to wear at God's command between their eyes; which memorial was the doctrine of unleavened bread, and of the paschal lamb, the doctrine of faith and holiness: wherefore by name here he means the faith and holiness of the gospel, which in those days shall walk openly with honour, with reverence, and esteem, before all men. At this day the world will, as I have said, be so far off from opposing and persecuting, that they shall wonder, and tremble, and fear, before this people; yea, be taken, affected, and pleased with the welfare of this beloved: "The mountains and the hills shall break forth before her into singing, and all the trees of the field shall clap their hands." (Isa. lv. 12.) "All nations shall call them blessed, for they shall be a delightful land, saith the Lord of hosts." (Mal. iii. 12.) The waters of Noah shall now be no more, the tumultuous multitudes shall now be gone, and there will be no more sea. Now therefore the doves may be gathering

their olive-branches, and also find rest for the soles of their feet, while the ark shall rest upon the mountains of Ararat.

"The wolf shall (now) dwell with the lamb, and the leopard shall lie down with the kid; the calf, and the young lion, and the fating together, and a little child shall lead them. The lion shall eat straw like an ox: and the little child shall play at the hole of the asp; and the weaned child shall put his hand into the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Isa. xi. 6—9; lvi. 2—5.)

Blessed is he whose lot it will be to see this holy city descending and lighting upon the place that shall be prepared for her situation and rest! Then will be a golden world: wickedness shall then be ashamed, especially that which persecutes the church; holiness, goodness, and truth shall then, with great boldness, countenance, and reverence, walk upon the face of all the earth: "From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered to my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts." (Mal. i. 11.) It will be then always summer, always sunshine, always pleasant, green, fruitful, and beautiful to the sons of God; "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with water; and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim; and Judah shall dwell for ever, even from generation to generation." (Joel iii. 18, 20.) "And the name of the city shall be from that day, The Lord is there." (Ezek. xlvi. 35.) Oh, blessedness! "And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants things that must shortly be done." (Rev. xxii. 6.)

I conclude therefore with that earnest groan of Moses, the man of God: "O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us, and establish thou the work of our hands; yea, the work of our hands, establish thou it." (Ps. xc. 14—17.) Amen.

PREFATORY REMARKS

ON

THE RESURRECTION OF THE DEAD.

FROM some passages in the following discourse, it is impossible not to conclude, that its author was led to its composition by the necessity and excitement of a present controversy. Justly, or unjustly, the Quakers, and other sects of that time, were supposed to hold opinions injurious to the hope of a resurrection from the dead. The theological view of this subject would be quite sufficient to induce a man, qualified for the task, to enter upon its discussion; but it is a branch of religious truth which, almost more than any other, tells of its growth from the stem and the root of the tree of life. No human heart, whose hopes have been fed by any taste of its fruit, can endure to see it rudely handled, or the slightest of its healing leaves regarded as valueless. Bunyan was peculiarly awake to all those doctrines of the Gospel through which peace and joy are communicated to the soul; and he felt how vain would be both labour and suffering, in the cause of Jesus, if He had not triumphed over the grave.

Though it might be controversy, therefore, which first led Bunyan to write on the Resurrection, his mind soon became influenced by stronger motives to make the subject properly understood. It was truly the cause of humanity. In nothing could man be more deeply concerned. By no other test could the worth of Christianity to our race be more properly tried than this, Is the resurrection of which the New Testament speaks, a figure of speech, a notion, or a reality? On the reply to this inquiry depends that whole mass of interests which animate our affections, and dignify them with a character superior to the transient feelings and caprices of the hour. Bunyan was instinctively alive to all that is dear to the human heart; and when the Gospel became known to him, in the fulness of its comprehensive power, he could not but rejoice to find it promising immortality to the entire system of his nature.

Hence, it is not surprising that he looked with extreme jealousy at every scheme of doctrine which interfered with the hope of a resurrection. It was not enough for him to hear of a life everlasting, vague and abstract; and wanting in all the form and colour which real human life bestows. Such a notion of future existence, though that existence should be everlasting, can exercise little influence on a man whose affections are deep and strong. Giving no promise of the continuance, or renewal, of what makes up the larger part of our consciousness, it must necessarily be of very questionable value as long as we feel, hope, and love as we now do.

But the resurrection, foreshown and promised in the New Testament, is not an ideal, or only spiritual resurrection. It is that of the whole man, body and soul. Nothing which belongs to his proper nature is to be left behind in the grave, or to be allowed to escape in the wilderness of space, or in the conflict of elements, the searchings of the power which shall then go forth into the deep. "Behold the man!" will be the triumphant shout of angels, when the foreseen result of the great experiment is complete: man saved, man brought to the judgment-seat, will prove the victory of the Redeemer over death and the grave, by showing that every relic of their temporary conquest has been wrenched from them; that not an atom of humanity remains in their grasp.

Parables, explicit statements, miracles, and the personal state and appearances of the blessed Jesus himself, bear incontrovertible testimony to the happy fact, that the glory of man's future life and perfectness shall not be a compensation for the loss of any of his present faculties, or sympathies, but an enlargement, and a sanctified perpetuating of them all.

Notwithstanding, however, the clearness with which this truth seems commended to the mind, it has not been wholly unopposed in its strict and proper form. There are two almost opposite states of feeling, in either of which a person may be inclined to modify the literal account, and substantial consequences of the resurrection. In the one case, when repentance is new, and the recent power of sin in the flesh is remembered with anguish and terror, it is not wonderful, if some reluctance should be felt to mingle the first fresh hopes of the soul's liberty with the idea of its return to, and perpetual inhabitation of, the body. In the other case, the increase of spiritual-mindedness, maturing habits of prayer and meditation, with the additional help of circumstances, tending to wean the affections, more and more, from all things earthly, may create, unobserved, a disposition to look with decreasing satisfaction on the renewal of the body, its interests and affections.

Within the limits of the one or the other of these cases, may be traced the roots of those erroneous theories of the resurrection which Bunyan so vigorously assailed. It is very possible, that the persons whom he most suspected of heresy, were far from guilty of any intentional denial of the truth. The

Quakers, in their confession of faith, strongly rebutted the charge, so often brought against them, of doubting the resurrection. What the Ranters, and other violent sectarians, may have said in their sermons on the subject, it is difficult to surmise. But it is probable that, in order to exalt their character for spirituality, they may have set aside altogether the doctrine of an everlasting life in the body. This bold aspiring to heights, not attempted by humbler Christians, would give them great merit in their own eyes, and perhaps gain them credit for the actual spirituality of which they were destitute. It is natural to some classes of error, and the chosen method of fanaticism, to conceal its movements under the mask of an exaggerated truth.

But whether Bunyan was right or wrong in the immediate object of his attacks, he knew there was an enemy abroad. The grand intelligible treasure of the Gospel had a doubt thrown upon its value; the point and circumstance, which rendered the possession and mansion in heaven so priceless, were made a matter of question. He was not likely to remain quiet under such provocation; and it is well he did not. Had the error, which he opposed, gained ground, Christianity would have proportionably lost its hold on the affections of its professors. Men are not created to live in the spirit only. Though not to be sustained by bread alone, bread is yet essential to them. In the Gospel, all things proper to man are so tempered and brought together to meet his necessities, that it is as much a system of nature, as that of which he is the present and immediate subject. It is this which gives it such a rightful claim to belief and acceptance, that he who rejects it is without excuse. But take from it the doctrine of the resurrection of the body; the salvation, that is, of man, as man, and the system is defective in its main element. It can no longer demand his assent and his obedience on the plea that, while it saves him from death, it preserves to him the whole of life.

It is absurd to suppose that Bunyan wrote this discourse on the Resurrection, without having before disciplined his mind as much by reading as reflection. The form of argument which he adopts, the mode in which he divides and arranges his topics, affords ample proof of a cultivated intellect. This surely does not lessen his merit. It shows, on the contrary, that, in addition to the honour due to great natural ability, he deserves that which belongs to the man who, under many disadvantages, has done the utmost to improve his genius. Refinement was not his aim. Not one, therefore, of his works is free from expressions which might not have been thankfully spared by the modern reader, and without injury, in most cases, to the force or the argument.

But let the following discourse be read with a simple attention to the main object of the author, and it can hardly fail to confer a vast amount of comfort, if comfort ought to be had. Suppose the contrary case. Let the reader have hitherto forgotten the judgment to come, and in the awful representation here made of that event, he will meet with suggestions of so striking and so novel a character, that he will, at least, know his danger, though he should still want the power to turn, and escape it.

The passages which seem most adapted to produce impressions of this kind, occur in the account of the opening of the four books. That which describes the charges to be drawn from the "Book of the Creatures" is equally startling and solemn. The man of the world, slumbering in secure enjoyment, or lost to all apprehension of the future in the cares of the present, need but employ some few waking, unoccupied moments in the study of this unknown or neglected book, this record of nature, of time and circumstance, to see prepared against him a series of witnesses, the more terrifying because the most unexpected; the most unanswerable, because the companions of his daily life, the observers of all his actions, and the necessary ministers to all his proceedings, whether good or bad. Every element of Bunyan's experience and genius had its place in the composition of this remarkable discourse.

H. S.

THE RESURRECTION OF THE DEAD,

AND

ETERNAL JUDGMENT :

OR, THE TRUTH OF THE RESURRECTION OF THE BODIES, BOTH OF GOOD AND BAD, AT THE LAST DAY :
ASSERTED, AND PROVED BY GOD'S WORD.

ALSO, THE MANNER AND ORDER OF THEIR COMING FORTH OF THEIR GRAVES ; AS ALSO, WITH WHAT BODIES THEY DO ARISE.
TOGETHER WITH A DISCOURSE OF THE LAST JUDGMENT, AND THE FINAL CONCLUSION OF THE WHOLE WORLD.

“ *Behold, I shew you a mystery ; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* ”—
1 COR. xv. 51, 52.

“ *Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.* ”—
JOHN v. 28, 29.

TO THE READER.

COURTEOUS READER,—Though this be a small treatise, yet it doth present thee with things of the greatest and most weighty concernment, even with a discourse of life and death to eternity ; opening, and clearing, by the Scriptures of God, that the time is at hand when there shall be a resurrection of the dead, both of the just and unjust ; even of the bodies of both, from the graves where they are, or shall be. at the approach of that day.

Thou hast also in these few lines the order and manner of the rising of these two sorts of people, wherein is showed thee with what body they shall then rise ; as also their states and condition at this day, with great clearness.

For here thou shalt see the truth and manner of the terrible judgment, the opening of the books, the examining of witnesses, with a final conclusion upon good and bad : which I hope will be profitable to thy soul that shall read it. For if thou art godly, then here is that which will, through God's blessing, encourage thee to go on in the faith of the truth of the gospel ; but if thou art ungodly, then here thou mayest meet with conviction ; yea, and that of what will be, without fail, thy end

at the end of the world, whether thou continue in thy sins or repent. If thou continue in them, blackness and darkness, and everlasting destruction : but if thou repent and believe the gospel, then light, and life, and joy, and comfort, and glory, and happiness, and that to eternity.

Wherefore let me here beg these things at thy hand :

First. That thou take heed of that spirit of mockery, that saith, “ Where is the promise of his coming ? ” (2 Pet. iii. 4, 5.)

Secondly. “ Take heed that thy heart be not overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon thee unawares.” (Luke xxi. 34, 35.)

Thirdly. But be diligent in making thy calling and election sure ; that thou, in the day of which thou shalt read more in this book, be not found without that glorious righteousness that will then stand thee in stead, and present thee before his glorious presence with exceeding joy. To him be glory in the church by Christ Jesus, world without end. Amen.

JOHN BUNYAN.

THE RESURRECTION OF THE DEAD, &c.

ACTS xxiv. 14, 15.

“ But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.”

My discourse upon this text will chiefly concern the resurrection of the dead ; wherefore to that I shall immediately apply myself, not meddling with what else is couched in the words.

You see here that Paul being, upon his arraignment, accused of many things, by some that were

violent for his blood ; and being licensed to speak for himself by the then heathen magistrate, he doth in few words tell them, that as touching the crimes wherewith they charged him he was utterly faultless, only this he confessed, that after that way which they call heresy, so he worshipped the God of his fathers, believing all things that are written in the law and the prophets ; and that he had the same hope towards God, which they themselves did allow, that there should be a resurrection of the dead, both of the just and unjust.

Whence note by the way that a hypocritical people will persecute the power of those truths in



others, which themselves in words profess. I have hopes towards God, and that such a hope which themselves do allow, and yet I am this day, and that for this very thing, persecuted by them.

But to come to my purpose, "There shall be a resurrection of the dead," &c. By these words the Apostle showeth us what was the substance of his doctrine, to wit, that there should be a resurrection of the dead; and by these words also, what was the great argument with his soul to carry him through these temptations, afflictions, reproaches, and necessities he met with in this world, even the doctrine of a resurrection: I have hope towards God, saith he, and there is my mind fixed; for there shall be "a resurrection of the dead, both of the just and unjust." The reason why I cannot do what these Jews would have me, also why I cannot live as do the Gentiles, it is, because I have in my soul the faith of the resurrection. This is the doctrine, I say, which makes me fear to offend, and that is as an undergird to my soul, whereby I am kept from destruction and confusion, under all the storms and tempests I here go through. In a word, this is it that hath more awe upon my conscience than all the laws of men, with all the penalties they inflict. "And herein do I exercise myself, to have always a conscience void of offence, both towards God and towards men." (ver. 16.)

Now here, seeing this doctrine of the resurrection of the dead hath that power both to bear up and to awe, both to encourage and to keep within compass, the spirit and body of the people of God, it will be requisite and profitable for us to inquire into the true meaning and nature of this word, "the resurrection of the dead."

And, for the better compassing of this matter, I shall briefly inquire, First. What in this place is meant by the dead: Second. What is meant by the resurrection: Third. Why the Apostle doth here speak of the resurrection of the dead as of a thing yet to come: "There shall be a resurrection of the dead, both of the just and unjust."

First. The dead in Scripture go under a five-fold consideration; as,

1. Such as die a natural death, or as when a man ceaseth to be any more in this world, as David, whom Peter tells us, "is both dead and buried, and his sepulchre remaineth with us to this day." (Acts ii. 29.)

2. There is a people that are reckoned dead in trespasses and sins, as those are who never yet were translated from darkness to light, and from the power of Satan to God. Such, I say, who yet never felt the power of the word and Spirit of God, to raise them from that state, to walk with him in the regeneration; making a life out of Christ, and his present benefits.

3. There is a death seizeth men often after some measure of light received from God, and some profession of the gospel of Christ. These, for the certainty of their damnation, are said to be dead, dead, twice dead, and plucked up by the roots.

4. There is in Scripture mention made of a death to sin, and the lusts of the flesh. This death is the beginning of true life and happiness, and is a certain forerunner of a share in Christ, and with him in another world.

5. Lastly, there is also in the word a relation of eternal death. This is the death that those are in, and swallowed up of, that go out of this world godless, Christless, and graceless; dying in sin, and so under the curse of the dreadful God: who, I say, because they have missed of the Lord Jesus Christ, the Saviour, in this day of grace, are fallen into the gulf and jaws of eternal death and misery, in the fire that shall never be quenched.

Now then, seeing there is death, or to be dead, taken under so many considerations in the Scripture, it is evident that to be dead in Christ, the text is not meant of them all: I then must distinguish and inquire, which of these deaths it is that here the Apostle did look for a resurrection from. (1.) First, then, it cannot be meant a resurrection from eternal death; for from that there is no redemption. (2.) Neither is it a resurrection from that double death; for they that are in that are passed recovery also. (3.) And as for those that are dead to sin, it is nonsense to say there shall or can be a resurrection from that; for that itself is a resurrection. Which resurrection also the Apostle had then passed through, and also all the brethren; as he saith, "You hath he quickened, who were dead in trespasses and sins." (Col. ii. 12, 13, 20.) And again, "If ye then be risen with Christ." (Col. iii. 1.) And again, "Wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead." (chap. ii. 12.) (4.) The dead therefore in this scripture must be understood of those that have departed this life, that have body and soul separated each from the other, and so the resurrection a resurrection of the body out of the grave; as Daniel saith, "Many that sleep in the dust of the earth shall arise." (Dan. xii. 2.) And again, "The hour is coming, when all that are in their graves shall hear his voice, and shall come forth," &c. (John v. 28, 29.)

Second. The resurrection of the just, then, is the rising of the bodies of the just, and the resurrection of the unjust, the rising of their bodies at the last judgment. This also is the meaning of that saying of Paul to Agrippa, "I stand," saith he, "and am judged for the hope of the promise made unto our fathers." (Acts xxvi. 6.) Which promise at first began to be fulfilled in the resurrection of the body of Christ, and hath its accomplishment when the dead, small and great, are raised out of their graves. Wherefore, though Paul saith it is already fulfilled, yet here he saith he hopes it shall come; "Which promise," saith he, "our twelve tribes, instantly serving God day and night, hope to come," (Acts xxvi. 7:) as God told Daniel, saying, "Go thy way, for thou shalt stand in thy lot at the end of the days." (Dan. xii. 13.)

Christ is already risen, and therefore so far the promise is fulfilled, but his saints are yet in their graves; and, therefore, that part of the fulfilling of it is yet to come; as he saith, "Why should it be an incredible thing with you, that God should raise the dead?" (Acts xxvi. 8.)

Again; that it is the resurrection of the dead bodies of both saints and sinners that is here inserted, is further evident, because the Apostle saith, It is the resurrection that the very Pharisees themselves allowed. I have hope towards God, saith he, which themselves also allow: then what that hope is, he in the next words showeth, namely, that there shall be a resurrection of the dead, &c. Now we know that the Pharisees did not allow of a resurrection from a state of nature to a state of grace, which is the same with the new birth; but did confidently allow and teach, that they were the children of Abraham according to the flesh. Yea, when any of them began to adhere, or incline to Christ's doctrine in some things, yet the doctrine of the new birth, or of being raised from a state of nature to a state of grace, they would very much stick at; though in the mean time they utterly were against the doctrine of the Sadducees, which denied the resurrection of the body.

Further; the resurrection here spoken of must needs be the resurrection of the body, because it is called "a resurrection of the dead, both of the just and unjust;" that is, of both saints and sinners; according to the saying of Christ, "The hour is coming, when all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." (John v. 28, 29.)

Third. The resurrection here mentioned is a resurrection to come, not already enjoyed, either by saints or sinners, "There shall be a resurrection of the dead, both of the just and unjust." Now I say, the resurrection here being yet deferred by the just, and counted also the resurrection of the dead, both of the just and unjust, it must needs be the same resurrection that is spoken of by Job, who saith, "So man lieth down, and riseth not again: till the heavens be no more they shall not awake, nor be raised out of their sleep." (Job xiv. 12.)

Having thus, in few words, opened this scripture unto you, I shall, in the next place, for the further satisfaction of those that are yet wavering, and for the refreshment of those that are strong and stedfast, lay down before you several undeniable Scripture demonstrations of the resurrection of the dead, both of the just and unjust.

First. I shall begin with

THE RESURRECTION OF THE JUST.

First. The just must arise, because Christ is risen from the dead. Christ is the head of the just, and they are the members of his body; and

because of this union, therefore, the just must arise. This is the Apostle's own argument, "If Christ," saith he, "be preached, that he rose from the dead, how say some among you that there is no resurrection of the dead? but if there be no resurrection of the dead, then is not Christ risen." (1 Cor. xv. 12, 13.) Now I say, the reason why the Apostle thus argueth the resurrection from the dead by the resurrection of Christ, it is because the saints, of whose resurrection he here chiefly discourseth, are, in their bodies as well as in their souls, the members of Christ: "Know you not," saith he, "that your bodies are the members of Christ?" (1 Cor. vi. 15.) A very weighty argument; for if a good man be a member of Christ, then he must either be raised out of his grave, or else sin and death must have power over a member of Christ. I say, again, if this body be not raised, then also Christ is not a complete conqueror over his enemies; forasmuch as death and the grave have still power over his members: "The last enemy that shall be destroyed is death." (1 Cor. xv. 26.) Now though Christ in his own person hath a complete conquest over death, &c., yet death hath still power over the bodies of all that are in their graves. Now I say, Christ being considered with relation to his members, then he hath not yet a complete conquest over death; neither will he, until they every one be brought forth of their graves; for then, and not till then, shall that saying be every way fulfilled, "Death is swallowed up of victory." (1 Cor. xv. 54.)

Second. As there must be a resurrection of the just, because Christ is their head and they his members; so also, because the body of the saints, as well as their soul, is the purchase of Christ's blood: "Ye are bought with a price," saith Paul; "wherefore glorify God in your body, and in your Spirit, which are God's." (1 Cor. vi. 20.) Christ will not lose the purchase of his blood. O death, saith Christ, I will have them! O grave, I will make thee let them go! I will ransom them from the power of the grave, I will redeem them from death. I have bought them, and they shall be mine. "O death, I will be thy plague; O grave, I will be thy destruction!" (Hos. xiii. 14.) I say, though the power of the grave be invincible, and death be the king of terrors, yet he who hath the keys of hell and of death at his girdle, to him belong the issues from death: "He that is our God is the God of salvation; and to God the Lord belong the issues from death," (Ps. lxxviii. 20,) and we, the price of his blood, shall be delivered.

Third. As the body is the member of Christ, and the price of his blood, so it is the temple of the Holy Ghost, which is in us. "What! know you not that your body is the temple of the Holy Ghost, which is in you? and you are not your own." (1 Cor. vi. 19.) The body is no such ridiculous thing in the account of Christ, as it was in the account of the Sadducees: "The body is not for fornication, but for the Lord, and the Lord for the

body," (ver. 13,) and that not only in this world, but that which is to come; wherefore he saith, "God hath both raised up the Lord Jesus, and will raise us up also by his power," (ver. 14;) that is, as he hath raised up the body of Christ, so he will raise up ours also by Christ.

Fourth. The bodies of the just must arise again, because of that similitude that must be betwixt the body of the Lord Jesus Christ and the bodies of the saints: "When he shall appear, we shall be like him." (1 John iii. 2.) Now we have it abundantly manifest in Scripture, that the body of the Lord Jesus was raised out of the grave, caught up into heaven, and that it ever remaineth in the holiest of all, a glorified body.

Now, I say, it would be very strange to me if Christ should be raised, ascended, and glorified in that body, and yet that his people should be with him no otherwise than in their spirits, especially seeing that he in his resurrection is said to be but the first-begotten from the dead, and the first-fruits of them that sleep; for we know that a first-begotten doth imply more sons, and that first-fruits do foreshow an after-erog; wherefore we conclude, "that as in Adam all die, so in Christ shall all be made alive: but every man in his own order: Christ the first-fruits, and afterwards them that are his at his coming." (1 Cor. xv. 22, 23.)

And hence it is that the Scripture saith, "He shall change our vile body, that it may be fashioned like to his glorious body." (Phil. iii. 21.) And hence it is again, that the day of Christ is said to be the day of the manifestation of the sons of God, and of the redemption of our body; for then shall the saints of God not only be, but appear as their Saviour, being delivered from their graves, as he is from his, and glorified in their bodies, as he is in his.

Fifth. There must be a resurrection of the body of the saints, because the body, as well as the mind, hath been a deep sharer in the afflictions that we meet with for the gospel's sake. Yea, the body is oftentimes the greater sufferer in all the calamities that for Christ's sake we here undergo; it is the body that feels the stocks, the whip, hunger, and cold, the fire and rack, and a thousand calamities; it is the body in which we have the dying marks of the Lord Jesus, "that the life of Jesus also might be made manifest in our mortal flesh." (2 Cor. iv. 11.) God is so just a God, and so merciful to his people, that though the bodies of his saints should, through the malice of the enemy, be never so dishonourably tortured, killed, and sown in the grave, yet he will, as further will be showed anon, raise it again in incorruption, glory, and honour; as he saith also in another place, that we who have continued with Christ in his temptations, that have for his sake underwent the reproach and malice of the world, "to you," saith Christ, "I appoint a kingdom, as my Father hath appointed unto me." (Luke xxii. 29.) If we suffer with him, we shall reign with him; and

"he that hateth his life in this world, shall keep it to life eternal." (John xii. 25.) All this is to be enjoyed, especially at the resurrection of the just.

Sixth. But there must be a resurrection of the just, otherwise there will be the greatest disappointment on all sides that ever was since man had a being on the earth.

A disappointment, I say,

1. Of the will of God: "For this is the will of the Father that sent me," saith Christ, "that of all that he hath given me, I should lose nothing," not a dust, "but should raise it up again at the last day." (John vi. 39.)

2. A disappointment of the power of God; for he that hath raised up the Lord Jesus, doth also intend to raise us up by his power, even our bodies; as Paul saith, "The body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise us up by his power." (1 Cor. vi. 13, 14.)

3. If there should be no resurrection of the just, Christ also would be wonderfully disappointed of the fruits of all his sufferings. As I told you before, his people are the price of his blood, and the members of his body; and he is now at the right hand of God, "far above all principalities and powers, and every name that is named," (Heb. i. 13,) expecting till his enemies be made his footstool, and brought under the foot of the weakest saint, which will not be until the last enemy, death, is destroyed. We know that he said when he went away, that he would come again, and fetch all his people to himself, even up into heaven, that where he is there we may be also. But I say, how will he be disappointed, if when he comes the grave and death should prevent and hinder him, and with its bars keep down those whom he hath ransomed with his blood from the power thereof?

4. If the bodies of the just arise not from the dead, then they also will be disappointed. It is true, the saints departed have far more fellowship and communion with God and the Lord Jesus than we have, or are yet capable of having, they being in Paradise and we in this world; but yet I say, for all that, they are, though there, very much longing for the day of the Lord's vengeance, which will be the day in which they will and must arise from the dead. This, I say, is the time that they long for, when they cry under the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 10, 11.) When they died they died in hope to "obtain a better resurrection," (Heb. xi. 35;) and now they are gone, they long till that day be come; till the day come, I say, when the dead, even all the enemies of Christ, shall be judged; for then will he give rewards to his servants the prophets, and to his saints, and to all that fear his name, small and great.

5. If the just arise not, great disappointment also will be to the saints yet alive in this

world; for, notwithstanding they have already received the first-fruits of the Spirit, yet they wait, not only for more of that, but also for the resurrection, redemption, and changing of this vile body; "For our conversation is in heaven," saith Paul, "from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like to his glorious body." (Phil. iii. 20, 21.) But now, I say, if the body riseth not, then how can it be made like to the glorious body of Jesus Christ? yea, what a sad disappointment, infatuation, and delusion are those poor creatures under, that look, and that by Scripture warrant, for such a thing? They look for good, but behold evil; they expect to be delivered in their whole man from every enemy; but lo, both death and the grave, their great enemies, do swallow them up for ever. But, beloved, be not deceived, "the needy shall not always be forgotten, the expectation of the poor shall not perish for ever." (Ps. ix. 18.) Saith Christ, He that seeth the Son, and believeth on him that sent him, hath everlasting life, and I will raise him up at the last day.

6. If the just arise not out of their graves, then also is every grace of God in our souls defeated; for though the spirit of devotion can put forth a feigned show of holiness, with the denial of the resurrection, yet every grace of God in the elect doth prompt them forward to live as becomes the gospel, by pointing at this day. As,

(1.) It is this that faith looks at, according as it is written, "I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." (2 Cor. iv. 13, 14.)

(2.) Hope looks at this: "We," saith Paul, "which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body;" that is, we expect this by hope; "but hope which is seen is not hope; for what a man seeth," or hath in present possession, "why doth he yet hope for it?" (Rom. viii. 23, 24.)

(3.) The grace of self-denial also worketh by this doctrine; "If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?" (1 Cor. xv. 32.) As who should say, Wherefore do I deny myself of those mercies and privileges that the men of this world enjoy? Why do not I also, as well as they, shun persecution for the cross of Christ? If the dead rise not, what shall I be the better for all my trouble that here I meet with for the gospel of Christ?

(4.) Both zeal and patience, with all other the graces of the Spirit of God in our hearts, are much, yea, chiefly encouraged, animated, and supported by this doctrine; as James saith, "Be patient, therefore, brethren, unto the coming of the Lord," for then shall the dead be raised. (1 Thess.

iv. 16, 17.) "Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, till he receive both the early and the latter rain. Be ye also patient, establish your hearts, for the coming of the Lord draws nigh." (Jam. v. 7, 8.)

Seventh. The doctrine of the resurrection of the just must needs be a certain truth of God, if we consider the devilish and satanical errors and absurdities that must unavoidably follow the denial thereof. As, first, he that holdeth no resurrection of our body, he denieth the resurrection of the body of Christ. This is the Spirit's own doctrine; "For if the dead rise not, then is Christ not risen." (1 Cor. xv. 16.) He that denieth the resurrection of the members, denieth the resurrection of the head; for seeing the resurrection of the saints is proved by the resurrection of Christ, he that doth deny the resurrection of the saints, must needs deny the resurrection of Christ that proves it. Now this error, as it is in itself destructive to all Christian religion, so it, like an adder, carrieth within its bowels many other alike devilish and filthy. As,

1. He that denieth the resurrection of the saints, he concludeth that to preach deliverance from sin and death, it is vain preaching; for how can he be freed from sin that is swallowed up for ever of death and the grave? as he most certainly is that is always contained therein: as Paul saith, "If Christ be not risen," whose resurrection is the ground of ours, "then our preaching is vain, and your faith is also vain," (1 Cor. xv. 14;) then we preach fables, and you receive them for truth.

2. This error casteth the lie in the face of God, of Christ, and the Scriptures: "Yea, and we also," saith Paul, "are found false witnesses of God, because we have testified of God, that he raised Christ up . . . if so be that the dead rise not." (1 Cor. xv. 15.) Mark, before he said, Christ in his resurrection doth prove our resurrection; but now he saith that our resurrection will prove the truth of his. And indeed both are true; for as by Christ's rising ours is affirmed, so by ours his is demonstrated.

3. The denial of the resurrection, it also damneth those that have departed this world in the faith of this doctrine: "If Christ be not raised,"—as if he is not, we rise not,—then is not only your faith vain, and ye are yet in your sins that are alive, but "then they also that are fallen asleep in Christ are perished." (1 Cor. xv. 17, 18.)

4. He that denieth the resurrection of the just, he concludeth that the Christian is of all men the most miserable. Mark the words, "If in this life only we have hope in Christ, we are of all men the most miserable." (1 Cor. xv. 19.) First, "of all men the most miserable," because we let go present enjoyments for those that will never come "if the dead rise not." "Of all men most miserable," because our faith, our hope, our joy and peace, are all but a lie, if the dead rise not. But you will say, He that giveth up himself to God

shall have comfort in this life. Ah! but "if the dead rise not," all our comfort that now we think we have from God will then be found presumption and madness, because we believe that God hath so loved us as to have us, in his day, in body and soul to heaven; which will be nothing so if the dead rise not. "If in this life only we have hope in Christ, we are of all men most miserable." Poor Christian! thou that lookest for the blessed hope of the resurrection of the body, at the glorious appearing of the great God and our Saviour Jesus Christ, how wilt thou be deceived if the dead rise not! "But now is Christ raised, and become the first-fruits of them that sleep; for since by man came death, by man came also the resurrection from the dead." (1 Cor. xv. 20, 21.)

5. But again; he that denieth the resurrection of the dead, he setteth open a flood-gate to all manner of impiety; he cutteth the throat of a truly holy life, and layeth the reins upon the neck of the most outrageous lusts. For if the dead rise not, let us eat and drink, that is, do anything, though never so diabolical and hellish; "let us eat and drink, for to-morrow we die," (1 Cor. xv. 32;) and there is an end of us; we shall not arise again, to receive either evil or good.

6. To deny this resurrection, nay, if a man do but say, It is past, either with him or any Christian, his so saying tendeth directly to the destruction and overthrow of the faith of them that hear him; and is so far from being according to the doctrine of God, that it eateth out good and wholesome doctrine, even as cankers eat the face and flesh of a man. How ill-favouredly do they look that have their nose and lips eaten off with the canker! Even so badly doth the doctrine of "no resurrection of the dead" look in the eyes of God, Christ, saints, and Scripture.

Lastly, I conclude, then, that to deny the resurrection of the bodies of the just, it argueth,

1. Great ignorance of God; ignorant of his power to raise, ignorant of his promise to raise, ignorant of his faithfulness to raise; and that both to himself, Son, and saints, as I showed before. Therefore saith Paul to those that were thus deluded, "Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame." (1 Cor. xv. 34.) As if he had said, Do you profess Christianity? and do you question the resurrection of the body? Do you not know that the resurrection of the body and glory to follow is the very quintessence of the gospel of Jesus Christ? Are you ignorant of the resurrection of the Lord Jesus? and do you question the power and faithfulness of God, both to his Son and his saints; because you say, There shall be no resurrection of the dead? You are ignorant of God, of what he can do, of what he will do, and of what he will by doing glorify himself.

2. As it argueth very great ignorance of God's power, faithfulness, &c., so it argueth gross ignor-

ance of the tenor and current of the Scriptures; for, "as touching the dead, that they are raised, have you not read in the book of Moses," saith Christ, "how that God said unto him in the bush, I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living; ye do therefore greatly err." (Mark xii. 26, 27.)

To be the God of Abraham, Isaac, and Jacob, it is to be understood of his being their God under a new covenant consideration; as he saith, "I will be their God, and they shall be my people." Now, thus he is not the God of the dead, that is, of those that perish, whether they be angels or men.

Now, I say, they that are the children of God, as Abraham, Isaac, and Jacob, they are counted the living under a threefold consideration.

(1.) In their Lord and head, and thus all the elect may be said to live; for they are from eternity chosen in him, who also is their life, though possibly many of them yet unconverted; I say, yet Christ is their life, by the eternal purpose of God.

(2.) The children of the new covenant do live, both in their spirits in glory, by open vision, and here by faith, and the continual communication of grace from Christ into their souls.

(3.) They live also with respect to their rising again; for God "calleteth those things that are not, as though they were." (Rom. iv. 17.) To be born, dead, buried, risen, and ascended, are all present with God; he liveth not by time, as we do; a thousand years to him are but as the day that is past; and again, "one day is as a thousand years." (2 Pet. iii. 8.) Eternity, which is God himself, admitteth of no first, second, and third; all things are naked and bare before him, and present with him; all *his* live unto him. "There shall be a resurrection of the dead, both of the just and unjust."

A resurrection, of what? of that which is sown, or of that which was never sown? If of that which is sown, then it must be either of that nature that was sown, or else of the corruption that cleaveth unto it; but it is the nature, and not the corruption that cleaveth unto it, that riseth again. And verily, the very term "resurrection" is a forcible argument to prove the dead shall come forth of their graves; for the Holy Ghost hath always spoken more properly than to say, "There shall be a resurrection of the dead, both of the just and unjust," when yet neither the good nor the bad shall come forth of their graves, but rather something else to delude the world withal.

Second. Having thus, in few words, showed you the truth of the resurrection of the dead, I now come to

THE MANNER OF THEIR RISING.

And, first, of the just.

The Apostle, when he had, 1 Cor. xv., proved

the truth and certainty of the resurrection, he descends to the discovery of the manner of it; and to the end he might remove those foolish scruples that attend the hearts of the ignorant, he begins with one of their questions, "But some will say," saith he, "how are the dead raised? and with what body do they come?" (ver. 35.) To which he answereth, first, by a similitude of seed that is sown in the earth. In which similitude he inserteth three things:

1. That our reviving, or rising, must be after death: "That which thou sowest is not quickened except it die." (ver. 36.)

2. That at our rising, we shall not only revive and live, but be changed into a far more glorious state than when we were sown: "That which thou sowest, thou sowest not that body that shall be," &c. "But God giveth it a body as it pleaseth him," (ver. 38,) that is, he giveth the body more splendour, lustre, and beauty, at its resurrection.

3. But neither its quickening, nor yet transcendent splendour, shall hinder it from being the same body, as to the nature of it, that was sown in the earth; for as God giveth it a body for honour and splendour, as it pleaseth him, so "to every seed his own body." (ver. 38.)

And, indeed, this similitude by which he here reasoneth the manner of the resurrection of the just is very natural, and fitly suiteth each particular. For, as to its burial, (1.) The corn of wheat is first dead, and after sown and buried in the earth; and so is the body of man. (2.) After the corn is thus dead and buried, then it quickeneth and reviveth to life; so also shall it be with our body; for after it is laid in the grave and buried, it shall then quicken, rise, and revive.

Again; as to the manner of its change in its rising, this similitude also doth fitly suit; as, (1.) It is sown a dead corn, it is raised a living one. (2.) It is sown dry, and without comeliness, it riseth green and beautiful. (3.) It is sown a single corn, it riseth a full ear. (4.) It is sown in its husk, but in its rising it leaveth that husk behind it.

Further; though the kernel thus die, be buried, and meet with all this change and alteration in these things, yet none of them can cause the nature of the kernel to cease; it is wheat still. Wheat was sown, and wheat ariseth; only it was sown dead, dry, and barren wheat, and riseth living, beautiful, and fruitful wheat. It hath this alteration, then, that it doth greatly change its resemblance, though yet it hath this power, as still to retain its own nature. God giveth it a body, as it pleaseth him; "but to every seed his own body."

The Apostle having thus presented the manner of the resurrection of the saints by the nature of seed sown and rising again, he proceedeth,

Second, for further illustration, to three more similitudes. The first is, to show us the variety and glory of flesh. The second is, to show us

the difference of glory that is between heavenly bodies and those that are earthy. The third is, to show us the difference that is between the glory of the light of the sun from that of the moon; also how one star differeth from another in glory: and then concludeth, so "is the resurrection of the dead." (1 Cor. xv. 42.) As who should say, At the resurrection of the bodies, they will be abundantly more altered and changed than if the flesh of beasts and fowls were made as noble as the flesh of men, or the bodies of earth were made as excellent as the heavenly bodies; or as if the glory of the moon should be made as bright and as clear as the glory of the sun; or as if the glory of the least star was as glorious and shining as the biggest in the firmament of heaven.

It is a resurrection indeed, a resurrection every way. The body ariseth, as to the nature of it, the self-same nature; but as to the manner of it, how far transcendent is it! There is a poor, dry, wrinkled kernel cast into the ground, and there it lieth, and swelleth, breaketh, and one would think, perisheth; but behold, it receiveth life, it chitteth, it putteth forth a blade, and groweth into a stalk; there also appeareth an ear; it also sweetly blossoms, with a full kernel in the ear; it is the same wheat, yet behold how the form and fashion of that which now ariseth doth differ from that which then was sown; its glory also when it was sown is no glory when compared with that in which it riseth. And yet it is the same that riseth that was sown, and no other; though the same after a far more glorious manner, not the same with its husk, but without it. Our bran shall be left behind us when we rise again. The comparison also between the bodies heavenly, and the bodies earthly, holds forth the same. "The glory of the celestial is one, and the glory of the terrestrial is another." Now mark it, he doth not speak here of the natures of each of these bodies, but of the transcendent glory of one above another. "The glory of the heavenly is one, and the glory of the earthly is another." Wherefore, I say, at our rising we shall not change our nature, but our glory; we shall be equal to the angels; not with respect to their nature, but glory. The nature also of the moon is one thing, and the glory of the moon is another; and so one star also differeth from another in glory.

A beggar hath the same nature as a king, and gold in the ore the same nature with that which is best refined; but the beggar hath not the same glory with the king, nor yet the gold in the ore the same glory with that which is refined. But our state will be far more altered than any of these in the days when we, like so many suns in the firmament of heaven, arise out of the heart and bowels of the earth.

These things, thus considered, do show you how vainly they argue that say our human nature, consisting of body and soul, shall not inherit the kingdom of God; and also how far from their

purpose that saying of the Apostle is, which saith, that "flesh and blood shall not inherit the kingdom of God." And now also, because I am fallen upon the objection itself, I shall not pass it, but with a short dash at it. Wherefore, reader, whoever thou art, consider, that frequently in Scripture the words "flesh" and "blood," as also in the place alleged, are not to be understood of that matter which God made; which flesh cleaveth to our bones, and blood runs in our veins; but is taken for that corruption, weakness, mortality, and evil that cleave to it. Which weakness and corruption, because it possesseth all men, and also wholly ruleth where the soul is unconverted, therefore it beareth the name of that which is ruled and acted by it, to wit, our whole man, consisting of body and soul; yet, I say, is a thing distinct from that flesh and blood which is essential to our being, and without which we are no men. As, for instance, he that is Christ's, saith Paul, "hath crucified the flesh, with the affections and lusts." (Gal. v. 24.) Who is so vain as to think, that the Apostle, by these words, should mean our material flesh that hangeth on our bones, and that is mixed with our natural blood, sinews, and veins; and not rather of that inward fountain of sin, corruption, and wickedness, which in another place he calleth "the old man," with his "deceitful lusts?" (Eph. iv. 22.) Again; "The flesh lusteth against the Spirit, and the Spirit against the flesh. Is it our flesh that hangeth on our bones which lusteth against the Spirit; and that also against which the Spirit lusteth? Certainly, if the Spirit lusteth against our material flesh, then it is our duty not to nourish it at all, because, by nourishing of it, we nourish that against which the Spirit of God fighteth and warreth. Nay, if the Spirit lusts against the flesh on our bones, simply considered as flesh; and if it be our duty to follow the Spirit, as it is, then we must needs kill ourselves, or cut our flesh from our bones. For whatever the Spirit of God lusteth against, it must be destroyed, yea, it is our duty with all speed to destroy it. But wilt thou know, O vain man, that by flesh here is to be understood, not the nature that God hath made, but the corrupt apprehension and wisdom, with those inclinations to evil, that lodge within us, which in another place are called the "wisdom of the flesh;" yea, in the plain terms, flesh and blood, where Christ saith, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven." (Matt. xvi. 17.)

Nay observe it, all these places, with many others, do rather point at a corrupt soul than a corrupt body; for, indeed, sin and all spiritual wickedness, they have their seat in the heart and soul of a man, and by their using this or that member of the body, so defile the man; the weaknesses of the body, or that attend our material flesh and blood, they are weaknesses of another kind, as sickness, aches, pains, sores, wounds,

defection of members, &c. Wherefore, where you read of flesh and blood as rejected of God, especially when it speaks of the flesh and blood of saints, you are not to understand it as meant of the flesh, which is their proper human nature, but of that weakness which cleaveth to it.

Paul, in another place, reckoneth up the works of the flesh in many things, as in witchcraft, hatred, variance, strife, emulation, fornication, and many others. But can any imagine that he there should strike at that flesh which hangeth on our bones, or rather at that malignity and rebellion that is in the mind of man against the Lord, by reason of which the members of the body are used this way, and also sometimes that, to accomplish its most filthy and abusive deeds. "They were enemies in" their "minds by wicked works." (Col. i. 21.)

Thus you see that "flesh and blood" is not to be taken always for the flesh that is upon our hands and feet, and other parts of our body; but for that sin, weakness, and infirmity, that cleaveth to our whole man.

Further, then; touching our real substantial flesh, it may be either considered as God's creature purely, or as corrupted with sin and infirmity. Now if you consider it as corrupted, so it shall not inherit the kingdom of God. But yet consider it as God's creature, and so all that God hath converted to himself, through Jesus Christ, shall, even with that body when changed, inherit the kingdom of God. The woman whose clothes are foul, can yet distinguish between the dirt and the cloth on which it hangeth; and so deals God with us. It is true, there is not one saint, but while he liveth here his body is arrayed and infected with many corrupt and filthy things, as touching bodily weaknesses, yea, and also with many sinful infirmities, by reason of that body of sin and death that yet remains in us; but yet God, I say, distinguisheth between our weaknesses and his workmanship, and can tell how to save the whole man of his people, while he is destroying the corruption of weakness that cleaveth to them.

And now to return to the place objected, "Flesh and blood shall not inherit the kingdom of God." It cannot be truly understood, that that flesh which is man's nature shall not enter to the kingdom: for then, as I said before, Christ must lose his members, the purchase of his blood, the vessels and temples of his Spirit; for all this is our body. Again; then Christ also, in that his body, which is also our flesh and blood, is not in glory, contrary to the whole current of the New Testament.

Yea, it would be nonsense to say there should be a resurrection, and that our vile body shall be changed, and made like to the glorious body of the Son of God, if this body do not at all rise again, but some other thing, which is not in us and our nature. But to be short; the Apostle

here, when he saith, "Flesh and blood shall not inherit," &c. speaks properly of that mortality and weakness that now attends our whole man, and not of our real substantial body itself. For after he had said, "Flesh and blood shall not inherit the kingdom of God," he adds, "Neither doth corruption inherit incorruption." Which two sayings are answerable to what he presently adds, saying, "Behold! I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead," mark, "the dead shall be raised incorruptible;" that is, the dead shall be so raised, as that in their rising incorruption shall possess them instead of corruption, and immortality instead of that mortality that descended to the grave with them: "For this corruptible," mark, this corruptible, "shall put on incorruption; and this mortal shall put on immortality." Mark, I say, it is this corruptible, and this mortal, that must be raised, though not corruptible and mortal, as it was buried, but immortal and incorruptible: it shall leave its grave-clothes of corruption and mortality behind it.

Third. The manner of which their rising, the Apostle doth more distinctly branch out a little above in four particulars; which particulars are these that follow: 1. It is sown in corruption, it is raised in incorruption. 2. It is sown in dishonour, it is raised in glory. 3. It is sown in weakness, it is raised in power. 4. It is sown a natural body, it is raised a spiritual body.

1. *It is raised in incorruption.* We are brought into this world by sin and corruption; corruption is our father, and in sin did our mother conceive us. And hence it is that we have our life, not only like a span, shadow, or post, for shortness, but also that it is attended with so much vanity and vexation of spirit. But now being raised from the dead incorruptible, (which is also called a begetting and birth,) these things that now in our life annoy us, and at last take away our life, are effectually destroyed. And therefore we live for ever, as saith the Spirit, "And there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain; for the former things," that is, all our corruptibleness, "are passed away." (Rev. xxi. 4.)

There shall be in our resurrection no corruption, either of body or of soul; no weakness nor sickness, nor anything tending that way: as he saith, He will present us "to himself a glorious church, not having spot or wrinkle, or any such thing." (Eph. v. 27.) Therefore, when he saith, It is raised in incorruption, it is as if he had said, It is impossible that they should ever sin more, be sick more, sorrow more, or die more. "They that shall be counted worthy of that world, and the resurrection from the dead, neither marry nor are given in marriage," though it was thus with them in the world; "neither can they die any more; for they are equal unto the angels, and are

the children of God, being the children of the resurrection." (Luke xx. 35, 36.)

2. *It is raised in glory.* The dishonour that doth attend the saint at his departing this world, it is very great: he is sown in dishonour; he is so loathsome at his death, that his dearest friends are weary of him, stop their noses at him, see no beauty in him, nor set any price upon him,—I speak nothing here, how some of them are hanged, starved, banished, and so die, torn to pieces, and not suffered to be put into graves; but it is raised in glory. Glory is the sweetness, comeliness, purity, and perfection of a thing. The light is the glory of the sun; strength is the glory of youth; and grey hairs are the glory of old age; that is, it is the excellency of these things, and that which makes them shine.

Therefore to arise in glory, it is first to arise in all the beauty and utmost completeness that is possible to possess a human creature; I say, in all its features and members inconceivably beautiful. Sin and corruption hath made mad work in our bodies, as well as in our souls. It is sin commonly that is the cause of all that deformity and ill-favouredness that now cleaveth to us, and that also rendereth us so dishonourable at our death; but now at our rising, we being raised incorruptible, we shall appear in such perfections, and that of all sorts belonging to the body, that all the beauty and comeliness, sweetness and amiableness, that hath at any time been in this world, it shall be swallowed up a thousand times told with this glory. The Psalmist saith of Christ, that "he was fairer than the children of men," and that, as I believe, in his outward man, as well as in his inward part, he was the exactest, purest, completest, and beautifullest creature that ever God made, till his visage was so marred by his persecutions; for in all things he had, and shall have the pre-eminence. Why, our bodies at our resurrection will not only be as free from sin as his was before he died, but also as free from all other infirmities as he was after he was raised again. In a word, if incorruptibleness can put a beauty upon our bodies when they arise, we shall have it. There shall be no lame legs, nor crump-shoulders, nor blear eyes, nor yet wrinkled faces: "He shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. iii. 21.)

Again; all the glory that a glorified soul can help this body to, it at this day shall enjoy. That soul that hath been these hundreds of thousands of years in the heavens, soaking in the bosom of Christ, it shall in a moment come spangling into the body again, and inhabit every member and vein of the body, as it did before its departure. That Spirit of God, also, that took its leave of the body when it went to the grave, shall now, in all perfection, dwell in this body again: I tell you, the body at this day will shine brighter than the face of Moses or Stephen, even as bright as the sun, the stars, and angels: "When Christ, who

is our life, shall appear, we shall appear with him in glory." (Col. iii. 4.)

3. *It is raised in power.* While we are here, we are attended with so many weaknesses and infirmities, that in time the least sin or sickness is too hard for us, and taketh away both our strength, our beauty, our days, our breath and life, and all. But behold, we are raised in power, in that power, that all these things are as far below us as a grass-hopper is below a giant; at the first appearance of us the world will tremble.

Behold, the gates of death, and the bars of the grave, are now carried away on our shoulders, as Samson carried away the gates of the city. Death quaketh, and destruction falleth down dead at our feet: what then can stand before us? We shall then carry that grace, majesty, terror, and commanding power in our souls, that our countenances shall be like lightning: "For this corruptible must put on incorruption, and this mortal must put on immortality: so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass that saying which is written, Death is swallowed up of victory." (I Cor. xv. 53, 54.)

4. *It is raised a spiritual body.* This is the last particular, and is indeed the reason of the other three. It is an incorruptible body, because it is a spiritual one; it is a glorious body, because it is a spiritual one; it doth rise in power, because it is a spiritual body. When the body is buried, or sown in the earth, it is a body corruptible, dishonourable, weak, and natural; but when it ariseth, it doth rise incorruptible, glorious, powerful, and spiritual. So that as far as incorruption is above corruption, glory above dishonour, power above weakness, and spiritual above natural, so great an alteration will there be in our body when raised again. And yet it is this body, and not another; this in nature, though changed into a far more glorious state, a thousand times further than if a hoggard was changed to be an emperor. Mark, "It is sown a natural body;" a very fit word: for though there dwell never so much of the Spirit and grace of God in it while it liveth, yet so soon as the soul is separate from it, so soon also doth the Spirit of God separate from it; and so will continue while the day of its rising be come. Therefore it is laid into the earth, a mere lump of man's nature: "It is sown a natural body." But now, at the day when "the heavens shall be no more," as Job saith, (xiv. 12,) then the trump shall sound, even the trump of God, and, in a moment, the dead shall be raised incorruptible, glorious, and spiritual. So that, I say, the body, when it ariseth, will be so swallowed up of life and immortality, that it will be as if it had lost its own human nature; though, in truth, the same substantial real nature is every whit there still. It is the same "it" that riseth that was sown: "It is sown, it is raised," saith the Apostle. You know that things which are candied by the art of the apothecary, they are so

swallowed up with the sweetness and virtue of that in which they are candied, that they are now as though they had no other nature than that in which they are boiled; when yet, in truth, the thing candied doth still retain its own proper nature and essence; though, by virtue of its being candied, it loseth its former sourness, bitterness, stinking smell, or the like. Just thus, at the last day, it will be with our bodies: we shall be so candied, by being swallowed up of life, as before is showed, that we shall be as if we were all spirit, when in truth it is but this body that is swallowed up of life. And it must needs be that our nature still remain, otherwise it cannot be us that shall be in heaven, but something besides us. Let us lose our proper human nature, and we lose absolutely our being, and so are annihilated into nothing. Wherefore it, the same it that is sown a natural body, it shall rise a spiritual body.

But again, as I said concerning things that are candied, our body, when thus risen, it shall lose all that sourness and stink that now, by reason of sin and infirmity, cleaveth to it; neither shall its lumpishness or unwieldiness be any impediment to its acting after the manner of angels. Christ hath showed us what our body at our resurrection shall be, by showing of us in his word what his body was at and after his resurrection. We read, that his body, after he was risen from the dead, though it yet retained the very same flesh and bones that did hang upon the cross, yet how angelical was it at all times, upon all occasions! He came in to his disciples with that very body, when the doors were shut upon them. He could at pleasure, to their amazement, appear in the twinkling of an eye in the midst of them. He could be visible and invisible, as he pleased, when he sat at meat with them. In a word, he could pass and repass, ascend and descend in that body, with far more pleasure and ease than the bird by the art of her wing.

Now, I say, as we have in this world borne the image of our first father; so at that day we shall have the image of Jesus Christ, and be as he is. "As is the earthy, such are they that are earthy; and as is the heavenly, such are they that are heavenly; and as we have borne the image of the earthy, we shall," at our resurrection, "bear the image of the heavenly," (I Cor. xv. 48, 49;) it is so in part now, but shall so be in perfection then.

To mount up to heaven, and to descend again at pleasure, shall with us in that day be ordinary. If there were ten thousand bars of iron, or walls of brass, to separate between us and our pleasure and desire at that day, they should as easily be pierced by us, as is the cobweb or air by the beams of the sun; and the reason is, because to the Spirit, wherewith we shall be inconceivably filled at that day, nothing is impossible: "And the working of it at that day shall be in that nature and measure, as to swallow up all impossibilities. He shall

change our vile body, and fashion it like unto his glorious body." Now, mark, "according to the working, whereby he is able to subdue all things unto himself." (Phil. iii. 21.) As who should say, I know that there are many things that in this world hinder us from having our bodies like the body of Christ; but when God shall raise us from the dead, because he will then have our bodies like the body of his Son, he will stretch forth such a power to work upon, and in our body, that he will remove all impossibilities and hindrances.

Nay, further, we do not only see what operation the Spirit will have in our body, by the carriage of Christ after his resurrection; but even by many a saint before their death. The Spirit used to catch Elijah away, no man could tell whither. It carried Ezekiel hither and thither. It carried Christ from the top of the pinnacle of the temple into Galilee; through it he walked on the sea. The Spirit caught away Philip from the Eunuch, and carried him as far as Azotus.

Thus the great God hath given us a taste of the power and glory that is in himself, and how easily it will help us, by its possessing of us at the resurrection, to act and to do like angels; as Christ saith, "they that shall be counted worthy of that world, and of the resurrection from the dead, they shall not die, but be equal to the angels." (Luke xxi. 36.)

Further, as the body, by being thus spiritualized, shall be as I have said, so again it must needs be, that hereby all the service of the body and faculties of the soul must be infinitely enlarged also. Now "we shall see him as he is," (1 John iii. 2,) and now we shall know even as we are known.

First. Now we shall see him; to wit, Christ in his glory; not by revelation only, as we do now, but then face to face; and he will have us with him to this very end. Though John was in the Spirit when he had the vision of Christ, yet it made him fall at his feet as dead, and also turned Daniel's beauty into corruption—it was so glorious and so overweighing a glory that he appeared in; but we shall at the day of our resurrection be so furnished, that we shall with the eagle be able to look upon the sun in his strength. We shall then, I say, "see him as he is," who now is in the light that no eye hath seen, nor any man can see it till that day. (1 Tim. vi. 16.)

Now we shall see into all things; there shall not be anything hid from us; there shall not be a saint, a prophet, or saved soul, small or great, but we shall then perfectly know them; also, all the works of creation, election, and redemption; and shall see and know as thoroughly all the things of heaven, and earth, and hell, even as perfectly as now we know our A, B, C. For the Spirit, with which we shall in every cranny of soul and body be filled, I say, "searcheth all things, yea, the deep things of God." (1 Cor. ii. 10.) We see what strange things have been known by the prophets and saints of God, and that when they knew but in part.

Abraham could by it tell to a day how long his

seed should be under persecution in Egypt. Elisha, by it, could tell what was done in the king of Assyria's bed-chamber. Abijah could know by this Jeroboam's wife, so soon, yea, before her feet entered within his door, though he saw her not. The prophet of Judah could tell by this what God would do to Bethel for the idolatry there committed; and could also point out the man by name that should do the execution, long before he was born. What shall I say? Enoch by it could tell what should be done at the end of the world. How did the prophets to a circumstance prophecy of Christ's birth, his death, his burial; of their giving him gall and vinegar; of their parting his raiment, and piercing his hands and feet; of his riding on an ass also; all this they saw when they spake of him. Peter also, though half asleep, could at the very first word call Moses and Elias by their names, when they appeared to Christ in the holy mount. He is very ignorant of the operation of the Spirit of God that scrupled these things. But now, I say, if these things have been done, seen, and known by spiritual men, while their knowledge hath been but in part, how shall we know, see, and discern, when that which is perfect is come? which will be at the resurrection. "It is raised a spiritual body."

Thus in a few words have I showed you the truth of the resurrection of the just, and also the manner of their rising. Had I judged it convenient, I might have much enlarged on each particular, and have added many more: for the doctrine of the resurrection, however questioned by heretics and erroneous persons, yet is such a truth, that almost all the holy scriptures of God point at and centre in it.

God hath from the beginning of the world showed to us that our body must be with him as well as our soul, in the kingdom of heaven. I say, he hath showed us how he will deal with those that are alive at Christ's coming, by his translating of Enoch, and taking him body and soul to himself; as also by his catching of Elias up, body and soul, into heaven, in a fiery chariot.

Second. He hath often put us in remembrance of the rising of those that are dead at that day. 1. By the faith he gave Abraham concerning the offering of his son: for when he offered him, he accounted that "God was able to raise him up, even from the dead; from whence also he received him in a figure" of the resurrection of Christ for Abraham's justification; and of Abraham's resurrection by Christ at the last day, for his glorification. (Heb. xi. 19.) 2. By the faith he gave Joseph concerning his bones; which charge the godly in Egypt did diligently observe; and to that end did keep them four hundred years, and at length carried them, I say, from Egypt to Canaan, which was a type of our being carried in our body from this world to heaven.

Besides; how oft did God give power to his prophets, servants, and Christ Jesus, to raise some

that were now dead, and some that had been long so; and all, no doubt, to put the present generations, as also the generations yet unborn, in mind of the resurrection of the dead. To this end, I say, how was the Shunammite's son raised from the dead? the man also at the touching of the bones of Elisha? together with the body of Lazarus, with Jairus's daughter, and Tabitha, and many others, who, after their souls were departed from them, Lazarus lying in his grave four days, were all raised to life again, and lived with that very body out of which the soul, at their death, had departed?

But above all, that notable place in Matthew, at the resurrection of the Lord Jesus, gives us a notable fore-word of the resurrection of the just. Saith the text, "And the graves were opened, and many bodies of saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. xxvii. 52, 53.)

When the author to the Hebrews had given us a catalogue of the worthies of the Old Testament, he saith at last, "These all died in faith." In the faith of what? That they should lie and rot in their graves eternally? No, verily, this is the faith of Ranters, not of Christians. They all died in faith that they should rise again; and therefore counted this world not worth the living in, upon unworthy terms, that after death "they might obtain a better resurrection." (Heb. xi. 13, 35.)

It is also worth the considering, that of Paul to the Philippians, where he saith, that he was confident, that that God who had begun a good work in them, would "perform it unto the day of Jesus Christ." (Phil. i. 6.) Which day of Christ was not the day of their conversion, for that was past with them already, they were now the children of God; but this day of Christ, it is the same which in other places is called the day when he shall come with the sound of the last trump to raise the dead. For you must know, that the work of salvation is not at an end with them that are now in heaven; no, nor ever will, until, as I showed you before, their bodies be raised again. God, as I have told you, hath made our bodies the members of Christ, and God doth not count us thoroughly saved until our bodies be as well redeemed and ransomed out of the grave and death, as our souls from the curse of the law and dominion of sin.

Though God's saints have felt the power of much of his grace, and have had many a sweet word fulfilled on them, yet one word will be unfulfilled on their particular person so long as the grave can shut her mouth upon them. But, as I said before, when the gates of death do open before them, and the bars of the grave do fall asunder, then shall be brought to pass that saying that is written, "Death is swallowed up of victory;" and then will they hear that most pleasant voice, "Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs and the earth shall

cast forth her dead." (Isa. xxvi. 19.) Thus much touching the truth of the resurrection of the just, with the manner of their risiug.

Now you must know, that the time of the rising of these just will be at the coming of the Lord; for when they arise, nay, just before they are raised, "the Lord Jesus Christ will appear in the clouds, in flaming fire, with all his mighty angels," the effect of which appearing will be the rising of the dead, &c. "For the Lord himself shall descend from heaven with a shout," saith Paul, "and with the voice of the archangel, and with the trump of God; and the dead shall rise." (1 Cor. xv. 52.)

Now at the time of the Lord's coming there will be found in the world alive both saints and sinners. As for the saints that then shall be found alive, they shall, so soon as all the saints are raised out of their graves, not die, but be changed and swallowed up of incorruption, immortality and glory; and have the soul-spiritual translation, as the raised saints shall have; as he saith, "We shall not all" die, or "sleep, but we shall all be changed, in a moment, in the twinkling of an eye; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. xv. 51, 52.) And again, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: and then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. iv. 16, 17.) As he saith also in another place, "He shall judge the quick and the dead at his appearing, and his kingdom." (2 Tim. iv. 1.)

Now, when the saints that sleep shall be raised thus incorruptible, powerful, glorious and spiritual; and also those that then shall be found alive, made like them; then forthwith, before the unjust are raised, the saints shall appear before the judgment-seat of the Lord Jesus Christ, there to give an account to their Lord the Judge, of all things they have done; and to receive a reward for their good according to their labour.

They shall rise, I say, before the wicked, they being themselves the proper children of the resurrection; that is, those that must have all the glory of it, both as to pre-eminency and sweetness: and therefore they are said, when they rise, to rise from the dead; that is, in their rising they leave the reprobate world behind them. And it must be so, because also the saints will have done their account, and be set upon the throne with Christ, as kings and princes, with him to judge the world, when the wicked world are raised. The saints shall judge the world; they shall judge angels; yea, they shall sit upon the throne of judgment to do it. But to pass that.

THE JUDGMENT OF THE JUST.

Third. Now when the saints are raised, as ye

have heard, they must give an account of all things, in general, that they have done while they were in the world. Of all things, I say, "whether they be good or bad."

I. *Of all their bad.* But mark, not under the consideration of vagabonds, slaves and sinners, but as sons, stewards, and servants of the Lord Jesus. That this shall be, it is evident from divers places of the Holy Scriptures.

First, Paul saith, "We must all stand before the judgment-seat of Christ," we saints: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. xiv. 10—12.) So then every one of us shall give an account of himself to God. Again, "Wherefore we labour that, whether present or absent, we may be accepted of him; for we must all appear before the judgment-seat of Christ, that every one" of us "may receive the things done in his body, according to what he hath done, whether it be good or whether it be evil." (2 Cor. v. 9, 10.)

It is true, God loveth his people, but yet he loveth not their sins, nor anything they do, though with the greatest zeal for him, if it be contrary to his word. Wherefore, as truly as God will give a reward to his saints and children for all that they have indeed well done, so truly will he at this day distinguish their good and bad; and when both are manifest by the righteous judgment of Christ, he will burn up their bad, with all their labour, travel, and pains in it for ever. He can tell how to save his people, and yet take vengeance on their inventions.

That is an observable place, 1 Cor. iii. 12—15, "If any man build," saith he, "upon this foundation," Christ, "gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work shall abide that he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, that man shall suffer loss, but he himself shall be saved, yet so as by fire."

1. Now, observe, as I said before, the foundation is Christ.

2. The gold, silver, and precious stones that here are said to be built upon him, are all the actings in faith and love, according to the word, that the saints are found doing for his sake in the world.

3. To build on him wood, hay and stubble, it is to build, together with what is right in itself, human inventions and carnal ordinances; fathering them still on God and his allowance.

4. The fire that here you read of, it is the pure word and law of God.

5. The day that here you read of, it is the day of Christ's coming to judgment, to reveal the hidden things of darkness, and to make manifest the counsels of the heart.

6. At this day the gold, silver, precious stones, wood, hay, and stubble, and that of every man, shall be tried by this fire, that it may be manifest of what sort it is; the wind, the rain, and floods, beat now as vehemently against the house upon the rock, as against that on the sand.

Observe again,

1. That the Apostle speaks here of the saved, not of the reprobates: "He himself shall be saved."

2. That this saved man may have wood, hay, and stubble; that is, things that will not abide the trial.

3. That neither this man's goodness, nor yet God's love to him, shall hinder all his wood, hay, or stubble, from coming on the stage: "Every man's work shall be manifest; the fire shall try every man's work, of what sort it is."

4. Thus, a good man shall see all his wood, hay, and stubble, burnt up in the trial before his face.

5. That good man, then, shall suffer loss; or, the loss of all things that are not then according to the word of God. "If any man's work shall be burnt," or any of them, "he shall suffer loss; but he himself shall be saved, yet so as by fire;" that is, yet so as that all that ever he hath done shall be tried and squared by the word of God.

From all which it must be unavoidably concluded, that the whole body of the elect must count with their Lord for all things they have done, whether good or bad, and that he will destroy all their bad with the purity of his word, yea, and all their pains, travel, and labour that they have spent about it. I am persuaded that there are now many things done by the best of saints, that then they will gladly disown and be ashamed of; yea, which they have and do still do with great devotion. Alas! what gross things do some of the saints in their devotion father upon God, and do reckon him the author thereof, and that he also prompts them forward to the doing thereof, and doth give them his presence in the performance of them. Yea, and as they father many superstitious and scriptureless things upon him, so they die in the same opinion, and never come, in this world, to the sight of their evil and ignorance herein. But now the judgment-day is the principal time wherein everything shall be set in its proper place; that which is of God in its place, and that which is not shall now be discovered and made manifest. "In many things" now, "we offend all," and then we shall see the many offences we have committed, and shall ourselves judge them as they are. The Christian is in this world so candid a creature, that take him when he is not under some great temptation, and he will ingenuously confess to his God, before all men, how he hath sinned and transgressed against his Father; and will fall down at the feet of God, and cry, Thou art righteous, for I have sinned; and thou art gracious, that, notwithstanding my sin, thou shouldst save me. Now,

I say, if the Christian is so simple and plain-hearted with God in the days of his imperfection, when he is accompanied with many infirmities and temptations, how freely will he confess and acknowledge his miscarriages when he comes before his Lord and Saviour, absolutely stripped of all temptation and imperfection! "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Phil. ii. 10.) Every knee shall bow, and reverence God the Creator, and Christ the Redeemer of the world; and every tongue shall confess, that his will alone ought by them to have been obeyed in all things; and shall confess also, and that most naturally and freely, I mean, the saints shall, in how many things they were deceived, mistaken, deluded, and drawn aside in their intended devotion and honour to God.

Second. But yet take notice, that in this day, when the saints are thus counting for their evil before their Saviour and Judge, they shall not then, as now, at the remembrance and confession of sin, be filled with that guilt, confusion, and shame that now through the weakness of faith attendeth their souls; neither shall they in the least be grieved or offended that God hath before the angels, and the rest of their holy brethren, laid open to a tittle their infirmities, from the least and first to the biggest and last. For,

1. The God to whom they confess all, they will now more perfectly than ever see he doth love them, and free them from all, even when and before they confess and acknowledge them to him; and they shall, I say, have their soul so full of the ravishing raptures of the life and glory that now they are in, that they shall be of it swallowed up in that measure and manner, that neither fear, nor guilt, nor confusion, can come near them or touch them. Their Judge is their Saviour, their Husband, and Head; who, though he will bring every one of them for all things to judgment, yet he will keep them for ever out of condemnation, and any thing that tendeth that way. "Perfect love casteth out fear," (1 John iv. 18.) even while we are here; much more, then, when we are with our Saviour, our Jesus, being passed from death to life.

2. The saints at this day shall have their hearts and souls so wrapped up in the pleasure of God their Saviour, that it shall be their delight to see all things, though once never so near and dear unto them, yet now to perish, if not according to his word and will. "Thy will be done," is to be always our language here; but to delight to see it done in all things, though it tend never so much to the destruction of what we love; to delight, I say, to see it done in the height and perfection of delight, it will be when we come to heaven, or when the Lord shall come to judge the world. But,

3. The sole end of the counting of the saints at the day of God, it will be, not only for the vindication of the righteousness, holiness, and purity of the word, neither will it centre only in the mani-

festation of the knowledge and heart-discerning nature of Christ, though both these will be in it; but their very remembrances, and sight of the sin and vanity that they have done while here, it shall both set off, and heighten the tender affections of their God unto them, and also increase their joy and sweetness of soul, and clinging of heart to their God. Saints while here are sweetly sensible that the sense of sin, and the assurance of pardon, will make famous work in their poor hearts. Ah, what meltings without guilt; what humility, without casting down; and what a sight of the creature's nothingness, yet without fear, will this sense of sin work in the soul! The sweetest frame, the most heart-endearing frame that possibly a Christian can get into while in this world, is to have a warm sight of sin, and of a Saviour, upon the heart at one time. Now it weeps not for fear, and through torment, but by virtue of constraining grace and mercy; and is at this very time so far off of disquietness of the heart, by reason of the sight of its wickedness, that it is driven into an ecstacy, by reason of the love and mercy that is mingled with the sense of sin in the soul. The heart never sees so much of the power of mercy as now, nor of the virtue, value, and excellency of Christ in all his offices as now, and the tongue so sweetly enlarged to proclaim and cry up grace as now; now will Christ come to be glorified in his saints, and admired in them that believe.

Wherefore, though the saints receive by faith the forgiveness of sins in this life, and so are passed from death to life; yet again, Christ Jesus, and God his Father, will have every one of these sins reckoned up again, and brought fresh upon the stage in the day of judgment, that they may see, and be sensible for ever, what grace and mercy hath laid hold upon them. And this I take to be the reason of that remarkable saying of the Apostle Peter, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts iii. 19—21.)

If a sense of some sin—for who sees all?—and a sight of the love of God, will here so work upon the spirit of the godly, what will a sight of all sin do, when together with it they are personally present with their Lord and Saviour! Yea, if a sight of some sins, with a possibility of pardon, will make the heart love, reverence, and fear, with guiltless and heart-affecting tears; what will a general sight of all sin, and together with them an eternal acquittance from them, work on the heart of a saint for ever! Yea, I say again, if a sight of sin, and the love of God, will make such work in that soul, where yet there is unbelief,

blindness, mistrust, and forgetfulness; what will a sight of sin do in that soul who is swallowed up of love, who is sinless and temptationless; who hath all faculties of soul and body strained, by love and grace, to the highest pin of perfection, that is possible to be in glory enjoyed and possessed! Oh, the wisdom and goodness of God, that he at this day should so cast about the worst of our things, even those that naturally tend to sink us, and damn us, for our great advantage! "All things shall work together for good," indeed, "to them that love God." (Rom. viii. 28.) Those sins that brought a curse upon the whole world, that spilt the heart-blood of our dearest Saviour, and that laid his tender soul under the flaming wrath of God, shall, by his wisdom and love, tend to the exaltation of his grace, and the inflaming of our affections to him for ever and ever.

It will not be thus with devils, it will be thus with reprobates; the saved only have this privilege peculiar to themselves. Wherefore, to vary a little from the matter in hand, will God make that use of sin, even in our counting for it, that shall in this manner work for our advantage? Why, then, let saints also make that advantage of their sin as to glorify God thereby, which is to be done, not by saying, "Let us do evil that good may come," or, "Let us sin, that grace may abound;" but by taking occasion by the sin that is past to set the crown upon the head of Christ for our justification; continually looking upon it, so as to press us to cleave close to the Lord Jesus for grace and mercy through him, and to the keeping of us humble for ever, under all his dispensations and carriages to us.

Now having counted for all their evil, and confessed to God's glory how they fell short, and did not the truth in this, or that, or other particulars: and having received their eternal acquittance from the Lord and Judge, in the sight of both angels and saints; forthwith the Lord Jesus will make inquiry into—

II. *All the good and holy actions and deeds* they did do in the world. Now here shall all things be reckoned up, from the very first good thing that was done by Adam or Abel, to the last that will fall out to be done in the world. The good of all the holy prophets, of all apostles, pastors, teachers, and helps in the church: here also will be brought forth and to light all the good carriages of masters of families, of parents, of children, of servants, of neighbours, or whatever good things any man doth.

But, to be general and short,

First. Here will be a recompence for all that have sincerely laboured in the word and doctrine; I say, a recompence for all the souls they have saved by their word, and watered by the same. Now shall Paul the planter, and Apollos the waterer, with every one of their companions, receive the reward that is according to their works. Now all the preaching, praying, watching, and

labour, thou hast been at, in thy endeavouring to catch men from Satan to God, shall be rewarded with spangling glory. Not a soul thou hast converted to the Lord Jesus, nor a soul thou hast comforted, strengthened, or helped by thy wholesome counsel, admonition, and comfortable speech; but it shall stick as a pearl in that crown "which the Lord, the righteous Judge, shall give thee at that day," (2 Tim. iv. 8;) that is, if thou dost it willingly, delighting to lift up the name of God among men; if thou dost it with love, and longing after the salvation of sinners, (otherwise thou wilt have only thy labour for thy pains, and no more.) "If I do this willingly, I have a reward; but if against my will, a dispensation of the gospel is committed to my charge." (1 Cor. ix. 17.) But I say, if thou do it graciously, then a reward followeth: "For what is our hope, our joy, or crown of rejoicing? are not even ye," saith Paul, "in the presence of our Lord Jesus Christ at his coming, for ye are our glory and joy." (1 Thess. ii. 19, 20.) Let him therefore that Christ hath put into his harvest, take comfort in the midst of all his sorrow, and know that God acknowledgeth, that "he that converteth a sinner from the error of his way, doth even save that soul from death, and covereth a multitude of sins." (Jas. v. 20.) Wherefore labour to convert, labour to water, labour to build up, and to feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; "and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. v. 4.)

Second. And as the ministers of Christ's gospel shall at this day be recompensed, so shall also those more private saints be with tender affections and love looked on, and rewarded for all their work and labour of love, which they have showed to the name of Christ, in ministering to his saints and suffering for his sake. "Whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free." (Eph. vi. 8.) Ah! little do the people of God think how largely and thoroughly God will at that day own and recompense all the good and holy acts of his people. Every bit, every drop, every rag, and every night's harbour, though but in a wisp of straw, shall be rewarded in that day before men and angels: "Whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you," saith Christ, "he shall in no wise lose his," a disciple's, "reward." (Matt. x. 42.) Therefore "when thou makest a feast," saith he, "call the poor, the maimed, the lame, and the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." (Luke xiv. 13, 14.) If there be any repentance among the godly at this day, it will be, because the Lord Jesus, in his person, members, and word, was no more owned, honoured, enter-

tained and provided for by them, when they were in this world; for it will be ravishing to all, to see what notice the Lord Jesus will then take of every widow's mite. He, I say, will call to mind, even all those acts of mercy and kindness which thou hast showed to him, when thou wast among men. I say, he will remember, cry up, and proclaim before angels and saints those very acts of thine, which thou hast either forgotten, or, through bashfulness, will not at that day count worth the owning. He will reckon them up so fast, and so fully, that thou wilt cry, Lord, when did I do this? and when did I do the other? "When saw we thee a-hungry, and fed thee? or athirst, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." (Matt. xxv. 37—40.) "The good works of some are manifest beforehand, and they that are otherwise cannot be hid." (1 Tim. v. 25.) Whatever thou hast done to one of the least of these my brethren, thou hast done it unto me. I felt the nourishment of thy food, and the warmth of thy fleece; I remember thy loving and holy visits, when my poor members were sick, and in prison, and the like. When they were strangers, and wanderers in the world, thou tookest them in. "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." (Matt. xxv. 21.)

Third. Here also will be a reward for all that hardness and Christian enduring of affliction, that thou hast met with for thy Lord, while thou wast in the world. Here now will Christ begin, from the greatest suffering even to the least, and bestow a reward on them all; from the blood of the suffering saint, to the loss of a hair; nothing shall go unrewarded: "For these light afflictions, which are but for a moment, they work out for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) Behold by the Scriptures how God hath recorded the sufferings of his people, and also how he hath promised to reward them: "Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and shall speak all manner of evil against you falsely for my sake; rejoice," and leap for joy, "and be exceeding glad, for great is your reward in heaven." (Matt. v. 11, 12.) "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." (Matt. xix. 29.)

Fourth. There is also a reward at this day for all the more secret and more retired works of Christianity: 1. There is not now one act of faith in the soul, either upon Christ, or against the devil and antichrist, but it shall in this day be found out, and praised, honoured, glorified, in the

face of heaven. 2. There is not one groan to God in secret, against thy own lusts, and for more grace, light, spirit, sanctification, and strength to go through this world like a Christian, but it shall even at the coming of Christ be rewarded openly. 3. There hath not one tear dropped from thy tender eye against thy lusts, the love of this world, or for more communion with Jesus Christ, but as it is now in the bottle of God, so then it shall bring forth such plenty of reward, that it shall return upon thee with abundance of increase: "Blessed are ye that weep now, for ye shall laugh." (Luke vi. 21.) "Thou tellest my wanderings, and putteth my tears into thy bottle; are they not in thy book?" (Ps. lvi. 8.) "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, bringing his sheaves with him." (Ps. cxxvi. 5, 6.)

Having thus in brief showed you something concerning the resurrection of the saints, and that they shall count with their Lord at his coming, both for the burning up what was not according to the truth, and rewarding them for all their good; it remains that I now, in few words,

Fourth. Show you something also of that with which *they shall be rewarded.*

THE REWARD OF THE JUST.

First. Then those that shall be found in the day of their resurrection, when they shall have all their good things brought upon the stage; they, I say, that then shall be found the people most laborious for God while here, they shall at that day enjoy the greatest portion of God, or shall be possessed with most of the glory of the Godhead then: for that is the portion of the saints in general. And why shall he that doth most for God in this world enjoy most of him in that which is to come? But because by doing and acting, the heart, and every faculty of the soul, is enlarged, and more capacitated, whereby more room is made for glory. Every vessel of glory shall at that day be full of it; but every one will not be capable to contain a like measure, and so if they should have it communicated to them, would not be able to stand under it; for there is "an eternal weight in the glory that saints shall then enjoy," (2 Cor. iv. 17;) and every vessel must be at that day filled, that is, have its heavenly load of it.

All Christians have not the same enjoyment of God in this life, neither indeed were they able to bear it, if they had it. But those Christians that are most laborious for God in this world, they have already most of him in their souls; and that not only because diligence in God's ways is the means whereby God communicates himself, but also because thereby the senses are made more strong, and able, by reason of use, to understand God, and to discern both good and evil. To him that hath, to him shall be given, and he shall have more abundantly. He that laid out his pound for his

master, and gained ten therewith, he was made ruler over ten cities; but he that by his pound gained but five, he was made ruler over but five. Often he that is best bred in his youth is best able to manage most when he is a man, touching things of this life; but always he that is best bred, and that is most in the bosom of God, and that so acts for him here, he is the man that will be best able to enjoy most of God in the kingdom of heaven. It is observable, that Paul saith, "Our afflictions work out for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) Our afflictions do it, not only because there is laid up a reward for the afflicted, according to the measure of affliction, but because afflictions, and so every service of God, doth make the heart more deep, more experimental, more knowing and profound, and so more able to hold, contain, and bear more: "Every man shall receive his own reward, according to his own labour." (1 Cor. iii. 8.) And this is the reason of such sayings as these: Lay up for yourselves a good foundation against the time to come, that you may lay hold on eternal life: which eternal life is not the matter of our justification from sin in the sight of God, for that is done freely by grace through faith in Christ's blood; (but here the Apostle speaks of giving alms;) but it is the same that in the other place he calls "the far more exceeding and eternal weight of glory." And hence it is that he, in his stirring them up to be diligent in good works, doth tell them, that he doth not exhort them to it because he wanted, but because he would have "fruit that might abound to their account," (Phil. iv. 17,) as he saith also in another place, "Beloved brethren, be stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. xv. 58.) Therefore, I say, the reward that the saints shall have at this day for all the good they have done, it is the enjoyment of God according to their works, though they shall be freely justified and glorified without works.

Second. As the enjoyment of God at that day will be to the saints according to their works and doings, (I speak not now of justification from sin,) so will their praise and commendations at that day be according to the same, and both of them their degrees of glory; for I say, as God, by communicating of himself unto us at that day, will thereby glorify us, so also he will, for the adding all things that may furnish with glory every way, cause to be proclaimed in the face of heaven, and in the presence of all the holy angels, every thing that hath for God, his ways and people, been done by us while here we have been: " whatsoever hath been spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops." (Luke xii. 3.) Again, "He that shall confess me," saith he, "before men, him will I confess before the angels of God." (Matt. x. 32.)

Now as he of whom Christ is ashamed when he comes in his glory, and in the glory of the holy angels, will then lie under inconceivable disgrace, shame, dishonour, and contempt, so he whom Christ shall confess, own, commend, and praise at that day, must needs have very great dignity, honour, and renown: "for then shall every man have praise of God," (1 Cor. iv. 5,) to wit, according to his works. Now will Christ proclaim before thee, and all others, what thou hast done and what thou hast suffered, what thou hast owned and what thou hast withstood for his name. This is he that forsook his goods, his relations, his country, and life for me; this is the man that overcame the flatteries and threats, allurements and enticings of a whole world for me; behold him, he is an Israelite indeed, the top man in his generation, "none like him in all the earth." (Job i. 8.) It is said, that when King Ahasuerus had understanding of how good service Mordecai the Jew had done to and for him, he commanded that the royal apparel and the crown, with the horse that the king did ride on, should be given to him, and that he should with that crown, apparel, and horse, be led through the city, in the presence of all his nobles, and that proclamation should be made before him, "Thus shall it be done to the man whom the king delighteth to honour." (Est. vi. 9—11.)

Ahasuerus in this was a type to hold forth to the children of God, how kindly he will take all their labour and service of love, and how he will honour and dignify the same: as Christ saith, "Let your loins be girded about, and your lights burning, and you yourselves like unto men that wait for their Lord, when he will return from the wedding: that when he cometh and knocketh, ye may open to him immediately: blessed are those servants whom the Lord when he cometh shall find watching. Verily, I say unto you, that he shall gird himself, and shall make them sit down to meat, and shall come forth and serve them." (Luke xii. 35—37.) The meaning is, that those souls that shall make it their business to honour the Lord Jesus Christ in the day of their temptation, he will make it his business to honour and glorify them in the day of his glorification: "Verily, I say unto you, that he will make them sit down to meat, and shall come forth and serve them. If any man will serve me," saith he, "him will my Father honour." (John xii. 26.) It hath been God's way in this world to proclaim the acts and doings of his saints in his word before all in this world, and he will do it in that which is to come.

Third. Another thing that shall be yet added to the glory of the saints, in the kingdom of their Saviour, at his coming is, they shall every one of them then have his throne and place of degree on Christ's right hand and on his left, in his glorious kingdom, according to the relation they stand in to Christ, as the members of his body; for as Christ will have a special eye on us, and a tender and

affectionate heart, to recompense to the full every good thing that any man doth for his name in this world; so also will he have as great regard that there be to every member of his body the place and state that is comely for every such member. When the mother of Zebedee's children petitioned our Saviour that he would grant to her that her two sons might sit, the one on his right hand and the other on his left, in his kingdom, though he did not grant to her the request for her children, yet he affirmed that there would be places of degrees and honour in heaven, saying, "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." (Matt. xx. 20—23.) In the temple there were chambers bigger and lesser, higher and lower, more inward and more outward; which chambers were types of the mansions that our Lord, when he went away, told us he went to prepare for us: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." (John xiv. 2, 3.) The foot here shall not have the place prepared for the eye; nor yet the hand, that which is prepared for the ear; but every one shall have his own place in the body of Christ, and the glory also prepared for such a relation. Order, as it is comely in earth, so much more in the kingdom of the God of order in heaven, where all things shall be done in their utmost perfections. Here shall Enoch, Noah, Abraham, Moses, Joshua, David, Solomon, with the prophets, have every one his place, according to the degree of Old Testament saints. As God said to Daniel, "Go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." (Dan. xii. 13.) And here also shall Peter, Paul, Timothy, and all other the church officers, have their place and heavenly state, according as God hath set them in the church in the New Testament. As Paul saith of the deacons, "They that use the office of a deacon well, they purchase to themselves a good degree, and great boldness in the faith which is in Christ." (1 Tim. iii. 13.) And so of all other saints, be they here of what rank, quality, or place in the church soever, they shall have every one his state, his heavenly state, according as he standeth in the body. As he saith, seeing those members that are most feeble are necessary, to them shall be given "more abundant honour." (1 Cor. xii. 23.) Of this heavenly order in the kingdom of Christ, when his saints are risen from the dead, was Solomon a notable type in his family, and among his servants and officers, who kept such exactness in the famous order in which he had placed all about him, that it did amaze and confound beholders. For "when the queen of Sheba had seen the wisdom of Solomon, and the house which he built, and the meat of his table, the sitting of his servants, and the attendance of his ministers, and their apparel, his cup-bearers also, and their apparel, and the ascent by which he went up into

the house of the Lord, there was no more spirit in her." (2 Chron. ix. 3, 4.) "Glorious things are spoken of thee, O thou city of God." (Ps. lxxxvii. 3.)

Having gone this far, I shall now come to

THE SECOND PART OF THE TEXT,

To wit, that *there shall be a resurrection of the wicked.* "There shall be a resurrection of the dead, both of the just and unjust." For as the just go before the unjust, in name, and dignity, and honour, so they shall, in the last day, go before them in the resurrection.

Now, then, when the saints have thus risen out of their graves, given up their accounts, received their glory, and are set upon the thrones, "for there are set thrones of judgment, the thrones of the house of David," (Ps. cxxii. 5:) when, I say, they are all of them in their royal apparel, with crowns of glory, every one presenting the person of a king, then come the unjust out of their graves, to receive their judgment for what they have done in the body: as Paul saith, "We must all appear before the judgment-seat of Christ, that every one," both saints and sinners, "may receive the things done in the body, whether it be good, or whether it be bad." (2 Cor. v. 10.)

But now, because I would prove by the word whatever I would have others receive for a truth, therefore I shall, in few particulars,

First, Prove—

THE RESURRECTION OF THE WICKED.

First, then, it is evident that the wicked shall rise, from the very terms and names that the raised shall then go under, which are the very same names that they did go under when they lived in this world. They are called the heathen, the nations, the world, the wicked, and those that do iniquity; they are called men, women of Sodom, Sidon, Bethsaida, Capernaum, and Tyre. The men of Nineveh shall rise up in judgment, the queen of the south shall rise up in judgment, and it shall be more tolerable for Sodom in the day of judgment, than for other sinners that have resisted more light. "The heavens and the earth, that now are, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." (2 Pet. iii. 7.) Now, these terms, or names, are not given to the spirits of the wicked only, but to them as consisting of body and soul. Further, Christ tells his adversaries, when they had apprehended him, and shamefully entreated him, that they should see him sit on the right hand of power, and coming in the clouds of heaven: as John also doth testify, saying, "Behold, he cometh with clouds, and every eye shall see him, and they also that pierced him, and all the kindreds of the earth shall wail because of him." (Rev. i. 7.) Now, none of these sayings are yet fulfilled, neither shall they until his second coming; for though the Jews did many of them see him when he did hang upon the cross, yet then he was not coming in the clouds of heaven;

neither did then all kindreds of the earth wail because of him. No, this is reserved till he comes to judge the world; for then shall the ungodly be so put to it, that gladly they would creep into the most invincible rock or mountain under heaven, to hide themselves from his face, and the majesty of his heavenly presence. There shall therefore, that this may be brought to pass, be a resurrection of the dead, both of the just and unjust. For though an opinion of no resurrection may now lull men asleep in security and impiety, yet the Lord when he comes will rouse them, and cause them to awake, not only out of their security, but out of their graves, to their doom, that they may receive for their error the recompence that is meet.

Second. The body of the ungodly must, at the last, arise out of the grave, because that body and their soul, while they lived in the world, were copartners in their lusts and wickedness. God is a God of knowledge, and by him actions are weighed: He will therefore bring every work into judgment, "with every secret thing." (Ecc. xii. 14.) And as he will bring into judgment every work, so will he also the worker thereof, "even the dead, small and great." It is not in God to lay the punishment where the fault is not, neither to punish a part of the damned for the whole: "With righteousness shall he judge the world, and the people with equity." (Ps. xcvi. 9.) "Shall not the Judge of all the earth do right?" (Gen. xviii. 25.) As, therefore, the body was copartner with the soul in sinning, so shall every man receive the things done in his body, according to what he hath done. Wherefore he saith in another place, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." (Rev. xxii. 12.) There shall therefore be a resurrection of the dead, both of the just and unjust.

Third. The body of the wicked must rise again; because, as the whole man of the just is the vessel of mercy and glory, so the whole man of the unjust is the vessel of wrath and destruction. There are, saith Paul, in a great house not only vessels of gold and of silver, but also of wood and of earth, and some to honour, and some to dishonour. Now, as he showeth us, these vessels to honour they are good men, and the vessels to dishonour are the bad. Now, as these vessels to dishonour are called the vessels of wrath, so it is said, that God with much long-suffering doth suffer them to be fitted to destruction. How they are thus fitted he also further showeth, where he saith they do, "after their hardness and impenitent heart, treasure up wrath against the day of wrath, and the revelation of the righteous judgment of God." (Rom. ii. 5.) Which treasure of wickedness, James saith, it is treasured up against the last days, which is the time of judgment. And observe it, he saith, that then it shall eat their flesh as it were fire. Now, then, their bodies being the vessels of the wrath of

God; and again, seeing with this wrath they must be possessed at the last day, that their flesh must with it be eaten, it is evident that their body must rise again out of their graves, and before the judgment-seat appear; for it is from thence that each of them must go, with his full load, to their long and eternal home, "where their worm dieth not, and the fire is not quenched." (Mark ix. 48.)

Fourth. The severity of the hand of God towards his children, with his forbearance of his enemies, doth clearly bespeak a resurrection of the ungodly, that they may receive the reward for their wickedness which they have committed in this world. We know, that while "the eyes of the wicked start out with fatness, the godly are plagued all the day long, and chastened every morning." Wherefore it is evident, that the place and time of the punishment of the ungodly, it is in another world: "If judgment begin at the house of God, what will the end of them be that obey not the gospel of God? and if the righteous scarcely be saved, where shall the ungodly and sinner appear?" (1 Pet. iv. 17, 18.) Alas, poor creatures! they now plot against the righteous, and gnash upon them with their teeth; but "the Lord laugheth at them; for he seeth their day is coming." (Ps. xxxvii. 13.) For, as he saith, the wicked is reserved, or let alone in his wickedness, to the day of destruction, and shall then be brought forth to the day of wrath, though in the meantime he may go to his grave in his banner, and rest within his tomb. As Peter saith again, "The Lord knoweth how to deliver the godly out of temptation, but to reserve the unjust to the day of judgment to be punished." (2 Pet. ii. 9.) And Jude saith, for them "is reserved the blackness of darkness for ever." (Jude 13.) The punishment of the ungodly, it is reserved till the day of judgment, which will be the time of their resurrection. Observe,

1. The wicked must be punished.
2. The time of their punishment is not now, but at the day of judgment.
3. This day of judgment must be the same with the resurrection of the dead, at the end of this world: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth." (Matt. xiii. 40, 41.) There shall then be a resurrection of the dead, both of the just and unjust.
4. The sovereignty of the Lord Jesus over all creatures doth plainly foreshow a resurrection of the bad, as well as of the good. Indeed, the unjust shall not arise, by virtue of any relation they stand in to the Lord Jesus, as the saints shall; but yet, because all are delivered into his hand, and he made sovereign Lord over them, therefore

by an act of his sovereign power they that are ungodly shall arise : this is Christ's own argument, "The Father judgeth no man," saith he, "but hath committed all judgment unto the Son;" that is, count him, and fall before him as their sovereign Lord, even as they honour the Father; and he hath given him authority to execute judgment also, because he is the Son of man. And then he adds, "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." (John v. 22—29.) From hence also Paul argueth, saying, "For this cause he both died, rose, and revived, that he might be Lord both of the dead and living;" and then adds, "We must all stand before the judgment-seat of Christ." (Rom. xiv. 9, 10.)

Pray mind these words, Jesus Christ by his death and resurrection did not only purchase grace and remission of sins for his elect, with their eternal glory; but did thereby also obtain of the Father, to be Lord and head over all things, whether they be things in heaven, or things on earth, or things under the earth. "All power," saith he, "in heaven and in earth is given unto me, and I have the keys of hell and of death." (Matt. xxviii. 18.) So that all things, I say, whether they be visible or invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him, and for him. This being thus, "at the name of Jesus every knee must bow, and every tongue confess that he is sovereign Lord, to the glory of God the Father." (Phil. ii. 10, 11.) Now, that this may be done, he hath his resolutions upon a judgment day, in which he, to show himself, his people, his way, and word in their glory, will have all his enemies raised out of their graves, and brought before him, where he will sit upon them in the throne of his glory, and will show them then, "who is the only potentate, the King of kings, and Lord of lords." (1 Tim. vi. 15.)

Behold, he comes "with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have committed, and of all their wicked speeches which ungodly sinners have spoken against him." (Jude 14, 15.)

Fifth. The great preparation that God hath made for the judgment of the wicked, doth clearly demonstrate their rising forth out of their graves.

1. He hath appointed the day of their rising.
2. He hath appointed their judge to judge them.
3. He hath recorded all their acts and doings against that day.
4. He hath also already appointed the witnesses to come in against them.
5. The instruments of death and misery are already prepared for them.

1. For the first, He hath appointed the day of their rising, which day John calleth the time of the dead, that they should be judged. Which

time, Paul saith, is a time fixed; "He hath appointed a day in which he will judge the world," &c. (Acts xvii. 31.) This time and day Christ brings down to an hour, saying, "The hour is coming, when all that are in their graves shall hear his voice, and shall come forth," &c. (John v. 28, 29.)

2. As he hath appointed the day, so he hath appointed the judge: "He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, of which he hath given assurance to all men, in that he hath raised him from the dead." (Acts xvii. 31.) This man is Jesus Christ; for it is he that is "ordained of God to be the judge of the quick and the dead." (ch. x. 42.)

3. All their deeds and works, to a word and thought, are every one already recorded and enrolled in the books of the laws of heaven against that day: "The sin of Judah is written with a pen of iron, and with the point of a diamond, upon the tables of their heart." (Jer. xvii. 1.) And again, saith God, "Write it in a table, and note it in a book, that it may be for the time to come, even for ever and ever, that this is a rebellious house," &c. (Isa. xxx. 8, 9.)

4. God hath prepared his witnesses against this day.

5. The instruments of death and eternal misery are already prepared. "He hath prepared for them the instruments of death; he hath ordained his arrows against the face of persecutors." (Ps. vii. 13.) Hell is of old prepared, he hath made it deep and large, the fire, the everlasting fire, is also now of a long time prepared; the heavy weights of God's curse are also ready, and their "damnation now of a long time slumbereth not." (2 Pet. ii. 3.) But now, I say, how ridiculous a business would all this be, if these things should be all prepared of the only wise God, and there should be none to be judged; or if he that is ordained judge should not, either through want of power or will, command these rebels, and force them before his judgment-seat. Glad indeed would the sinners be, if these things might be true. Glad, I say, at very heart, if they might be in their secret places of darkness and the grave for ever. But it must not be; the day of their rising is set; the judge is appointed; their deeds are written; the deep dungeon is with open mouth ever waiting for them; wherefore at the day appointed neither earth, nor death, nor hell can hinder: "There shall be a resurrection of the dead, both of the just and unjust."

Lastly. Besides what hath been said, I cannot but believe there shall be a resurrection of the wicked at the last day, because of the ungodly consequences and errors that do most naturally follow the denial thereof.

1. He that taketh away the doctrine of the resurrection of the wicked, he taketh away one of the main arguments that God hath provided for to

convince a sinner of the evil of his ways; for how shall a sinner be convinced of the evil of sin, if he be not convinced of the certainty of eternal judgment? and how shall he be convinced of eternal judgment, if you persuade him that when he is dead he shall not at all rise? especially seeing the resurrection of the dead and eternal judgment must unavoidably be one the forerunner of the other. It was Paul's reasoning of righteousness, temperance, and judgment to come, that made Felix tremble. It is this also he calleth the argument of terror, wherewith he persuaded men. This was Solomon's argument, and Christ's also, where he saith, that "every idle word that man shall speak, he shall give an account thereof in the day of judgment." (Matt. xii. 36.)

2. They that deny the resurrection of the wicked, they do both allow and maintain the chief doctrine of the Ranters, with most of the debauched persons in the world. For the Ranters deny it both in principle and practice, and the other in practice at least. Now to me it is very strange that these men, above all others, should both know and live in the doctrines of the kingdom of God; especially, seeing the denial hereof is an evident token of one appointed to wrath and destruction. But, to be plain, "there shall be a resurrection of the dead, both of the just and unjust;" wherefore, whatever others may say or profess, being beguiled by Satan and their own hearts, yet do thou fear him that can "destroy both body and soul in hell." (Matt. x. 28.)

"There shall be a resurrection of the dead, both of the just and unjust." "And the sea gave up the dead that were in it, and death and hell delivered up the dead that were in them." (Rev. xx. 13.)

Having, in the first place, showed you that the wicked must arise, I shall, in the next place,

Second. Show you—

THE MANNER OF THEIR RISING.

And, observe it, as the very titles of the just and unjust are opposites, so they are in all other matters, and in their resurrections.

First, then, as the just in their resurrection do come forth in incorruption, the unjust in their resurrection shall come forth in their corruptions; for though the ungodly at their resurrection shall for ever after be incapable of having body and soul separate, or of their being annihilated into nothing, yet it shall be far from them to rise in incorruption; for if they arise in incorruption they must arise to life, and also must have the conquest over sin and death. But that they shall not; for it is the righteous only that put on incorruption, that are swallowed up of life. The wicked's resurrection, it is called the resurrection of damnation. These, in their very resurrection, shall be hurt of the second death. They shall arise in death, and shall be under it, under the gnawings and terrors of it, all the time of their

arraignment. As it were, a living death shall feed upon them: they shall never be spiritually alive, nor yet absolutely dead; but much after that manner that natural death and hell, by reason of guilt, doth feed on him that is going before the judge to receive his condemnation to the gallows. You know, though a felon go forth of the gaol, when he is going to the bar for his arraignment, yet he is not out of prison, or out of his irons for that; his fetters are still making a noise on his heels, and the thoughts of what he is to hear by and by from the judge is still frightening and afflicting his heart; death, like some evil spirit or ghost, doth continually haunt him, and playeth the butcher continually in his soul and conscience, with frights and fears about the thoughts of the sudden and insupportable after-clap by and by he is to meet withal.

Thus, I say, will the wicked come out of their graves, having yet the chains of eternal death hanging on them, and the talons of that dreadful ghost fastened in their souls; so that life will be far from them, even as far as heaven is from hell. This morning to them is even as the shadow of death. They will then be in the very terrors of the shadow of death; as Christ saith, "Their worm never dies, and their fire is never quenched." (Mark ix. 44.) From death to eternity it never shall be quenched; their bed is now among the flames, and when they rise they will rise in flames; while they stand before the Judge, it will be in flames, even in the flames of a guilty conscience. They will, in their coming before the Judge, be within the very jaws of death and destruction. Thus, I say, the ungodly shall be far off from rising as the saints; for they will be even in the region and shadow of death. The first moment of their rising, death will be ever over them, ever feeding on their souls, and ever presenting to their hearts the heights and depths of the misery that now must seize them, and, like a bottomless gulf, must swallow them up. "They shall come out of their holes like worms of the earth, and be afraid of the Lord our God." (Mic. vii. 17.)

2. As the resurrection of the godly shall be a resurrection in glory, so the resurrection of the wicked, it will be a resurrection of dishonour. Yea, as the glory of saints at the day of their rising will be glory unspeakable, so the dishonour of the ungodly at that day, it will be dishonour beyond expression. As Daniel saith, "The good shall rise to everlasting life, but the wicked to shame and everlasting contempt." (Dan. xii. 2.) And again, "When thou, O God, awakest," that is, to judge them, "thou shalt despise their image." (Ps. lxxiii. 20.) Never was a toad or serpent more loathsome to any, than these will be in the eyes of God, in their rising forth of their graves: "When they go to their graves," saith Job, "their bones are full of the sin of their youth, which lieth down in the dust with them." (Job. xx. 11.) And arise they shall in the same noisome and stinking

condition; for as death leaves, so judgment finds them. At the resurrection then of these ungodly, they will be in a very loathsome condition.

The ungodly at their death are like the thistle seed: but at their rising, they will be like the thistle grown; more noisome, offensive, and provoking to rejection abundance. Then such dishonour, shame, and contempt, will appear in them, that neither God nor Christ, saints nor angels, will so much as once regard them, or vouchsafe once to come near them: "He beholdeth the wicked afar off," (2 Sam. xxiii. 6, 7;) because in the day of grace they would not come to hand, and be saved, therefore now they shall all, as thorns, be thrust away, as with fences of iron. Their rising is called the resurrection of the unjust, and so they at that day will appear, and will more stink in the nostrils of God, and all the heavenly hosts, than if they had the most irksome plague-sores in the world running on them. If a man at his birth be counted as one cast forth to the loathing of his person; how loathsome and irksome, dishonourable and contemptible, will those be that shall arise godless, Christless, spiritless, and graceless, when the trumpet sounds to their judgment, they coming out of their graves far more loathsome and filthy than if they should ascend out of the most filthy hole on earth?

3. As the just shall arise in power, so the wicked and unjust in weakness and astonishment. Sin and guilt bring weakness and faintness in this life; how much more, when both, with all their power and force, like a giant, fasten on them; as God saith, "Can thy hands be strong, and can thy heart endure in the day that I shall deal with thee?" (Ezek. xxii. 14.) Now will the ghastly jaws of despair gape upon thee, and now will condemnings of conscience, like thunder-claps, continually batter against thy weary spirits. It is the godly that have boldness in the day of judgment; but the wicked will be like the chaff which the wind driveth away. Oh, the fear, and the heart-aching that will seize them in their rising! the frightful thoughts that then will fill their throbbing hearts! Now must that soul that hath been in hell-fire among the devils possess the body again—possess it, I say, with the hot scalding stink of hell upon it. They shall not be able to lift up the head for ever; pangs shall take hold on them, all their hands shall faint, and every man's heart shall melt: "They shall be amazed one at another; their faces shall be as flames." (Isa. xlii. 8.) Every thing they see, hear, or think of, shall tend to their discomfort. They must needs be weak whom God hath left, whom guilt hath seized, and whom death is swallowing up for ever.

4. As the just shall arise spiritual bodies, so the unjust shall arise only as mere and naked lumps of sinful nature; not having the least help from God to bear them up under this condition. Wherefore, so soon as ever they are risen out of their graves, they will feel a continual sinking under every

remembrance of every sin, and thoughts of judgment; in their rising they fall, fall I say, from thenceforth and for ever. And for this reason the dungeon into which they fall is called "bottomless," (Rev. xx. 1;) because as there will be no end of their misery, so there will be no stay or prop to bear them up in it. Only, as I said before, they shall not now, as afore, be separate body from soul, but both together be bound in the cords of sin and iniquity, in which they shall now tremble as thieves and murderers, &c. as they go before the Judge, to hear what he will say unto them.

Now when the wicked are thus raised out of their graves, they shall, together with all the angels of darkness, their fellow-prisoners, be brought up, being shackled in their sins, to the place of judgment; where there shall sit upon them Jesus Christ, the King of kings, and Lord of lords, the Lord Chief Judge of things in heaven and earth, and things under the earth. On whose right hand and left shall sit all the princes and heavenly nobles, the saints and prophets, the apostles and witnesses of Jesus; every one in his kingly attire upon the throne of his glory: then shall be fulfilled that which was written, "As for these my enemies, that would not that I should reign over them, bring them before me to slay them." (Luke xix. 27.)

When every one is thus set in his proper place, the Judge on his throne, with his attendants, and the prisoners coming up to judgment, forthwith there shall issue forth a mighty fire and tempest from before the throne, which shall compass it round about; which fire shall be as bars and bounds to the wicked, to keep them at a certain distance from the heavenly Majesty; as David saith, "Our God will come, and not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." (Ps. l. 3.) And again, "His throne was like the fiery flame, and his wheels like burning fire. A fiery stream issued, and came forth from before him," &c. (Dan. vii. 9, 10.)

This preparation being made, to wit, the Judge with his attendants on the throne, the bar for the prisoners, and the rebels all standing with ghastly jaws, to look for what comes after; presently the books are brought forth, to wit, the books both of death and life; and every one of them opened before the sinners, now to be judged and condemned: for after that he had said before, "A fiery stream issued, and came forth from before him," he adds, "Thousand thousands ministered to him, and ten thousand times ten thousand stood before him: the judgment was set, and the book was opened." (Dan. vii. 10.) And again, "I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away, and there was found no more place for them; and I saw the dead, small and great, stand before God, and the books were opened: and another book was opened, which is the book of

life. And the dead were judged out of the things that were written in the books, according to their works." (Rev. xx. 11, 12.)

He doth not say, the book was opened, as of one, but the books, as of many. And indeed, they are more than one, two, or three, out of which the dead shall in the judgment be proceeded against.

First, then, there is the book of the creatures to be opened. Second. The book of God's remembrance. Third. The book of the law. And, fourth, the book of life. For by every one of these, that is, out of what is written in them, shall the world of the ungodly be judged.

"And the books were opened."

First. The book of the creatures shall be opened; and that, first, as it concerns man's nature; and next, as it relates to all other creatures.

I. He will show in what the principles of nature were, as they were God's creation; and how contrary to these principles the world have walked, acted, and done. The principles of nature are concluded under these three general heads.

1. That man, by his own natural reason and judgment, may gather that there is a God, a Deity, a chief, or first, or principal being, who is over all, and supreme above all. This instinct, I say, man, merely as he is a rational creature, findeth in himself; and hence it is, that all heathens that mind their own natural reason, do conclude that we are his offspring; that is, his creation and workmanship; that he made heaven and earth, and hath made of one blood all nations of men: that "in him we live, and move, and have our being," &c. (Acts xvii. 24—29.)

It appears further, that man, by his own nature, doth know that there is such a God.

(1.) By his being able to judge by nature that there is such a thing as sin; as Christ saith, "Why, do ye not even of yourselves judge that which is right?" (Luke xii. 57.) As if he had said, You are degenerated even from the principles of nature and right reason: as Paul saith in another place, "Doth not even nature itself teach you?" (I Cor. xi. 14.) Now, he that can judge that there is such a thing as sin, it must of necessity be, that he understandeth that there is a God to whom sin is opposite: for if there be no God, there is no sin against him; and he that knows not the one, knows not the other.

(2.) It is evident, further, that man by nature knows that there is a God by those fits of fear and dread that are often begotten in themselves, even in every man that breatheth in this world: for they are by their own consciences and thoughts convicted and reproved, judged and condemned, though they know neither Moses nor Christ. For the Gentiles, "which have not the law, these are a law to themselves, and show the works of the law written in their hearts." (Rom. ii. 14, 15;) that is, by this very thing they hold forth to all men that God created them in that state and quality, that

they might, in and by their own nature, judge and know that there is a God. And it further showeth itself, saith he, by those workings of heart, convictions of conscience, and accusations, that every thought maketh within them, together with the fear that is begotten in them, when they transgress, or do those things that are irrational, or contrary to what they see they shall do. I might add further, that the natural proneness that is in all men to devotion and religion, that is, of one kind or another, doth clearly tell us that they, by the book of nature, which book is themselves, do read that there is one great and eternal God.

2. The second principle of nature is, that this God should by man be sought after, that they might enjoy communion with him for ever. As I said before, the light of nature showeth man that there is a great God, even God that made the world; and the end of its showing him this is, that "they might seek the Lord, if haply they may feel after him, and find him, though he be not far from every one of them," &c. (Acts xvii. 27.)

3. This light of nature teacheth that men, between themselves, should do that which is just and equal: as Moses said, and that long before the law was given, "Sirs, ye are brethren, why do ye wrong one another?" (Acts vii. 26.) As who should say, you are of equal creation, you are the same flesh; you both judge, that it is not equally done of any to do you wrong, and therefore ought to judge by the same reason, that ye ought not to wrong one another.

Now, against every one of these three principles hath every man in the whole world transgressed: as Paul saith, "For both Jews and Gentiles are all under sin." (Rom. iii. 9.) For, as touching the first, (1.) Who is he that hath honoured, revered, worshipped, and adored the living God, to the height both of what they saw in him, and also according to the goodness and mercy they have as men received from him? All have served and worshipped the creature more than the Creator, who is blessed for ever, and so have walked contrary to, and have sinned against this bond of nature, in this first principle of it.

(2.) Men, instead of minding their own future happiness, as nature teacheth, they have, through their giving way to sin and Satan, minded nothing less; for though reason teacheth all men to love that which is good and profitable, yet they, contrary to this, have loved that which is hurtful and destructive. Yea, though sense teacheth to avoid the danger that is manifest, yet man, contrary to reason and sense both, even all men have, both against light and feeling, rejected their own happiness: as Paul saith, "Though they know the judgment of God, that they which do such things are worthy of death, not only do the same, but take pleasure in them that do them." (Rom. i. 32.)

(3.) Man, instead of doing equity, and as he would be done by, which nature itself teacheth, he hath given up himself to vile affections, being

filled, by refusing the dictates of nature, with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, whispering, backbiting; to hate God, to be despiteful, proud boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful. (Rom. i. 29—31.)

And observe it, he doth not say, that all these things are by every man put into practice, but every man hath all these in his heart, which there defile the soul, and make it abominable in the sight of God. "They are filled with all unrighteousness," which also appears, as occasion serveth, sometimes one of them, sometimes more. Now, man having sinned against that natural light, judgment, reason, and conscience that God hath given him, therefore, though, as I said before, he neither knew Moses nor Christ, yet he shall perish: "As many," saith Paul, "as have sinned without law, they shall perish without law." (Rom. ii. 12.)

Yea, here will man be found, not only a sinner against God, but an opposer of himself, a contradictor of his own nature, and one that will not do that which he judgeth even of himself to be right. Their sin is written upon the tables of their own hearts, and their own wickedness and backsliding shall both correct and reprove them.

It is marvellous, if we consider, how curious a creature man was made of God; to behold how much below, besides, and against, that state and place man acts and does in this state of sin and degeneracy. Man, in his creation, was made in the image of God; but man, by reason of his yielding to the tempter, hath made himself the very figure and image of the devil. Man, by creation, was made upright and sinless; but man, by sin, hath made himself crooked and sinful. Man, by creation, had all the faculties of his soul at liberty, to study God his Creator, and his glorious attributes and being; but man, by sin, hath so bound up his own senses and reason, and hath given way for blindness and ignorance of God so to reign in his soul, that now he is captivated, and held bound in alienation and estrangedness, both from God, and all things truly spiritually good: "Because," saith he, "that when they knew God, they glorified him not as God, but became vain in their imaginations, and their foolish hearts were darkened." (Rom. i. 21.) And again; "Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, through the blindness of their hearts." (Eph. iv. 18.)

Now, for this abuse of the workmanship of God, shall man be brought forth to the judgment, shall be convicted, cast, and condemned as a rebel against both God and his own soul; as Paul affirmeth, and that when he reasoned but as a man.

When this part of the book touching man's nature is opened, and man convicted and cast by it, by reason of his sinning against the three general principles thereof,

II. Then forthwith is the second part of the book opened, which is the mystery of the creatures; for the whole creation that is before thee are not only made to show the power of God in themselves, but also to teach thee, and to preach unto thee, both much of God and thyself, as also the righteousness and justice of God against sin: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, because that which may be known of God is manifest in them; for God hath showed it unto them: for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are left without excuse." (Rom. i. 18—20.)

1. The creation then of the world, namely, of the heavens, earth, sun, moon, stars, with all other the creatures of God, they preach aloud to all men the eternal power and Godhead of their Creator. In wisdom he hath made them all, to be teachable, and carrying instruction in them; and he that is wise and will understand these things, even he shall understand the loving-kindness of the Lord; for "the works of the Lord are great, and sought out of all them that have pleasure therein." (Ps. evii.; exi. 2.)

2. As the creation in general preacheth to every man something of God; so they do hold forth how man should behave himself both to God and one to another; and will assuredly come in, in the judgment, against all those that shall be found crossers and thwarters of what God, by the creatures, doth hold forth to us. As,

(1.) The obedience of the creatures both to God and thee: first, to God, they are all in subjection, set devils and men aside, even the very dragons, and all deeps, fire, hail, snow, and vapours, fulfilling his word. Yea, the winds and seas obey him. Thus, I say, by their obedience to God they teach thee obedience, and by their obedience shall thy disobedience be condemned in the judgment. Second. Their obedience to thee, also, teacheth thee obedience to all superiors; for every kind of beasts, and of birds, and serpents, and things in the sea, is tamed, and hath been tamed, and brought into obedience by mankind. Man only remains untamed and unruly, and therefore by these are condemned.

(2.) The fruitfulness of all the creatures, in their kind, doth teach and admonish thee to a fruitful life to Godward, and in the things of his holy word. God did but say in the beginning, Let the earth bring forth fruit, grass, herbs, trees, beasts, creeping things, and cattle after their kind; and it was so. But to man he hath sent his prophets, rising early, and sending them saying, "Oh, do not this abominable thing that I hate." (Jer. xlv. 4.) but they will not obey. For if the Gentiles, which have not the law, do, by some acts of obedience, condemn the wickedness of those who do by the

letter and circumcision break the law, how much more shall the fruitfulness of all the creatures come in, in the judgment, against the whole world! As Job saith, "By the obedience and fruitfulness of the creatures he judgeth, and so will he judge, the people." (Job. xxxvi. 27—32.)

(3.) The knowledge and wisdom of the creatures do, with a check, command thee to be wise, and do teach thee wisdom. The stork in the heaven, the swallow and the crane, by observing the time and season of their coming, do admonish thee to learn the time of grace, and of the mercy of God. The ox and the ass, by the knowledge they have of their master's crib, do admonish thee to know the bread and table of God; and both do and shall condemn thy ignorance of the food of heaven.

(4.) The labour and toil of the creatures doth convict thee of sloth and idleness. "Go to the ant, thou sluggard, consider her ways, and be wise: for she provideth her food in the summer, and layeth up against the day of trial." (Prov. vi. 6, 7.) But thou spendest the whole summer of thy life, in wasting both time and soul. All things are full of labour, saith Solomon; only man spendeth all the day idle, and his years like a tale that is told. The coney is but a feeble folk, yet laboureth for a house in the rock, to be safe from the rage of the hunter. The spider also taketh hold with her hands, and is in king's palaces. It is man only that turneth himself upon the bed of sloth, as the door doth itself upon the hinges: it is man, I say, that will neither lay hold on the rock Christ, as the coney doth teach, nor lay hold on the kingdom of heaven, as the spider doth bid him.

(5.) The fear that is in all creatures, when they perceive that danger is near; it teacheth men to fly from the wrath to come: "In vain is the snare laid in the sight of any bird." (Prov. i. 17;) but man, man only is the fool-hardy creature, that lieth wait for his own blood, and that lurketh privily for his own life. How, I say, will every creature fly, run, strive, and struggle, to escape the danger it is sensible of? It is man only that delighteth to dance about the mouth of hell, and to be knowingly smitten with Satan's snare.

(6.) The dependence that all the creatures have upon God: they teach thee to depend on him that made thee; yea, and will in the judgment condemn thee for thy unlawful practices and dealings for thy preservation. The young ravens seek their food from God, and will condemn thy lying, cheating, over-reaching, defrauding, and the like; they provide neither storehouse nor barn; but thou art so greedy of these things, that thou for them shuttest thyself out of the kingdom of heaven.

(7.) The love and pity that is in their hearts to their young, and one another, will judge and condemn the hard-heartedness that is in thee to thy own soul. What shall I say? "The heavens shall reveal thy iniquity, and the earth shall rise up against thee." (Job xx. 27;) that is, all the creatures of God, they will by their fruitfulness

and subjection to the will of their Creator, judge and condemn thee for thy disobedience, and rebellion against him.

3. Now as these creatures do every day call unto thee, and lay before thee these things; so he hath for thy awakening, in case thou be asleep and senseless, creatures of another nature; as,

(1.) Thy bed when thou liest down in it preacheth to thee thy grave; thy sleep, thy death; and thy rising in the morning thy resurrection to judgment.

(2.) The gaol that thou seest with thine eyes, and the felons that look out at the grate, they put thee in mind of the prison of hell, and of the dreadful state of those that are there.

(3.) The fire that burns in thy chimney, it holds forth the fire of hell unto thee.

(4.) The ugly smell, stench, and steam of the burning brimstone, it shows thee the loathsome, odious, and dreadful torments of hell.

(5.) The darkness of the night in solitary places, and the fears that do commonly haunt those that walk therein, it preacheth to thee the fears and frights, the scares and amazements, that will for ever attend all damned souls.

(6.) By thy delighting, when thou art cold, to lay sticks on the fire to warm thyself, not caring how fiercely they flame therein, so thou canst be warm, and be refreshed thereby; by this, I say, God preacheth to thee, with what delight he will burn sinners in the flames of hell, for the easing of his mind, and the satisfaction of his justice. "Ah," saith he, "I will ease me of my adversaries, and avenge me of mine enemies." (Isa. i. 24.)

(7.) Yea, by thy blowing the fire, that it may fasten upon the wood the better; thou preaches to thyself, how God will blow the fire of hell by the rigour of his law, to the end it may by its flames, to purpose, kindle upon damned sinners.

All these things, as inconsiderable and unlikely as they may appear to you now, yet in the judgment, will be found the items and warning-words of God to your souls. And know, that he who could overthrow the land of Egypt with frogs, lice, flies, locusts, &c., will overthrow the world at the last day by the book of the creatures; and that by the least and most inconsiderable of them, as well as by the rest. This book of the creatures, it is so excellent and so full, so easy, and so suiting the capacity of all, that there is not one man in the world but is caught, convicted, and cast by it. This is the book, that he who knows no letters may read in; yea, and that he who neither saw New Testament nor Old, may know both much of God and himself by. It is this book, out of which generally both Job and his friends did so profoundly discourse of the judgments of God, and that out of which God himself did so convincingly answer Job. Job was as perfect in this book as we are, many of us, in the Scriptures; yea, and could see further by it than many now-a-days do see by the New Testament and Old. This is the book, out of which both Christ, the prophets,

and apostles, do so frequently discourse by their similitudes, proverbs, and parables; as being the most easy way to convince the world, though, by reason of their ignorance, nothing will work with them, but what is set on their heart by the Holy Ghost.

One word further, and I have done with this; and that is, God hath sealed the judgment of the world by the book of the creatures, even by man's own carriage unto such of them, which, through any impediment, have disappointed his expectations. As thus, if thou hast but a tree in thy orchard, that neither beareth fruit nor ought else that is good, why, thou art for hewing it down, and for appointing it as fuel for the fire: now, thou little thinkest, that by thy thus judging, thou shouldst pass sentence upon thy own fruitless soul; but it is so: "For now is that axe laid to the roots of the trees, and every tree that bringeth not forth good fruit, is hewn down, and cast into the fire." For as truly as thou sayest of thy fruitless tree, "Cut it down, why doth it cumber the ground?" so truly doth thy voice cause heaven to echo again upon thy head: Cut him down, why doth he cumber the ground?" (Matt. iii. 10. Luke xiii. 6—8.)

Further: the inclination of thy heart towards fruitless and unprofitable creatures doth fore-prepare thee the inclination of the heart of God towards thee in the judgment. If thou hast either cow, or any other beast, that is now unprofitable to thee, though thou mayest suffer them for some time to be with thee, as God suffereth sinners in the world; yet all this while thy heart is not with them, but thou wilt take thy time to clear thy hands of them. Why, just so shall thy judgment be; as God saith, "Though Moses and Samuel stood before me," that is, to pray me to spare this people, "yet my heart could not be towards them; therefore cast them out of my sight, and let them go forth." (Jer. xv. 1.)

Thus, I say, will God judge the world at the last day; he will open before them how they have degenerated and gone back from the principles of nature in which he created them; also, how they have slighted all the instructions that he hath given them, even by the obedience, fruitfulness, wisdom, labour, fear, and love of the creatures; and he will tell them, that as to their judgment, they themselves have decided it, both by their cutting down that which was fruitless, and by the withdrawing of their hearts from those things which to them were unprofitable: "As therefore the tares are gathered, and burned in the fire, so shall it be in the end of the world." As men deal with weeds, and rotten wood, so will God deal with sinners in the day of judgment: and will bring in, I say, all the counsels and warnings he hath given men by these things, both to clear up and to aggravate their judgment to them.

Second. The second book that will be opened at this day, it will be the book of God's remembrance; for as God hath in his remembrance recorded all and

every particular good thing that his own people have done to and for his name while they were in this world, so he hath in his remembrance recorded all the evil and sin of his adversaries, even every thing. Now God's remembrance is so perfect every way that it is impossible that anything should be lost that is committed to it to be kept, and brought forth to the judgment at the time appointed; for as a thousand years are but as yesterday with his eternity, so the sins that have been committed thousands of years since, they are all so firmly fixed in the remembrance of the eternal God, that they are always as fresh and clear in his sight as if they were but just now in committing. He calleth again the things that are past, and hath set our most secretest things in the light of his countenance. As he also saith in another place, "Hell itself is naked before him, and destruction hath no covering;" that is, the most secret, cunning, and hidden contrivances of the most subtle of the infernal spirits, which yet are far more slyly than men, to hide their wickedness; yet, I say, all their ways, hearts, and most secret doings are clear, to the very bottom of them, in the eyes of the great God. All things are open and bare before the eyes of him with whom we have to do; who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart. "Yet they say, The Lord shall not see, neither shall the God of Jacob regard it. Understand, O ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall not he hear? He that formed the eye, shall not he see? He that chastiseth the heathen, shall not he correct? He that teacheth man knowledge, shall not he know?" (Ps. xciv. 7—10.) "Can any hide himself in secret places, that I shall not see him?" that is, when he is committing wickedness, "saith the Lord. Do not I fill heaven and earth, saith the Lord?" (Jer. xxiii. 24.)

Now to know and see things, it is the cause among men of their remembrance. Wherefore God, to show us that he will remember all our sins if we die out of Christ, he tells us, that he knoweth and seeth them all, and therefore must needs remember them; for as is his sight and knowledge, so is his remembrance of all things.

When this book of his remembrance, therefore, is opened, as it shall be in the judgment, then shall be brought forth of their hidden holes all things whatsoever hath been done since the world began, whether by kingdoms in general, or persons in particular. Now also shall be brought forth to open view, all the transactions of God and his Son among the sons of men, and every thing shall be applied to every particular person, in equity and justice; to whom they belong. The sins that thou hast committed shall be thy own, and thou thyself shalt bear them. "The Lord is a God of knowledge, and by him actions are weighed." (1 Sam. ii. 3.)

It will be marvellous to behold how, by thousands and ten thousands, God will call from their

secret places those sins that one would have thought had been dead, and buried, and forgotten; yea, how he will show before the sun such things, so base and so horrid, that one would think it was not in the hearts of any to commit, for all is recorded in the book of God's remembrance. While men are here they have a thousand tricks to present themselves one to another, far more fair and honest than they are, or ever were. As Christ said to the Pharisees, "Ye are they who justify yourselves before men, but God knoweth your hearts." (Luke xvi. 15.) Ay, God knoweth indeed what a nest, what a heap, what swarms, yea, what legions of hellish wickednesses there are with power lurking, like cockatrices, in those men, that one would swear a thousand times are good and honest men. The way of men in their sins, it is like "an eagle in the air, a serpent upon a rock, a ship in the midst of the sea, and of a young man with a maid," saith Solomon, (Prov. xxx. 19,) that is, hiddenly, closely, covertly, burying all under false pretences, wiping their mouths in the close of their evil, saying, "I have done no wickedness." (ver. 20.)

But this, though it may serve for the time present, and no longer, God will not be deluded, nor blinded, nor mocked, nor put off: "They consider not that I remember all their wickedness," saith he, "but I will reprove thee, and will set them in order before thine eyes." (Ps. l. 21.) Here will be laid open the very heart of Cain the murderer, of Judas the traitor, of Saul the adversary of David, and of those that under pretences of holiness have persecuted Christ, his word, and people. Now shall every drunkard, whoremaster, thief, and other wicked person, be turned their inside outward; their hearts right open, and every sin, with every circumstance of place, time, person with whom, with the causes also that drew them to the commission of every evil, be discovered to all. Here will be no hiding yourselves behind curtains, nor no covering yourselves with the black and dark night: "If I say, Surely the darkness shall cover me, even the night shall be light about me; yea," O God, "darkness hideth not from thee, but the night shineth as the day, the darkness and the light are both alike unto thee." (Ps. cxxxix. 11, 12.)

The piercing eye of God beholds all places, persons, and things; the holy hand of his justice writeth them down in the book of his remembrance; and by his power and wisdom will he open and read to all men exactly, distinctly, and convincingly, whatever hath passed from them, or been done by them, in their whole life; For "for all these things God will bring thee into judgment." (Ecc. xi. 9.) Again, as God will bring out of the book of his remembrance whatever hath passed from thee against him; so also will he then bring forth, by the same book, all things and carriages of his towards thee.

Here will he bring to thy mind every sermon thou hast heard, every chapter thou hast read,

every conviction thou hast had on thy conscience, and every admonition that hath been given thee in all thy life, when thou wast in the land of the living.

Now will God lay open before thee, what patience he extended to thee, how he let thee live one year, two years, ten, yea, twenty and twenty years, and all to try thee. Yea, now also will he bring to thy view how many times he warned, rebuked, threatened, and chastised thee for thy wickedness; how many awakening providences and judgments he continually laid before thy face; yea, how many a time thou didst, like Balaam, run upon the point of the sword of justice, and how he gave back, as being loth to kill thee.

Now also again shall be brought before thee, and all men, how many strugglings God had with thy heart, on thy sick bed, to do thee good; yea, and at such times how many vows, promises, engagements, and resolutions thou madest before God to turn, if he would release thee from thy affliction, and take off his rod from thy back; and yet how thou didst, like the man possessed, break and snap in twain all these chains of iron with which thou hadst bound thy soul; and that for a very lust and sin. Here also will be opened before thee, how often thou hast sinned against thy light and knowledge; how often thou hast laid violent hands on thy own conscience; how often thou hast laboured to put out that light that hath stood in thy way to hinder thee from sinning against thy soul. Ah, Lord! what a condition will the Christless soul be in at this day? how will every one of these things afflict the damned soul? they will pierce like arrows, and bite like serpents, and sting like an adder. With what shame will that man stand before the judgment-seat of Christ, who must have all things he hath done against God, to provoke the eyes of his glory to jealousy, laid open before the whole host of the heavenly train! It would make a man blush to have his pockets searched for things that are stolen, in the midst of a market, especially if he stand upon his reputation and honour. But thou must have thy heart searched, the bottom of thy heart searched; and that, I say, before thy neighbour whom thou hast wronged, and before the devils whom thou hast served, yea, before God whom thou hast despised, and before the angels, those holy and delicate creatures, whose holy and chaste faces will scarce forbear blushing, while God is making thee vomit up all thou hast swallowed; for God shall bring it out of thy belly.

For, as for God to forget iniquity, is one of the chief heads of the covenant of grace, and as an argument of the highest nature, to beget, and to continue consolation in the godly; so the remembrance of iniquity, by the Lord, it is one of the heaviest loads and judgments that can befall any poor creature. "Lord," saith the prophet, "remember not against us former iniquities." And again, "If thou, Lord, shouldst mark iniquity,

O Lord, who shall stand?" (Ps. cxxx. 3.) And the reason is, because that which the Lord forgetteth is forgiven for ever; but that which he remembereth it is charged for ever, and nothing can take it away: "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." (Jer. ii. 22.)

Third. The third book that will at this day be opened, and out of which God will judge the world, it is the book of the law, or ten words given forth on the Mount Sinai. But this book will more specially concern those that have received it, or that have had knowledge thereof. Every one shall not be judged by this book, as there delivered, though they shall be judged by the works of it, which are written in their hearts: "As many as have sinned without law, shall perish without law; and they that have sinned in the law shall be judged by the law." (Rom. ii. 12.) That is, the heathens that never knew the law, as delivered on Sinai, they shall be judged by the law, as it was written in man's heart in his creation, which is comprised within the book of the creatures; but those that have knowledge of the law as delivered on Sinai, they shall be judged by the law as there given.

Now then this book, when it is opened at the day of judgment, it will, to those to whom it especially relates, be a most terrible law, far surpassing the two aforementioned. This law, as I may so say, it is the chief and most pure resemblance of the justice and holiness of the heavenly Majesty, and doth hold forth to all men the sharpness and keenness of his wrath above the other two that I have before mentioned. I say, both because it hath been delivered more plain and open, both as to the duty enjoined and the sin prohibited, and therefore must of necessity fall with the more violence upon the head of all that shall be found within the compass of it. This law, it hath in it to be opened at this day these two general heads:

1. A discovery of the evil of sin, that is so against plain light and truth. And, 2. A discovery of the vanity of all things that will at this day be brought by sinners, for their help and plea at the judgment. Alas! who can but imagine, that the poor world, at the day of their arraignment, should muster up all that ever they can think of, as arguments to shelter them from the execution of that fierce wrath, that then with sinking souls they will see prepared for them.

As to the first of these, the Apostle tells us, that the law was added that the offence might abound, or be discovered what it is. As he saith again, "I had not known sin but by the law." (Rom. vii. 7.) Thus it is in this life, and thus it will be in the day of judgment; that is, those that see sin, and that in its abounding nature, and in its exceeding sinfulness, they must see it by the law; for that is indeed the glass by which God

discovereth sin, and the filthy spots of leprosy that are in the soul. Now those that have not the happiness to see their sin by the law in this life, while there is a fountain of grace to wash in and be clean; they must have the misery to see it at the judgment, when nothing is left but misery and pain, as the punishment for the same. At which day those little tittles of this holy law, that now men so easily look over, and sin against with ease, they will every one of them appear with such dread and with such flaming justice against every offence committed, that if heaven and earth itself should step in to shelter the sinner from the justice and wrath due to sin, it would turn them up by the roots: "It is easier for heaven and earth to pass away, than for one tittle of the law to fall." (Luke xvi. 17.) If there appeared such flames, such thunderings and tempests, as there were at the giving of the law; what flames and blackness will there appear at the execution thereof! And if at the giving of the law there appeared so much holiness and justice, that it made all Israel fly, yea, holy Moses exceedingly fear and quake; what will become of those that God shall judge by the rigour of this law in the day of judgment!

Oh, what thunderings and lightnings! what earthquakes and tempests will there be in every damned soul at the opening of this book! Then indeed will God visit them "with thunder and earthquake, and great noise; with storm and tempest, and the flame of a devouring fire." (Isa. xxix. 6.) "For behold," saith the prophet, "the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." (Isa. lxvi. 15.)

The Lord will come with fire, that is, in the flaming heat of his justice and holiness against sin and sinners, to execute the rigour of his threatenings upon their perishing souls.

2. The second general head that is contained in this law, to be opened at this day, is its exactness, and purity, and strictness as to all acts of good that any poor creature hath done in this life, whereby he in the judgment will think to shelter, or secure himself from the wrath of God. This is the rule, and line, and plummet, whereby every act of every man shall be measured; and he whose righteousness is not found every way answerable to this law, which all will fall short of but they that have the righteousness of God by faith in Jesus Christ, he must perish, as he saith, "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the water shall overflow the hiding-places." (Isa. xxviii. 17.) That is, though men may now shelter themselves under legal repentance, cold profession, good meaning, thinkings, and doings; yet all these things must be measured and weighed in the balance of God's most righteous law; and as I said, whatever in that day is not found the

righteousness of God, it will be found a refuge of lies, and will be drowned by the overflowing of the wrath of God, as the waters of Noah overflowed the world. And hence it is that all the ungodly will at this day be found as stubble, and the law as fire. As it saith, "From his right hand went a fiery law." (Deut. xxxiii. 2.) And again; "His lips are full of indignation, and his tongue as a devouring fire." (Isa. xxx. 27.) For as fire, where it seizeth, doth burn, eat, destroy, devour, and consume; so will the law, all those that at this day shall be found under the transgression of the least tittle of it. It will be with these souls at the day of judgment as it is with those countries that are overrun with most merciless conquerors, who leave not anything behind them, but swallow up all with fire and sword: "For by fire, and by his sword, will the Lord plead with all flesh, and the slain of the Lord shall be many." (Isa. lxvi. 16.) There are two things at the day of judgment will meet in their height and utmost strength, and they are sin and the law; for the judgment will not be, till the iniquity of the world be full ripe.

Now, then, when sin is come to its full, having played all its pranks, and done all the mischief it can against the Lord of glory, then God brings forth the law, his holy and righteous law, one of which will now reign for ever, that is, either the law or sin. Wherefore sin and sinners, they must tremble, with all that help and hold them up; for God "will magnify the law, and make it honourable," (Isa. xlii. 21.) that is, will give it the victory over the world for ever: for that is holy, just, and good; they are unholy, unjust, and bad. Therefore by this law will the Lord rain "snares, fire, and brimstone, and a horrible tempest; this shall be the portion of their cup." (Ps. xi. 6.) Let no man say, then, that because God is so famous in his mercy and patience, in this day of his grace, that therefore he will not be fierce and dreadful in his justice in the day of judgment; for judgment and justice are the last things that God intends to bring upon the stage, which will then be to the full as terrible, as now his goodness, and patience, and long-sufferance are admirable: Lord, "who knoweth the power of thine anger; even according to thy fear, so is thy wrath." (Ps. xc. 11.)

You may see, if you will, a few of the sparks of the justice of God against sin and sinners, by his casting off angels for sin, from heaven to hell, by his drowning the old world, by his burning of Sodom and Gomorrah to ashes, condemning them with an overthrow, making them an example to those that after should live ungodly.

For "Whatsoever the law saith, it saith to them that are under the law, that every mouth must be stopped, and all the world become guilty before God." (Rom. iii. 19.)

Moses seems to wonder that the children of Israel could continue to live, when they did but hear the law delivered on the mountain: "Did

ever people," saith he, "hear the Lord speak out of the midst of the fire, as thou hast done, and live?" (Deut. iv. 33.) Oh that ye did but know the law and the wondrous things that are written therein, before the Lord cause that fearful voice to be heard, "Cursed is every one that continueth not in all things that are written in the book of the law to do them, (Gal. iii. 10;) which curse must fall on all that walk not in all the commandments of God without iniquity; which none do, I say, but they that walk in Christ, who hath alone fulfilled them all.

The law is that which standeth at the entrance of the Paradise of God, as a flaming sword, turning every way to keep out those that are not righteous with the righteousness of God, that have not skill to come to the throne of grace by that new and living way which he hath consecrated for us through the veil; that is to say, his flesh. For though this law, I say, be taken away by Christ Jesus, for all that truly and savingly believe; yet it remains in full force and power, in every tittle of it, against every soul of man that now shall be found in his tabernacle; that is, in himself, and out of the Lord Jesus. It lieth, I say, like a lion rampant at the gates of heaven, and will roar upon every unconverted soul, fiercely accusing every one that now would gladly enter in through the gates into this city. So, then, he that can answer all its most perfect and legal commands, and that can live in the midst of devouring fire, and there enjoy God, and solace himself; he shall dwell on high, and shall not be hurt by this law: "His place of defence shall be the munitions of rocks; bread shall be given him, and his waters shall be sure. Thine eyes shall behold the king in his beauty; they shall see the land that is very far off." (Isa. xxxiii. 16, 17.) Blessed, then, is he whose righteousness doth answer every point of the law of God; according to 1 Cor. i. 30, he shall be able to escape all those things that shall come to pass, and to stand before the Son of man; for in himself our God is a consuming fire; and man out of Christ, is but as stubble, chaff, thorns, briars, and fuel, for the wrath of this holy and sinner-consuming God to seize upon for ever: "Who can stand before his indignation? who can abide the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him." (Nah. i. 6.)

Now, when these three books are thus opened, there will, without doubt, be sad throbbing and pricking in every heart that now stands for his life, before the judgment-seat of Christ, the righteous Judge; and, without all question, they will be studying a thousand ways to evade and shift the stroke that, by the sin that these three books do charge them with, will immediately fall upon them.

But now, to cut off all these at a blow, forthwith appear the witnesses, who are ready to evince, and make full and soul-killing proof of every particular charged against them.

First. And the first is, God himself: "I," saith he, "will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppressed the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and that feareth not me, saith the Lord." (Mal. iii. 5.)

This must needs be of great sway with every soul, that God should now come in: I will witness, saith God, that these things of which ye are accused before the Judge are true. I have seen all, know all, and write down all. There hath not been a thought in your heart, nor a word in your tongue, but I have known it altogether. "All things have always been open and naked to mine eye." (Heb. iv. 13.) Yea, my eyelids try the children of men. I have known your down-sitting, and your up-rising, and have understood your thoughts afar off; I have compassed your path, and am well acquainted with all your ways.

1. You have not continued in that state of nature in which I did at first create you. You have not liked to retain that knowledge and understanding of God that you had, and might have had, by the very book of the creatures. You gave way to the suggestions of fallen angels; and so your foolish hearts were darkened, and alienated, and estranged from God.

2. All the creatures that were in the world have even condemned you: they have been fruitful, but you fruitless; they have been fearful of danger, but you foolhardy; they have taken the fittest opportunity for their own preservation, but thou hast both blindly and confidently gone on to thy punishment.

3. Touching the book of my remembrance, who can contradict it? "Do not I fill heaven and earth?" saith the Lord. Was I not in all places to behold, to see, and to observe thee in all thy ways? My eye saw the thief and the adulterer; and I heard every lie and oath of the wicked; I saw the hypocrisy of the dissembler: "They have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know and am a witness, saith the Lord." (Jer. xxix. 23.)

4. God will also come in against them for their transgressing his law, even the law which he delivered on Mount Sinai; he will, I say, open every tittle thereof in such order and truth, and apply the breach of each particular person with such convincing arguments, that they will fall down silenced for ever: "Every mouth shall be stopped, and all the world shall become guilty before God." (Rom. iii. 19.)

Second. There is yet another witness, for the condemning the transgressors of these laws, and that is Conscience: "their consciences also bearing witness," saith the Apostle, (Rom. ii. 15.) Conscience is a thousand witnesses. Conscience, it

will cry Amen to every word that the great God doth speak against thee. Conscience is a terrible accuser; it will hold pace with the witness of God, as to the truth of evidence, to a hair's breadth. The witness of conscience, it is of great authority; it commands guilt, and fasteneth it on every soul which it accuseth. And hence it is said, "If our heart or conscience accuse us," (1 John iii. 20.) Conscience will thunder and lighten at this day; even the consciences of the most pagan sinners in the world will have sufficiently wherewith to accuse, to condemn, and to make paleness appear in their faces, and breaking in their loins, by reason of the force of its conviction. Oh the mire and dirt that a guilty conscience, when it is forced to speak, will cast up and throw out before the judgment-seat! It must out; none can speak peace nor health to that man upon whom God hath let loose his own conscience. Cain will now cry, "My punishment is greater than I can bear;" Judas will hang himself; and both Belshazzar and Felix will feel the joints of their loins to be loosened, and their knees to smite one against another, when conscience stirreth. When conscience is once thoroughly awakened, as it shall be before the judgment-seat, God need say no more to the sinner, than Solomon said to filthy Shimei, "Thou knowest all the wickedness that thy heart is privy too." (1 Kings ii. 44.) As who should say, thy conscience knoweth, and can well inform thee of all the evil and sin that thou art guilty of. To all which it answereth even as face answereth to face in a glass; or as an echo answereth the man that speaketh: as fast, I say, as God chargeth conscience will cry out, Guilty, guilty, Lord; guilty of all, of every whit; I remember clearly all the crimes thou layest before me. Thus, I say, will conscience be a witness against the soul in the day of God.

Third. As God and conscience will at this day be most dreadful witnesses against the sinful man; so also will those several thoughts that have passed through man's heart be a witness also against him. As he said before, "Their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ, according to the gospel." (Rom. ii. 15, 16.)

The thoughts come in as a witness for God against the sinner, upon the account of that unsteadiness and variety that were in them, both touching God and their own selves. Sometimes the man thinks there is no God, but that everything hath its rise of itself, or by chance or fortune: "The fool hath said in his heart, There is no God." (Ps. xiv. 1.) Sometimes, again, they think there is a God; but yet they think and imagine of him falsely: "Thou thoughtest that I was altogether such an one as thyself," saith God, "but I will reprove thee." (Ps. l. 21.)

Men think, that because they can sin with delight, that therefore God can let them escape

without punishment. Nay, oftentimes they think, that God doth either quite forget their wickedness, or else that he will be pleased with such satisfaction as they are pleased to give him, even a few howling prayers, feigned and hypocritical tears and weepings, which pass from them, more for fear of the punishment of hell-fire than because they have offended so holy, so just, and so glorious a God, and so loving and so condescending a Jesus.

Sometimes, again, they have had right thoughts of something of God, but not of him together; either thinking so of his justice as to drive them from him, and also cause them to put him out of their mind; or else so thinking of his merey, as that they quite forget his holiness and justice. Now both these are but base thoughts of God, and so erroneous and sinful thoughts.

Sometimes also they have pretty right thoughts of God, both as to justice and merey, but then, through the wretchedness of their unsatisfied nature, they, against this light and knowledge, do, with shut eyes and hardened hearts, rush fiercely, knowingly, and willingly again into their sins and wickedness.

As men have these various thoughts of God, so also their thoughts are not steady about themselves. Sometimes they think they are sinners, and therefore they have need of merey. Sometimes, again, they think they are righteous, and so have not so much need: mark, and yet both alike rotten and base; because, as the last is altogether senseless, so the first is not at all savingly sensible. Sometimes, again, they think they are gods, that they shall never die, or that if they do die, yet they shall never rise again; or if they do rise again, yet they shall be saved, though they have lived vilely, and in their sins, all the days of their life. Now, I say, every one of these thoughts, with ten thousand more of the like nature, will God bring in against the rebels in the judgment-day. Which thoughts shall every one of them be brought forth in their distinct order. He showeth to man what is his thought. And again, "I know that thou canst do everything, and that no thought can be hid from thee." (Job xlii. 2.) We read, that when the strangers at Jerusalem did but hear the apostles speak to every one of them in their own language, how it amazed and confounded them. But, I say, how will they look and be amazed, when God shall evidently, clearly, and fully speak out all their hearts, and every thought they have had before them!

Now the reason and strength of this witness will lie here, that God will, by the variety and crossness that their thoughts had one to another, and by the contradiction that was in them, prove them sinners and ungodly; because that, I say, sometimes they thought there was a God, sometimes again they thought there was none. Sometimes they thought that he was such a God, and sometimes again they thought of him quite con-

trary; sometimes they thought he was worth regarding, and sometimes they thought he was not; as also, sometimes they thought he would be faithful, both to merey, and justice, and sinners; and sometimes again they thought he would not.

What greater argument now can there be to prove men vanity, froth, a lie, sinners, deluded by the devil, and such as had false apprehensions of God, his ways, his word, his justice, his holiness, of themselves, their sins, and every action?

Now they will indeed appear a very lump of confusion, a mass of sin, a bundle of ignorance, of atheism, of unbelief, and of all things that should lay them obnoxious to the judgments of God. This will God, I say, by mustering up the thoughts of man, and by showing of them, that "every imagination and thought of their heart was only evil, and that continually," by showing of them what staggering, drunken, wild, and uncomely thoughts they have had, both of him and of themselves, convince them, cast them, and condemn them for sinners and transgressors against the book of creatures, the book of his remembrance, and the book of the law. By the variety of their thoughts, they shall be proved unstable, ignorant, wandering stars, clouds carried with a tempest, without order or guidance, and taken captive of the devil at his will.

Now, while the wicked are thus standing upon their trial and lives before the judgment-seat, and that in the view of heaven and hell; they, I say, hearing and seeing such dreadful things, both written and witnessed against every one of them, and that by such books and such witnesses as do not only talk, but testify, and that with the whole strength of truth against them; they will then begin, though poorly, and without any advantage, to plead for themselves, which plea will be to this effect:

Lord, we did find in the Scriptures that thou didst send a Saviour into the world, to deliver us from these sins and miseries. We heard this Saviour also published, and openly proffered to such poor sinners as we are. Lord, Lord, we also made profession of this Saviour, and were many of us frequenters of his holy ordinances. We have eaten and drank in thy presence, and thou hast taught in our streets. Lord, we have also, some of us, been preachers ourselves; we have prophesied in thy name, and in thy name have we cast out devils, and done many wondrous works. Nay, Lord, we did herd among thy people; we forsook the profane and wicked world; and carried our shining lamps before us in the face of all men. Lord, Lord, open to us.

All the while they are thus pleading and speaking for themselves, behold how earnestly they groan, how ghastly they look, and how now the brinish tears flow down like rivers from their eyes, ever redoubling their petition, Lord, Lord, Lord, Lord! first thinking of this thing, and then of that, ever contending, seeking, and striving "to

enter in at the strait gate." As Christ saith, "When once the master of the house is risen up," that is, when Christ hath laid aside his mediation for sinners, and hath taken upon him only to judge and condemn; then will the wicked begin to stand without, and to knock and contend for a portion among them that are the blessed. Ah, how will their hearts twitter while they look upon the kingdom of glory! And how will they ache and throb at every view of hell, their proper place! Still crying, Oh, that we might inherit life! and Oh, that we might escape eternal death!

But now, to take away all cavils and objections that of this nature will arise in the hearts of these men; forthwith the book of life is brought out for a conclusion and a final end of eternal judgment. As John saith, "The books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things that were written in the books, according to their works." (Rev. xx. 12.)

But this book of life, it is not at this time opened, because there are not any godly to be tried; for, as I have showed before, their judgment is passed and over, before the wicked rise. The book of life then, it is now opened for further conviction of damned reprobates, that their mouths may be stopped for ever, as touching all their cavils, contentings, and arguments against God's proceeding in judgment with them. For, believe it, while God is judging them, they will fall to judging him again; but he will be justified in his sayings, and will overcome when he is judged at this day. Yet not by a hasty and angry casting them away, but by a legal and convincing proceeding against them, and overthrowing all their cavils by his manifest and invincible truth. Wherefore, to cut off all that they can say, he will now open the book of life before them and will show them what is written therein, both as to election, conversion, and a truly gospel conversation; and will convince them, that they neither are of the number of his elect, neither were they ever regenerate, neither had they ever a truly gospel conversation in the world.

By these three things, then, out of this book, thou, who art not saved, must at last be judged and overcome.

1. Here will be tried, whether thou art within that part of this book wherein all the elect are recorded; for all the elect are written here, as Christ saith, "Rejoice that your names are written in heaven." (Luke x. 20.) And again, "In thy book," saith he to his Father, "are all my members written." (Ps. cxxxix. 16.)

Now, then, if thy name be not found either among the prophets, apostles, or the rest of saints, thou must be put by as one that is cast away, as one polluted, and as an abominable branch. Thy name is wanting in the genealogies and rolls of heaven; thou art not pricked for everlasting life; therefore thou must not be delivered from that soul-amazing misery: for there are no souls can, though

they would give a thousand worlds, be delivered at the day of God, but such that are found written in this book. Every one of those that are written, though never an one of those that are not written, shall in that day be delivered from the wrath to come.

But, oh, methinks, with what careful hearts will the damned now begin to look for their names in this book! Those that, when once the long-suffering of God waited on them, made light of all admonition, and slighted the counsel of making their calling and election sure, would now give thousands of treasures, that they could but spy their names, though last and least among the sons of God. But, I say, how will they fail; how will they faint; how will they die and languish in their souls, when they shall, still as they look, see their names wanting. What a pinch will it be to Cain, to see his brother there recorded, and he himself left out! Absalom will now swoon, and he as one that giveth up the ghost, when he shall see David his father, and Solomon his brother, written here, while he withal is written in the earth, among the damned. Thus, I say, will sadness be added to sadness, in the soul of the perishing world, when they fail of finding their names in this part of "the book of life of the Lamb slain from the foundation of the world." (Rev. xiii. 8.)

2. The second part of this book is that in which is recorded the nature of conversion, of faith, love, &c. And those that have not had the effectual word of God upon them, and the true and saving operation of grace in their hearts, which is indeed the true life which is begun in every Christian, they will be found still not written in this book; for the living, the holy living souls, are they only that are written therein. As the prophet saith, "And he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem." (Isa. iv. 3.) Eternal life is already in this life begun in every soul that shall be saved: as Christ saith, "He that believeth in me, hath everlasting life." And again, "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." (John vi. 54.) And hence they are called the living, that are written in this book. Here then the Lord will open before thee what conversion is, in the true and simple nature of it, which, when thou beholdest, thou wilt then be convinced that this thou hast missed of; for it must needs be, that when thou beholdest, by the records of heaven, what a change, what a turn, what an alteration the work of regeneration maketh on every soul, and in every heart, where the effectual call, or the call according to his purpose, is, that thou who hast lived a stranger to this or that, hast contented thyself with the notion only, or a formal and feigned profession thereof: I say, it cannot be but that thou must forthwith fall down, and with grief conclude, that thou hast no share in this part of the book of life neither; the living only are written herein. There is not one dead, carnal,

wicked man, recorded here. No, but when the Lord shall at this day make mention of Rahab, of Babylon, of Philistia, and Ethiopia, that is, of all the cursed rabble and crew of the damned; then he will say, that this man was born there, that is, amongst them, and so hath his name where they have theirs; namely, under the black rod, in the king's black book, where he hath recorded all his enemies and traitors. It shall be said of this man, of this ungodly man, that he was born there; that he lived and died in the state of nature, and so under the curse of God, even as others; for as he said of wicked Coniah, "Write this man childless," (Jer. xxii. 30;) so he saith of every ungodly man that so departed out of this world, *Write this man graceless.*

Wherefore, I say, among the Babylonians and Philistines, among the unbelieving Moors and Pagans, his name will be found in the day when it will be inquired where every man was born; for God at this day will divide the whole world into these two ranks, the children of the world, and the children of Zion. Wherefore, here is the honour, the privilege, and advantage, that the godly above the wicked will have at the day of their counting; when the Lord maketh mention of Zion, it shall be then acknowledged, that this and that good man was born in her; "the Lord shall count," saith the prophet, "when he writeth up the people, that this man was born there." (Ps. lxxxvii. 6.) This man had the work of conversion, of faith, and grace, in his soul. This man is a child of Zion, of the heavenly Jerusalem, which is also written in heaven. Blessed is the people that are in such a case.

But, poor soul, counters will not go for gold now; for though so long as thou didst judge thyself by the crooked rule of thy own reason, and fancy, and affection, thou wast pure in thine own eyes, yet now thou must be judged alone, by the words and rule of the Lord Jesus; which words shall not now, as in times past, be wrested and wrung, both this way and that, to smoothe thee up in the hypocrite's hope and carnal confidence; but, be thou king or kaiser, be thou who thou wilt, the word of Christ, and that with this interpretation only, it shall judge thee in the last day.

Now will sinners begin to cry with loud and bitter cries, Oh, ten thousand worlds for a saving work of grace! Crowns and kingdoms for the least measure of saving faith, and for the love that Christ will say is the love of his own Spirit!

Now they will begin also to see the work of a broken and a contrite spirit, and of walking with God as living stones in this world. But, alas! these things appear in their hearts to the damned too late; as also do all things else. This will be but like the repentance of the thief, about whose neck is the halter, and he turning off the ladder; for the unfortunate hap of the damned will be,

that the glory of heavenly things will not appear to them till out of season. Christ must now indeed be showed to them, as also the true nature of faith and all grace; but it will be when the door is shut, and mercy gone; they will pray, and repent most earnestly; but it will be in the time of great waters of the floods of eternal wrath, when they cannot come nigh him.

Well then, tell me, sinner, if Christ should now come to judge the world canst thou abide the trial of the book of life: art thou confident that thy profession, that thy conversion, thy faith, and all other graces thou thinkest thou hast will prove gold, silver, and precious stones, in this day? Behold, he comes as a refiner's fire, and as fuller's soap. Shalt thou indeed abide the melting and washing of this day? Examine, I say, beforehand, and try thyself unfeignedly; for every one "that doeth truth, cometh to the light, that their deeds may be made manifest, that they are wrought in God." (John iii. 21.)

Thou sayest thou art a Christian, that also thou hast repented, dost believe, and love the Lord Jesus; but the question is, whether these things will be found of equal length, height, and breadth with the book of life? or whether, when thou art weighed in the balance, thou wilt yet be found wanting? How if, when thou comest to speak for thyself before God, thou shouldst say Sibboleth, instead of Shibboleth? that is, though almost, yet not rightly and naturally the language of the Christians?

If thou miss but one letter in thy evidence thou art gone; for though thou mayest deceive thy own heart with brass instead of gold, and with tin instead of silver, yet God will not be so put off. You know how confident the foolish virgins were, and yet how they were deceived. They herded with the saints, they went forth from the gross pollutions of the world, they every one had shining lamps, and all went forth to meet the bridegroom, and yet they missed the kingdom. They were not written among the living at Jerusalem; they had not the true, powerful, saving work of conversion, of faith, and grace in their souls; they that are foolish take their lamps, but take no oil, no saving grace with them. Thus you see how sinners will be put to it before the judgment-seat from these two parts of this book of life. But,

3. There is yet another part of this book to be opened, and that is, that part of it in which are recorded those noble and christian acts that they have done since the time of their conversion and turning to Christ. Here, I say, are recorded the testimony of the saints against sin and antichrist; their suffering for the sake of God, their love to the members of Christ, their patience under the cross, and their faithful frequenting the assemblies of the saints, and their encouraging one another to bear up in his ways in the worst of times; even when the proud was called happy, and when they that wrought wickedness were even set up. As

he there saith, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." (Mal. iii. 16.)

For, indeed, as truly as any person hath his name found in the first part of this book of life, and his conversion in the second: so there is a third part, in which there are his noble, spiritual, and holy actions recorded and set down. As it is said by the Spirit to John, concerning those that suffered martyrdom for the truth of Jesus, "Write. Blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." (Rev. xiv. 13.) And hence it is that the labours of the saints and the book of life are mentioned together, signifying that the travels, and labours, and acts of the godly, are recorded therein. And hence it is, again, that the Lord doth tell Sardis, that those among them that stood it out to the last gasp, in the faith and love of the gospel, should not be blotted out of the book of life; but they, with the work of God on their soul, and their labour for God in this world, should be confessed before his Father, and before his angels.

This part of this book is in another place called, "the book of the wars of the Lord," (Numb. xxi. 14;) because in it, I say, are recorded these famous acts of the saints against the world, flesh, and the devil.

You find, also, how exact the Holy Ghost is in recording the travels, pains, labour, and goodness of any of the children of Israel in their journey from Egypt to Canaan, which was a representation of the travels of the saints from nature to grace, and from grace to glory. King Ahasuerus kept in his library a book of records, wherein was writ the good service that his subjects did for him at any time, which was a type also of the manner and order of heaven. And as sure as ever Mordecai, when search was made in the rolls, was found there to have done such and such service for the king and his kingdom, so surely will it be found what every saint hath done for God at the day of inquiry. You find in the Old Testament also, still as any of the kings of Judah died, there was surely a record in the book of Chronicles of their memorable acts and doings for their God, the church, and the commonwealth of Israel, which still doth further hold forth unto the children of men this very thing, that all the kings of the New Testament, which are the saints of God, have all their acts, and what they have done for their God, &c., recorded in the book of Chronicles, in the heavenly Jerusalem.

Now, I say, when this part of the book of life shall be opened, what can be found in it of the good deeds and heaven-born actions of wicked men? Just nothing; for as it is not to be expected that thorns should bring forth grapes, or

that thistles should bear figs; so it cannot be imagined that ungodly men should have anything to their commendation recorded in this part of the book of life. What hast thou done, man, for God in this world? 1. Art thou one of them that hast set thyself against those strong strugglings of pride, lust, covetousness, and secret wickedness, that remain in thy heart, like Job and Paul? 2. And do these strugglings against these things arise from pure love to the Lord Jesus, or from some legal terrors and conviction for sin? 3. Dost thou, I say, struggle against thy lusts because thou dost in truth love the sweet, holy, and blessed leadings of the Spirit of the Lord Jesus; its leadings of thee, I say, into his blood and death, for thy justification and deliverance from wrath to come? 4. What acts of self-denial hast thou done for the name of the Lord Jesus among the sons of men; I say, what house, what friend, what wife, what children, and the like, hast thou lost or left for the word of God, and the testimony of his truth in the world? 5. Wast thou one of them that did sigh and afflict thyself for the abominations of the times, and that Christ hath marked and recorded for such a one? 6. In a word, art thou one of them that wouldst not be won, neither by fear, frowns, nor flatteries, to forsake the ways of God, or wrong thy conscience? or art thou one of them that slightest those opportunities that Satan and this world did often give thee to return to sin in secret. These be the men whose praise is in the gospel; and whose commendable and worthy acts are recorded before the Judge of all the world. Alas, alas! these things are strange things to a carnal and wicked man. Nothing of this hath been done by him in this life; and therefore how can any such be recorded for him in the book of life? wherefore he must needs be shut out of this part also. As David saith, "Let them be blotted out of the book of the living, and not be written with the righteous." (Ps. lxxix. 28.)

Thus, I say, the wicked will find nothing for their comfort, either in the first part of this book, where all the names of the elect are, neither will they find anything in the second part thereof, where are recorded the true nature and operation of effectual conversion, of faith or love, or the like; and, I say, neither can anything be found in this third part, wherein are recorded the worthy acts and memorable deeds of the saints of the Lord Jesus. Thus, when Christ therefore hath opened before them this book of life, and convinced the ungodly at this day out of it, he will then shut it up again, saying, I find nothing herein that will do you good; you are none of my elect; you are the sons of perdition. For as these things will be found clear and full in the book of life, so they will be found effectually wrought in the hearts of the elect; all whose conversation and perseverance shall now be opened before thine eyes, as a witness. I say, of the truth of what thou here seest opened before thee, and also of thy unregenerate estate.

Now, thou wilt see what a turn, what a change, and what a clinging to God, to Christ, and his word and ways, there was found in the souls of the saved ones. Here shall be seen also how resolutely, unfeignedly and heartily, the true child of God did oppose, resist, and war against his most dearest and darling lusts and corruptions. Now, the saints are hidden ones; but then they shall be manifest: this is the morrow in which the Lord will show who are his, and who they are that fear the Lord, and who that fear him not. Now you shall see how Abraham left his country; how close good Lot did stick to God in profane and wicked Sodom; how the apostles left all to follow Jesus Christ, and how patiently they took all crosses, afflictions, persecutions, and necessities, for the kingdom of heaven's sake; how they endured burning, starving, stoning, hanging, and a thousand calamities; how they manifested their love to their Lord, his cause and people, in the worst of times, and in the days when they were most rejected, slighted, abused, and abased: "Then shall the King say to them on his right hand," and that when all the devils and damned sinners stand by, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:"—you are indeed the truly converted souls, as appears by the grace that was in your hearts:—"for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; and in prison, and ye came unto me." (Matt. xxv. 34—36.) You owned me, stood by me, and denied yourselves to nourish me and my poor members in our low, and weak, and most despised condition. This, I say, the world shall see, hear, and be witnesses of, against themselves and their souls for ever: for how can it be but these poor damned sinners should be forced to confess, that they were both Christless and graceless, when they shall find, both in the book of life and in the hearts of the holy and beloved souls, that which themselves are quite barren of, and greatest strangers to. The saints, by the fruits of regeneration, even in this world do testify to the world, not only the truth of conversion in themselves, but also that they are yet Christless, and so heavenless, and salvationless, that are not converted. But, alas! while we are here, they will evade this testimony, both of our happiness, by calling our faith phantasy, our communion with God delusion, and the sincere profession of his word before the world hypocrisy, pride, and arrogancy; yet, I say, when they see us on the right hand of Christ, commingled among the angels of light, and themselves on his left hand, and commingled with the angels of darkness; and, I say, when they shall see our hearts and ways opened before their eyes, and owned by the Judge for honest hearts and good ways, and yet the same ways that they hated, slighted, disowned, and contemned; what will they say, or what can they say, but thus: We fools counted

their lives madness, and their end to be without honour; but how are they numbered with the saints, and owned by God and Christ!

And truly, was it not that the world might, by seeing the turn that is wrought on the godly at their conversion, be convinced of the evil of their ways, or be left without excuse the more in the day of God, with some other reasons, they should not, I am persuaded, stay so long from heaven as they do, nor undergo so much abuse and hardship as frequently befalls them. God, by the lengthening out the life of his people that are scattered here and there among men in this world, is making work for the day of judgment, and the overthrow of the implacable, for ever and ever; and, as I have said, will by the conversion, life, patience, self-denial, and heavenly-mindedness of his dear children, give them a heavy and most dreadful blow. Now, when God hath thus laid open the work of grace, both by the book of life and the Christian's heart, then of itself will fall to the ground their pleading what gifts and abilities they had in this world; they will now see that gifts and grace are two things, and also that whosoever is graceless, let their gifts be never so excellent, they must perish and be lost for ever: wherefore for all their gifts, they shall be found the workers of iniquity, and shall be so judged and condemned. That is a notable place in the prophecy of Ezekiel, "Thus saith the Lord," saith he, "If the prince," the Prince of life, "give a gift to any of his sons,"—that is, to any that are truly gracious,—"the inheritance," or the profit that he gets thereby, "shall be his son's;"—that is, for the exercise of his gift he shall receive a reward; "but if he give a gift of his inheritance to one of his servants," that is not a son, "then it shall be his" but "to the year of liberty; after, it shall return to the prince," &c. (Ezek. xlv. 16, 17.) This day of liberty, it is now when the Judge is set upon the throne to judgment, even the glorious liberty of the children of God: wherefore then will Christ say to them that stand by, "Take from him the pound, and give it to him that hath ten pounds." (Luke xix. 24.) "This servant must not abide in the house for ever, though with the son it shall be so." (John viii. 35.) A man may be used as a servant in the church of God, and may receive many gifts, and much knowledge of the things of heaven, and yet at last himself be no more than a very bubble and nothing.

But now, I say, at this day they shall clearly see the difference between gifts and grace, even as clearly as now they that have eyes can see the difference between gifts and ignorance, and very foolishness. This our day doth indeed abound with gifts; many sparkling wits are seen in every corner; men have the word and truth of Christ at their fingers' ends; but, alas! with many, yea, a great many, there is nought but wits and gifts; they are but words, all their religion lieth in their tongues and heads; the power of what they say

and know it is seen in others, not in themselves. These are like the lord on whom the king of Israel leaned; they shall see the plenty, the blessed plenty that God doth provide, and will bestow upon his church, but they shall not taste thereof.

First, Before I conclude this matter, observe, that among all the objections and cavils that are made, and will be made, by the ungodly, in the day of the Lord Jesus, they have not one hump about election and reprobation: they murmur not at all that they were not predestined to eternal life; and the reason is, because then they shall see, though now they are blind, that God could in his prerogative royal, without prejudice to them that are damned, choose and refuse at pleasure; and besides, they at that day shall be convinced, that there was so much reality, and downright willingness in God, in every tender of grace and mercy to the worst of men; and also so much goodness, justness, and reasonableness, in every command of the gospel of grace, which they were so often entreated and beseeched to embrace, that they will be drowned in the conviction of this, that did refuse love, grace, reason, &c. Love, I say, for hatred, grace for sin, and things reasonable for things unreasonable and vain. Now they shall see they left glory for shame, God for the devil, heaven for hell, light for darkness. Now they shall see, that though they made themselves beasts, yet God made them reasonable creatures, and that he did with reason expect that they should have adhered to, and have delighted in, things that are good and according to God; yea, now they shall see, that though God did not determine to bring them to heaven against their hearts and wills, and the love that they had to their sins; yet then they shall be convinced that God was far from infusing anything into their souls that should in the least hinder, weaken, obstruct, or let them in seeking the welfare of their souls. Now men will tattle and prattle at a mad rate about election and reprobation, and conclude, that because all are not elected, therefore God is to blame that any are damned: but then they will see, that they are not damned because they were not elected, but because they sinned; and also that they sinned, not because God put any weakness into their souls, but because they gave way, and that wilfully, knowingly, and desperately, to Satan and his suggestions; and so turned away from the holy commandment delivered unto them; yea, then they will see, that though God at some times did fasten his cords about their heads, and heels, and hands, both by godly education and smarting convictions; yet they rushed away with violence from all, saying, "Let us break their bands asunder, and cast their cords from us." (Ps. ii. 3.) "God will be justified in his sayings, and clear when he judgeth," (Ps. li. 4;) though thy proud ignorance thinks to have, and to multiply cavils against him.

But, secondly, as the whole body of the elect, by the nature of conversion in their hearts, shall wit-

ness a non-conversion in the hearts of the wicked; and as the ungodly shall fall under the conviction of this cloud of witnesses; so, to increase their conviction, there will also be opened before them all the labours of the godly, both ministers and others, and the pains that they have taken to save, if it had been possible, these damned wretches; and now will it come burning hot upon their souls, how often they were forewarned of this day; now they shall see, that there was never any quarter sessions, nor general gaol delivery, more publicly foretold of than this day. You know that the judges, before they begin their assizes, do give to the country in charge, that they take heed to the laws and statutes of the king. Why, rebel, thou shalt be at this day convicted, that every sermon thou hast heard, and that every serious debate thou hast been at about the things of God, and laws of eternity, they were to thee as the judge's charge before the assizes and judgment began. Every exhortation of every minister of God, it is as that which Paul gave to Timothy, and commanded him to give in charge to others: "I charge thee before God, and the Lord Jesus Christ, and the elect angels," saith he, "that thou observe these things." And again, "I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable until the appearing of Jesus Christ." (1 Tim. v. 21; vi. 13, 14.) These things give in charge, saith he, that they may be blameless. This, I say, hast thou heard and seen, and yet thou hast not held fast, but hast cast away the things that thou hast heard, and hast been warned of. Alas, God will multiply his witnesses against thee!

1. Thy own vows and promises shall be a witness against thee, that thou hast, contrary to thy light and knowledge, destroyed thy soul, as Joshua said to the children of Israel, when they said the Lord should be their God: "Well," saith he, "ye are witnesses against yourselves, that ye have chosen the Lord to serve him," that is, if now you turn back again, even this covenant and resolution of yours will in the great day be a witness against you; "And they said, We are witnesses." (Josh. xxiv. 22.)

2. Every time you have with your mouth said well of godliness, and yet gone on in wickedness; or every time you have condemned sin in others, and yet have not refrained it yourselves; I say, every such word and conclusion that hath passed out of thy mouth, sinner, it shall be as a witness against thee in the day of God, and the Lord Jesus Christ. As Christ saith, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. xii. 37.) I observe that, talk with who you will, they will with their mouth say, serving of God, and loving of Christ, and walking in ways of holiness, are best, and best will come of them. I observe, again, that men that are

grossly wicked themselves, will yet, with heavy censures and judgments, condemn drunkenness, lying, covetousness, pride, and whoring, with all manner of abominations, in others: and yet, in the mean time, continue to be neglecters of God, and embracers of sin, and the allurements of the flesh themselves. Why, such souls, every time they speak well of godliness, and continue in their sins, they do pass judgment upon themselves, and provide a witness, even their own mouth, against their own soul, at the judgment-seat: "Out of thy own mouth," saith Christ, "will I judge thee, thou wicked servant." Thou knewest what I was, and that I loved to see all my servants zealous and active for me, that at my coming I might have received again what I gave thee, with increase; thou oughtest therefore to have been busying thyself in my work, for my glory, and thy own good; but seeing thou hast, against thy own light and mouth, gone contrary,—Angels, take this "unprofitable servant, and cast ye him into utter darkness. There shall be weeping and gnashing of teeth." He sinned against his light, he shall go to hell against his will. (Matt. xxv. 26.)

The very same, I say, will befall all those that have used their mouth to condemn the sins of others, while they themselves live in their sins. Saith God, O thou wicked wretch, thou didst know that sin was bad, thou didst condemn it in others, thou didst also condemn and pass judgment upon them for their sin; "thou art therefore incensurable, O man, whosoever thou art, that hast thus judged;" for thou that judgest dost the same thing. Wherefore, "wherein thou hast judged another, thou hast condemned thyself." I must therefore, saith Christ, look upon thee to be no other but a sinner against thy own mouth, and cannot but judge thee as a despiser of my goodness, and the riches of my forbearance; by which means thou hast "treasured up wrath against this day of wrath, and revelation of the righteous judgment of God." (Rom. ii. 1—5.) He that knoweth to do good, and doth it not, to him it is sin. Thus will God, I say, judge and condemn poor sinners, even from and by themselves, to the fire, that lake of brimstone and fire.

Thirdly. God hath said in his word, that, rather than there shall want witness at the day of judgment against the workers of iniquity, the very dust of their city, that shall cleave to his messengers that publish the gospel, shall itself be a witness against them. And so Christ bid his servants say, "Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth to us, we do wipe off against you, &c. But I say unto you," saith he to his ministers, "it shall be more tolerable for Sodom at the judgment, than for that city." (Luke x. 10—12.)

It may be, that when thou hearest that the dust of the street, that cleaveth to a minister of the gospel, while thou rejectest his word of salvation,

shall be a witness against thee at the day of judgment, thou wilt be apt to laugh, and say, The dust a witness! witnesses will be scarce, where dust is forced to come in to plead against a man. Well, sinner, mock not; God doth use to confound the great and mighty by things that are not, and that are despised. And how sayest thou, if God had said by a prophet to Pharaoh, but two years before the plague, that he would shortly come against him, with one army of lice, a second army of frogs, and with a third army of locusts, &c., and would destroy his land, dost thou think it had been wisdom in Pharaoh now to have laughed such tidings to scorn? "Is anything too hard for the Lord? Hath he said it, and shall he not bring it to pass?" You shall see, in the day of judgment, of what force all these things will be as witnesses against the ungodly.

Many more witnesses might I here reckon up; but these at this time shall suffice to be nominated: "for out of the mouth of two or three witnesses every word shall be established; and at the mouth of two or three witnesses shall he that is worthy of death be put to death." (Deut. xvii. 6.)

Thus then, the books being opened, the laws read, the witnesses heard, and the ungodly convicted, forthwith

THE LORD AND JUDGE PROCEEDS TO EXECUTION.

And to that end doth pass the sentence of eternal death upon them, saying, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv. 41.) You are now, by the book of the creatures, by the book of God's remembrance, by the book of the law, and by the book of life, adjudged guilty of high treason against God and me, and as murderers of your own souls, as these faithful and true witnesses here have testified, every one of them appearing in their most upright testimony against you. Also, you never had a saving work of conversion and faith passed upon you: you died in your sins; neither can I find anything in the last part of this book that will serve your turn; no worthy act is here recorded of you: "When I was an hungered, you gave me no meat; when I was thirsty, you gave me no drink; when I was a stranger, you took me not in; I was naked, but ye clothed me not; I was sick, and in prison, but ye visited me not." I have made a thorough search among the records of the living, and find nothing of you, or of your deeds therein: "Depart from me, ye cursed," &c. (Matt. xxv. 42, 43.)

Thus will these poor ungodly creatures be stripped of all hope and comfort, and therefore must need fall into great sadness and wailing before the Judge; yea, crying out, as being loth to let go all for lost; and even as the man that is fallen into the river will catch hold of anything when he is struggling for life, though it tend to hold him faster under the water to drown him, so I say, while these poor creatures, as they lie struggling

and twining under the ireful countenance of the Judge, they will bring out yet one more faint and weak groan, and their goes life and all. Their last sigh is this, "Lord, when saw we thee an hungered, and gave thee no meat? or when saw we thee thirsty, and gave thee no drink? When saw we thee a stranger, and took thee not in? or naked, and clothed thee not? or when wast thou sick, or in prison, and we did not minister unto thee?" (Matt. xxv. 44.)

Thus you see how loth the sinner is now to take a nay of life everlasting. He that once would not be persuaded to close with the Lord Jesus, though one should have persuaded him with tears of blood, behold how fast he now hangs about the Lord! what arguments he frames, with mournful groans! how, with shifts and words, he seeks to gain the time, and to defer the execution! "Lord, open unto us! Lord, Lord, open unto us! Lord, thou hast taught in our streets, and we have both taught in thy name, and in thy name have we cast out devils. We have eaten and drank in thy presence. And when did we see thee an hungered, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?" Oh, poor hearts, how loth, how unwillingly do they turn away from Christ! how loth are they to partake of the fruit of their ungodly doings! Christ must say, Depart once, and depart twice, before they will depart. When he hath shut the door upon them, yet they knock, and cry, "Lord, open unto us." When he hath given them their answer, that he knows them not, yet they plead and mourn; wherefore he is fain to answer again, I tell you, I know you not whence you are, depart! (Matt. xxv. 11; vii. 22. Luke xiii. 26.)

"Depart!" Oh, this word "Depart!" How dreadful is it! with what weight will it fall on the head of every condemned sinner! For you must note, that while the ungodly stand thus before the Judge, they cannot choose but have a most famous view, both of the kingdom of heaven, and of the damned wights in hell. Now they see the God of glory, the King of glory, the saints of glory, and the angels of glory, and the kingdom in which they have their eternal abode. Now they also begin to see the worth of Christ, and what it is to be smiled upon by him; from all which they must depart: and as, I say, they shall have the view of this, so they will most famously behold the pit, the bottomless pit, the fire, the brimstone, and the flaming beds that justice hath prepared for them of old. Their associates also will be very conspicuous and clear before their watery eyes. They will see now what and which are devils, and who are damned souls. Now their great-grandfather Cain, and all his brood, with Judas and his companions, must be their fellow-sighers in the flames and pangs for ever. Oh, heavy day! Oh, heavy word!

This word "depart," therefore, it looketh two ways, and commands the damned to do so too.

Depart from heaven, depart to hell; depart from life, depart to death: "Depart from me." Now the ladder doth turn from under them indeed. The Saviour turns them off, the Saviour throws them down. He hath given him authority to execute judgment also, because he is the Son of man: "Depart from me." I would come to have done you good; but then you would not: now then, though you would have it never so willingly, yet you shall not. (John v. 27.)

"Depart from me, ye cursed." You lie open to the stroke of justice for your sins, ye forsaken and left of God, ye vessels of wrath, ye despisers of God and goodness. You must now have vengeance feed on you; for you did, when you were in the world, feed on sin, and "treasure up wrath against this day of wrath, and revelation of the righteous judgment of God." (Rom. ii. 3—6.)

"Depart, ye cursed, into everlasting fire." Fire is that which of all things is the most insufferable and insupportable. Wherefore by fire is showed the grievous state of the ungodly after judgment. Who can eat fire, drink fire, and lie down in the midst of flames of fire? Yet this must the wicked do. Again, not only fire, but everlasting fire. "Behold how great a fire a little matter kindleth." A little sin, a little pleasure, a little unjust dealing and doing, what preparation is made for the punishment thereof! And hence it is, that the fire into which the damned fall is called the lake or sea of fire: "And whosoever," saith John, "was not found written in the book of life, was cast into the lake of fire and brimstone." (Rev. xx. 15.) Little did the sinner seriously think, that when he was sinning against God he was making such provision for his poor soul; but now it is too late to repent, his worm must never die, and his fire shall never be quenched. Though the time in which men commit sin is short, yet the time of God's punishing of them for their sin is long.

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." In that he saith, "prepared for the devil and his angels," he insinuates a further conviction upon the consciences of the damned. As if he had said, As for this fire and lake that you must go to, though you thought but little of it, because you were careless, yet I did by times put you in mind of what would be the fruits of sin, even by preparing of this judgment for the devil and his angels. The devil in his creation is far more noble than you; yet when he sinned I spared him not. He sinned also before man, and I, upon his sinning, did cast him down from heaven to hell, and did hang the chains of everlasting darkness upon him, which might, yea, ought to have been, a fair item to you to take heed, but you would not. Wherefore, seeing you have sinned as he hath done, and that too after he had both sinned, and was bound over to eternal punishment, the same justice that layeth hold on these more noble creatures must surely seize on you. The world

should be convinced of judgment then, because the prince of the world is judged; and that before they came to this condition of hearing the eternal sentence rattle in their ears; but seeing they did not regard it then, they must and shall feel the smart of it now: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

God would have men learn both what mercy and justice is to them, by his showing it to others; but if they be sottish and careless in the day of forbearance, they must learn by smarting in the day of rebukes and vengeance. Thus it was with the old world. God gave them one hundred and twenty years' warning, by the preparation of Noah, for the flood that should come: but forasmuch as they then were careless, and would not consider the works of the Lord, nor his threatening them by this preparation, therefore he brought in the flood upon the world of the ungodly, as he doth here the last judgment upon the workers of iniquity, and sweeps them all away in their wilful ignorance.

Wherefore I say, the Lord Chief Judge, by these words, "prepared for the devil and his angels," doth as good as say, This fire into which I now send you, it did of itself, even in the preparation of it, had you considered it, forewarn you of this that now is come upon you. Hell-fire is no new or unheard-of thing; you cannot now plead that you heard not of it in the world, neither could you with any reason judge, that seeing I prepared it for angels, for noble, powerful, and mighty angels, that you, poor dust and ashes, should escape the vengeance.

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The sentence being thus passed, it remains now, the work being done, that every one goeth to his eternal station. Wherefore, forthwith this mighty company do now, with heavy heart, return again from before the judgment-seat; and that full hastily, God knoweth, for their proper centre is the hell of hell, into which they descend like a stone into a well, or like Pharaoh into the bottom of the Red Sea. For all hope being now taken from them, they must needs fall with violence into the jaws of eternal desperation, which will deal far worse with the souls of men, and make a greater slaughter in their tortured consciences, than the lions in the den with Daniel could possibly do with the men that were cast in among them.

This is that which Paul calleth eternal judgment, because it is that which is last and final. Many are the judgments that God doth execute among the sons of men, some after this manner, and some after that, divers of which continue but for a while, and none of them are eternal: no, the very devils and damned spirits in hell, though there is the longest and most terrible of all the judgments of God yet on foot, yet, I say, they must pass under another judgment, even this last

great and final judgment. "The angels that kept not their first state, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." (Jude 6.) And so also it is with damned souls; for both Sodom and Gomorrah, with all other, though already in hell in their souls, yet they must, as I have before showed, all arise to this judgment, which will be their final judgment. Other of the judgments of God, as they have an end, so the end of many of them proves the profit of those on whom they are inflicted, being, I say, God's instruments of conversion to sinners; and so may fitly be compared to those petty judgments among men, as putting in the stocks, whipping, or burning in the hand; which punishments and judgments do often prove profitable to those that are punished with them. But eternal judgment is like those more severe judgments among men, as beheading, shooting to death, hanging, drawing and quartering, which swoop all, even health, time, and the like, and cut off all opportunity of good, leaving no place for mercy or amendment: "These shall go away into everlasting punishment," &c. (Matt. xxv. 46.) This word, "depart," &c. is the last word the damned for ever are like to hear. I say, it is the last voice, and therefore will stick longest, and with most power on their slaughtered souls; there is no calling of it back again; it is the very wind-up of eternal judgment.

Thus then the judgment being over, the kingdom ceaseth to be any longer in the hand of the man Christ Jesus. For as the judges here among men, when they have gone their circuit, do deliver up their commission to the king, so Christ the Judge doth now deliver up his kingdom to his Father. And now all is swallowed up of eternity. The damned are swallowed up of eternal justice and wrath; the saved, of eternal life and felicity; and the Son also delivereth up, I say, the kingdom to the Father, and subjects himself under him that did put all things under him, that God may be all in all.

For now is the end come, and not before, even the end of the reign of death itself; for death, and hell, and sinners, and devils, must now together into the lake that burns with fire and brimstone. And now is the end of Christ's reign, as the Son of Man, and the end of the reign of the saints with him in this his kingdom, which he hath received of his Father, for his work sake, which he did for him, and for his elect: "Then cometh the end," saith Paul, "when he shall have delivered up the kingdom to God the Father." But when shall that be? why, he answers saying, "When he shall have put down all rule, and all authority and power; for he must reign," saith he, "until he hath put all his enemies under his feet," which will not be until the final sentence and judgment be over; "for the last enemy that shall be destroyed, is death. For God hath put all things under his feet. But when he saith all things are

put under him, it is manifest he is excepted that did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject to him that did put all things under him, that God may be all in all." (1 Cor. xv. 24—28.)

All things being now at this pass, to wit, every one being in its proper place, God in his, Christ in his, the saint in his, and the sinner in his; I shall conclude with this brief touch upon both the state of the good and bad after this eternal judgment.

1. The righteous now shall never fear death, the devil, and hell more; and the wicked shall never hope of life.

2. The just shall ever have the victory over these things; but the wicked shall everlastingly be swallowed up of them.

3. The holy shall be in everlasting light, but the sinner in everlasting darkness. Without light, I say, yet in fire ever burning, yet not consumed; always afraid of death and hell, vehemently desiring to be annihilated to nothing. Continually fearing to stay long in hell, and yet certainly sure they shall never come out of it. Ever desiring the saints' happiness, and yet always envying their felicity. They would have it because it is easy and comfortable; yet cannot abide to think of it, because they have lost it for ever. Ever laden with the delight of sin; and yet that is the greatest torture; always desiring to put it out of their mind; and yet assuredly know they must for ever abide the guilt and torment thereof.

4. The saints are always inflamed with the consideration of the grace that once they embraced; but the wicked most flamingly tormented with the thoughts of rejecting and refusing it.

5. The just, when they think of their sins, they are comforted with the thoughts of their being delivered from them; but the ungodly, when they think of their righteousness, will gnaw themselves to think that this would not deliver them from hell.

6. When the godly think of hell, it will increase their comfort; but when the wicked think of heaven, it will twinge them like a serpent. Oh, this eternal judgment! what would a damned soul give, that there might be, though after thousands and hundreds of thousands of millions of years, an end put to this eternal judgment! But their misery is, they have sinned against a God that is eternal; they have offended that justice that will never be satisfied; and therefore they must abide the fire that never shall be quenched. Here is judgment, just and sad.

Again; as it will be thus with good and bad in general, so again more particularly when the

wicked are thus adjudged and condemned, and also received of the fiery gulph; then they shall find, that as he that busieth himself to do good shall have more glory than others, so they that have been more busy and active in sin than others, they shall have more wrath and torment than others. For as doing good abundantly doth enlarge the heart to receive and hold more glory, so doing evil abundantly doth enlarge the heart and soul to receive punishment so much the more. And hence it is, that you have such sayings as these: It shall be more tolerable in the judgment for Sodom than for others; that is, than for those that had sinned against much greater light and mercy: "for these," as he saith in another place, "shall receive greater damnation." (Luke xx. 47.) Yea, it standeth to reason, that he who had most light, most conviction, most means of conversion, and that was highest towards heaven, he must needs have the greatest fall, and so sink deepest into the jaws of eternal misery. As one star, that is, as one saint, differeth from another in heaven, so one damned soul shall differ from another in hell. It is so among the devils themselves; they are some worse than others; Beelzebub is the prince, or the chief of the devils; that is, one that was most glorious in heaven, chief among the reprobate angels before his fall, and therefore sinned against the greater light, mercy, and goodness; and so became the chief for wickedness, and will also have, as the wages thereof, the chief of torments. For that will be true of the damned in hell, which is prayed for against Babylon: "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her." (Rev. xviii. 7.) Can it be imagined, that Judas should have no more torment, who betrayed the Prince of life, and Saviour of the world, than others who never came near his wickedness by ten thousand degrees? He that knows his master's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. With many more stripes than others, that through ignorance did commit sin worthy of many stripes. But what should I thus discourse of the degrees of the torments of the damned souls in hell? For he that suffers least, will the waters of a full cup be wrung out to him. The least measure of wrath, it will be the wrath of God, eternal and fiery wrath, insupportable wrath; it will lay the soul in the gulph of that second death, which will for ever have the mastery over the poor, damned, perishing sinner. "And death and hell were cast into the lake of fire; which is the second death. And whosoever was not found in the book of life, was cast into the lake of fire." (Rev. xx. 14, 15.)

PREFATORY REMARKS
ON
JUSTIFICATION BY AN IMPUTED RIGHTEOUSNESS.

It is a melancholy fact, but too well known to be disputed, that the best drawn up Articles of a church, and the most respectable standards of its theology, are but imperfect defences against the license of some minds, and the over preciseness of others. There is a third class, as little subject to the rule of doctrine as the other two, but concealing its opposition to fundamental truth by a pretentious loyalty to the outworks of the system of which that truth is the basis. No church has suffered more from sources of this kind than the Church of England. With its honest assailants, it must use, as it is bound, the best strength which truth and righteousness may give it, and abide patiently the issue of the contest. It has had frequent occasion so to prove its internal energies; nor have its real interests been damaged by the struggle.

But while the essential character of the Church is evangelical and spiritual, there are periods in its history which exhibit proofs of a prevalent temper, little consistent with these its better and more permanent attributes. The Articles remained unchanged when Charles the Second defied alike the doctrine and the morality of the gospel. Not one of those Articles was blotted out, or removed, during the long, cold, period of indifference, which succeeded the Revolution. The standards of belief remained just the same, however high the Calvinism of one age, or low the Arminianism of another.

During these changes, there were men of the highest character for wisdom and piety, who adhered with undeviating affection to the Established Church. Variable as was the temper of the times, the Church and its doctrines were to them the same. But it was not so with those of a less enlightened and comprehensive understanding. It appeared to many of great importance that the Church itself should be upheld, but of very little importance that its doctrines should be unalterably preserved. Thus, whenever the supposed enemies of the Establishment insisted, with especial earnestness, on some particular class of truths, there would always arise defenders of the Church, whose stock of learning and orthodoxy would carry them only just far enough to prove their opponents inclined to fanaticism, or disloyal if persecuted. But by the very nature of the process which such reasoners pursued, they exposed themselves to a danger even worse than that to which the so-named fanatics had succumbed. The over statement of a truth, in most cases a quite imaginary offence, cannot be so great an evil as its utter loss, or entire perversion. But it was to commit the one or the other of these injuries on their church, and its proper orthodoxy, that some of its loudest advocates, in Bunyan's time, were too sorely tempted. The Puritans had been hated, in a former age, because they hated surplices. But the mere question of priestly costume was too narrow a basis for controversy, as an introduction to persecution. What doctrine then entered most prominently into the sermons of the Puritans, their associates, and successors? Whatever it might be, that was the point of attack; it was against that that the whole artillery of these uncalled-for and misjudging partizans of the Church was to be directed.

Thus at one time, the whole of England was convulsed with a controversy on Baptism; at another with a dispute on the Lord's Supper. In both instances, churchmen had a fair right to believe the promoters of the quarrel wrong. But in neither instance could the wisest and most loving members of the Church regard the views propounded in their behalf altogether safe. If any harm, however, were done in these cases, by unwise or self-interested controversialists, it was but slight and transient. It did not affect the entire groundwork of the christian system. A degree too low, or a degree too high, in the sacramental views of professed theologians, will not materially influence the feelings of any body of believers.

But it is very different in regard to the precious, the all-important doctrine of Justification by Faith. In this, Christianity is itself centered: from this, as a covenant of mercy and salvation, it derives its efficacy: to this it necessarily appeals as the proof of its fitness to accomplish the ends for which it is given.

When those unhappy times arrived in which men began to be again contented with forms, names, and ceremonies, as in the age preceding the Reformation, this doctrine was the first to decline, because the first to be hated and concealed. There is in it so vital a principle of sanctifying truth, that its general reception is incompatible with the spirit of a degenerate age, and the policy of corrupt rulers. It presses upon both clergy and people the necessity of such a careful discipline, that either the Church

must lower the tone of its teaching on this point, or hazard the world's defiance and resentment. We cannot wonder that men, whose constitutional habits make them lovers of ease and quiet, or whose ambition compels them to consider well how they press too hard upon fashionable prejudices, should, at all times, prefer the former to the latter course. Some, with even a knowledge of what they are doing, may dare, in the pursuit of their own ends, to hide what the Church has taught on the subject of Justification. Others, confident of their reasoning powers, and just wishing to escape from the dilemmas of an evangelical confession, begin by supposing that it may be modified by their ingenuity, and end by deforming, or destroying it.

A wilful sin, however, is not always at the bottom of this injurious treatment of the doctrine of grace. With many men the evil begins, not in the pride of reasoning, or in the felt sensuality of the heart; but with a nervous zeal for the interests and defences of practical morality. Excited by what is told them in the popular declamations, or subtle arguments, of its enemies, respecting justification by faith, they are easily led to believe that it may be really opposed to the honest virtues and graces of social and active life. No belief, no doctrine, can long abide a prejudice thus excited; and hence a large body of plain, sober-minded men is added to the hostile ranks.

But various as may be the other motives, existing among men of ill-established piety, for opposing the doctrine referred to, there is one of universal application. In former times the Puritans; in a later age, the authors of an evangelical revival, in this and other countries, dared to proclaim the doctrine of justifying faith as the test of a standing or a falling church. Thenceforth it became the fashion to account it less a doctrine of Scripture, a prime essential of Christianity, than the dogma of a fanatical and suspected party. It was now the supposed duty of every loyal churchman to warn his hearers against it; and of those who could write, or thought they could write, to meet the arguments of its advocates by filling the land with dissertations on the beauty of moral law, and the dignity of human nature, as opposed to the idea of an imputed righteousness, and justification by faith.

Strange would this have been in any country where Christianity was well known, and reverently believed. But it almost passes credibility that it should have occurred in England, where the best blessings of the nation were due to the light of Scripture, and where the first treasure, which that light brought out of darkness, was this primitive and saving doctrine of a free salvation. And still there was another circumstance to increase the wonder. The Church, as established, was sanctioned by the nation, not formally merely, nor only according to its outward structure, or because it had an approved system of government and ministry, but because it had adopted, as its rule of faith, doctrines believed by the great mass of the people to be the very substance of the truth which they found in the Bible. There was, in fact, and there still is, a compact between the nation and the Church, founded on this especial principle: the nation, in its christian capacity, takes the Word of God as the standard of its faith and morals: it acknowledges the Church as the main organ through which its will, in this great matter, shall become known and operative. The Church agrees to the condition, and is left without excuse if it break the covenant. Should it plead that many views may be taken of Scripture, and that a large latitude is allowed it, this may be readily granted. But the existence of such a degree of freedom renders exceptions to it—the boundary line wherever drawn—so much the more remarkable and definite. Thus the Church has a guide in its Articles. Some of those Articles are very freely, or even loosely expressed. But let them be read through, and it is clear, as language can make it, that, on some points, the mind of the Church must be made up, and that its preaching must be precise and definite, or the nation has no right or obligation to own it as the organ of its common Christianity. The doctrine of "Justification by Faith" is one of these points indispensable to its integrity. We leave Mr. Fowler, but for the present only, to the arguments of Bunyan.

OF

JUSTIFICATION BY AN IMPUTED RIGHTEOUSNESS;

OR,

NO WAY TO HEAVEN BUT BY JESUS CHRIST.

JUSTIFICATION is to be diversely taken in the Scripture. 1. Sometimes it is taken for the justification of persons. 2. Sometimes for the justification of actions: and 3. Sometimes for the justification of the person and action too.

It is taken for the justification of persons, and that, 1. As to justification with God: or, 2. As to justification with men. As to justification with God: that is, when a man stands clear, quit, free, or in a saved condition before him, in the approbation of his holy law. As to justification with men: that is, when a man stands clear and quit from just ground of reprehension with them.

Justification also is to be taken with reference to actions; and that may be when they are considered, 1. As flowing from true faith; or, 2. Because the act done fulfils some transient law.

1. As actions flow from faith, so they are justified, because done before God in, and made complete through the perfections of Jesus Christ.

2. As by the doing of the act some transient law is fulfilled; as when Jehu executed judgment upon the house of Ahab. "Thou hast done well," said God to him, "in executing that which is righteous in mine eyes, and hast done to the house of Ahab all that was in mine heart." (2 Kings x. 30.) As to such acts, God may or may not look at the qualification of those that do them. And it is clear, that he had not respect to any good that was in Jehu, in the justifying of this action; nor could he, for Jehu stuck close yet to the sins of Jeroboam, but "took no heed to walk in the law of the Lord God of Israel." (ch. x. 29, 31.)

I might hence also show you, that a man may be justified even then when his action is condemned; also that a man may be in a state of condemnation when his action may be justified. But with these distinctions I will not take up time, my intention being to treat of justification, as it sets a man free or quit from sin, the curse and condemnation of the law in the sight of God, in order to eternal salvation.

And that I may with the more clearness handle this point before you, I will lay down and speak to this

PROPOSITION.—*That there is no other way for sinners to be justified from the curse of the law, in the sight of God, than by the imputation of that righteousness long ago performed by, and still residing with the person of Jesus Christ.*

The terms of this proposition are easy; yet if it will help, I will speak a word or two for explication. 1. By a sinner, I mean one that has transgressed the law; for sin is the transgression of the law. 2. By the curse of the law, I mean that sentence, judgment, or condemnation which the law pronounceth against the transgressor. 3. By justifying righteousness, I mean that which stands in the doing and suffering of Christ when he was in the world. 4. By the residing of this righteousness in Christ's person, I mean, it still abides with him as to the action, though the benefit is bestowed upon those that are his. 5. By the imputation of it to us, I mean, God's making of it ours by an act of his grace, that we by it might be secured from the curse of the law. 6. When I say there is no other way to be justified, I cast away, to that end, the law, and all the works of the law, as done by us.

Thus I have opened the terms of the proposition.

1, 2. Now the two first, to wit, what sin and the curse is, stand clear in all men's sight, unless they be atheists, or desperately heretical. I shall therefore in few words clear the other four.

3. Therefore, justifying righteousness is the doing and suffering of Christ when he was in the world. This is clear, because we are said to be justified by his obedience—by his obedience to the law. (Rom. v. 19.) Hence he is said to be the end of the law for that very thing: "Christ is the end of the law for righteousness," &c. (Rom. x. 4.) The end, what is that? Why, the requirements or demands of the law. But what are they? Why, righteousness, perfect righteousness. (Gal. iii. 10.) Perfect righteousness, what to do? That the soul concerned might stand spotless in the sight of God. Now, this lies only in the doings and sufferings of Christ: for "by his obedience many are made righteous;" wherefore, as to this, Christ is the end of the law,

that being found in that obedience, that becomes to us sufficient for our justification. Hence we are said to be made righteous by his obedience; yea, and to be washed, purged, and justified by his blood.

4. That this righteousness still resides in and with the person of Christ, even then when we stand just before God thereby, is clear; for that we are said, when justified, to be justified in him. "In the Lord shall all the seed of Israel be justified." And again, "Surely, shall one say, In the Lord have I righteousness," &c. (Isa. xlv. 24, 25). And again, "For him are ye in Christ Jesus, who is made unto us of God righteousness." (1 Cor. i. 30.)

Mark, the righteousness is still in him, not in us, even then when we are made partakers of the benefit of it, even as the wing and feathers still abide in the hen, when the chickens are covered, kept and warmed thereby.

For as my doings, though my children are fed and clothed thereby, are still my doings, not theirs; so the righteousness wherewith we stand just before God from the curse, still resides in Christ, not in us. Our sins, when laid upon Christ, were yet personally ours, not his; so his righteousness, when put upon us, is yet personally his, not ours. What is it then? Why, "He was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him." (2 Cor. v. 21.)

5. It is, therefore, of a justifying virtue, only by imputation, or as God reckoneth it to us; even as our sins made the Lord Jesus a sinner, nay, sin, by God's reckoning of them to him.

It is absolutely necessary that this be known of us; for if the understanding be muddy as to this, it is impossible that such should be sound in the faith. Also in temptation, that man will be at a loss that looketh for a righteousness for justification in himself, when it is to be found nowhere but in Jesus Christ. The Apostle, who was his crafts-master as to this, was always looking to Jesus, that he might be found in him, knowing that nowhere else could peace or safety be had. And indeed this is one of the greatest mysteries in the world, namely, that a righteousness that resides with a person in heaven should justify me, a sinner, on earth.

6. Therefore the law, and the works thereof, as to this, must by us be cast away; not only because they here are useless, but also they, being retained, are an hindrance. That they are useless is evident, for that salvation comes by another name. (Acts iv. 12.) And that they are a hindrance, it is clear; for the very adhering to the law, though it be but a little, or in a little part, prevents justification by the righteousness of Christ.

What shall I say? As to this, the moral law is rejected, the ceremonial law is rejected, and man's righteousness is rejected, for that they are here both weak and unprofitable. Now, if all these and their works, as to our justification, are

rejected, where but in Christ is righteousness to be found?

Thus much, therefore, for the explication of the proposition, namely, that there is no other way for sinners to be justified from the curse of the law, in the sight of God, than by the imputation of that righteousness long ago performed by, and still residing with the person of Jesus Christ.

Now, from this proposition I draw these two positions:—

First. That men are justified from the curse of the law before God, while sinners in themselves.

Secondly. That this can be done by no other righteousness than that long ago performed by, and residing with the person of Jesus Christ.

First. Let us then now enter into the consideration of the first of these, namely, *That men are justified from the curse of the law before God, while sinners in themselves.*

This I shall manifest, I. By touching upon the mysterious act of our redemption. II. By giving of you plain texts, which discover it: And, III. By reasons drawn from the texts.

I. For the first of these, to wit, the mysterious act of our redemption. And that I shall speak to under these two heads: First, I shall show you *what* that is. And, Second, *How* we are concerned therein.

First. That which I call, and that rightly, the mysterious act of our redemption, is Christ's sufferings as a common, though a particular person; and as a sinner, though always completely righteous.

That he suffered as a common person, is true. By common, I mean a public person, or one that presents the body of mankind in himself. This a multitude of scriptures bear witness to, especially that 5th chapter to the Romans, where, by the Apostle, he is set before us as the head of all the elect, even as Adam was once head of all the world. Thus he lived, and thus he died; and this was a mysterious act. And that he should die as a sinner, when yet himself did "no sin," nor had any "guile found in his mouth," made this act more mysterious. (1 Pet. i. 19.) That he died as a sinner is plain: "He hath made him to be sin. And the Lord laid upon him the iniquity of us all." (Isa. liii. 6.) That, then, as to his own person, he was completely sinless, is also as truly manifest, and that by a multitude of Scriptures. Now, I say, that Christ Jesus should be thus considered, and thus die, was the great mystery of God. Hence Paul tells us, that when he preached Christ crucified, he preached not only the wisdom of God, but the wisdom of God in a mystery; even hidden wisdom; for indeed this wisdom is hidden, and kept close from the fowls of the air. (Job xxxviii. 24.)

It is also so mysterious, that it goes beyond the reach of all men, except those to whom an understanding is given of God to apprehend it. That one particular man should represent all the elect

in himself, and that the most righteous should die as a sinner, yea, as a sinner by the hand of a just and holy God, is a mystery of the greatest depth.

Second. And now I come to show you how the elect are concerned therein ; that is, in this mysterious act of this most blessed one ; and this will make this act yet more mysterious to you.

Now then we will speak of this first ; as to how Christ prepared himself thus mysteriously to act. He took hold of our nature. I say, he took hold of us, by taking upon him flesh and blood. The Son of God, therefore, took not upon him a particular person, though he took to him a human body and soul ; but that which he took, was, as I may call it, a lump of the common nature of man ; and by that, hold of the whole elect seed of Abraham. (Heb. ii. 16.) "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." Hence he, in a mystery, became us ; and was counted as all the men that were or would be saved. And this is the reason why we are said to do, when only Jesus Christ did do. As for instance :

1. When Jesus Christ fulfilled the righteousness of the law, it is said it was fulfilled in us, because indeed fulfilled in our nature : "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us." &c. (Rom. viii. 3, 4.) But because none should appropriate this unto themselves, that have not had passed upon them a work of conversion ; therefore he adds, "Who walk not after the flesh, but after the Spirit." (ver. 4.) For there being an union between head and members, though things may be done by the head, and that for the members, the things are counted to the members, as if not done only by the head. The righteousness of the law is fulfilled in us ; and that truly, because fulfilled in that common nature which the Son of God took of the Virgin. Wherefore, in this sense, we are said to do what only was done by him : even as the client doth by his lawyer, when his lawyer personates him. The client is said to do, when it is the lawyer only that does ; and to overcome by doing, when it is the lawyer that overcomes. The reason is, because the lawyer does in the client's name. How much more, then, may it be said we do, when only Christ does ; since he does what he does, not in our name only, but in our nature too : "For the law of the Spirit of life in Christ," not in me, "has set me free from the law of sin and death," (Rom. viii. 2 ;) he doing in his common flesh what could not be done in my particular person ; that so I might have the righteousness of the law fulfilled in me, my flesh assumed by Christ ; though impossible to be done, because of the weakness of my person.

The reason of all this is, because we are said to be in him, in his doing ; in him by our flesh, and

also by the election of God. So then, as all men sinned when Adam fell, so all the elect did righteousness when Christ wrought and fulfilled the law ; for "as in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv. 22.)

2. As we are said to *do* by Christ, so we are said to *suffer* by him, to suffer with him. "I am crucified with Christ," said Paul. And again, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind : for he that hath suffered in the flesh, hath ceased from sin." (1 Pet. iv. 1.) Mark how the Apostle seems to change the person. First he says, It is Christ that suffered ; and that is true : but then he insinuates that it is us that suffered ; for the exhortation is to believers, to walk in newness of life. And the argument is, because they have suffered in the flesh, "For he that hath suffered in the flesh hath ceased from sin ; that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God." (1 Pet. iv. 1, 2.) We then suffered, when Christ suffered ; we then suffered in his flesh, and also our "old man was crucified with him," (Rom. vi. 6 ;) that is, in his crucifixion : for when he hanged on the cross all the elect hanged there in their common flesh which he assumed, and because he suffered there as a public man.

3. As we are said to suffer with him, so we are said to die, to be dead with him ; with him, that is, by the dying of his body : "Now if we be dead with Christ, we believe that we shall also live with him." (Rom. vi. 8.) Wherefore he saith in other places, "Brethren, ye are become dead to the law by the body of Christ ;" for indeed we died then to it by him. To the law ; that is, the law now has nothing to do with us ; for that it has already executed its curse to the full upon us, by its slaying of the body of Christ ; for the body of Christ was our flesh : upon it also was laid our sin. The law, too, spent that curse that was due to us upon him, when it condemned, killed, and cast him into the grave. Wherefore, it having thus spent its whole curse upon him, as standing in our stead, we are exempted from its curse for ever, we are become dead to it by that body. It has done with us as to justifying righteousness, nor need we fear its damning threats any more ; for by the death of this body we are freed from it, and are for ever now coupled to a living Christ.

4. As we are said thus to be dead, so we are said also to rise again by him : "Thy dead men," saith he to the Father, "shall live, together with my dead body shall they arise." (Isa. xxvi. 19.) And again, "After two days he will revive us ; in the third day we shall live in his sight." (Hos. vi. 2.)

Both these scriptures speak of the resurrection of Christ, of the resurrection of his body on the third day ; but behold, as we were said before to suffer and be dead with him, so now we are said also to rise and live in God's sight, by the resurrection of his body. For, as was said, the

flesh was ours; he took part of our flesh when he came into the world; and in it he suffered, died, and rose again. (Heb. ii. 14.) We also were therefore counted by God, in that God-man, when he did this; yea, he suffered, died, and rose, as a common head.

Hence also the New Testament is full of this, saying, "If ye be dead with Christ." (Col. ii. 20.) "If ye be risen with Christ." (iii. 1.) And again, "He hath quickened us together with him." (ii. 13.) "We are quickened together with him." Quickened, and quickened together with him. The Apostle hath words that cannot easily be shifted or evaded. Christ then was quickened when he was raised from the dead. Nor is it proper to say that he was ever quickened either before or since. This text also concludes that we, to wit, the whole body of God's elect, were also quickened then, and made to live with him together. True, we also are quickened personally by grace, the day in the which we are born unto God by the gospel; yet, afore that, we are quickened in our Head, quickened when he was raised from the dead, quickened together with him.

5. Nor are we thus considered, to wit, as dying, and rising, and so left; but the Apostle pursues his argument, and tells us, that we also reap by him, as being considered in him, the benefit which Christ received, both in order to his resurrection and the blessed effect thereof.

(1.) We received, by our thus being counted in him, that benefit which did precede his rising from the dead; and what was that, but the forgiveness of sins? For this stands clear to reason, that if Christ had our sins charged upon him at his death, he then must be discharged of them in order to his resurrection. Now, though it is not proper to say they were forgiven to him, because they were purged from him by merit; yet they may be said to be forgiven us, because we receive this benefit by grace. And this, I say, was done precedent to his resurrection from the dead: "He hath quickened us together with him, having forgiven us all trespasses." He could not be quickened till we were discharged; because it was not for himself, but for us that he died. Hence we are said to be, at that time, as to our own personal estate, dead in our sins, even when we are "quickened together with him." (Col. ii. 13.)

Therefore, both the quickening and forgiveness too, so far as we are in this text concerned, is to him, as we are considered in him, or to him, with respect to us. "Having forgiven you *all* trespasses," for necessity so required; because else how was it possible that the pains of death should be loosed in order to his rising, so long as one sin stood still charged to him, as that for the commission of which God had not received a plenary satisfaction? As therefore we suffered, died, and rose again by him; so, in order to his so rising, he, as presenting of us in his person and suffering, received for us remission of all our trespasses. A full discharge,

therefore, was in and by Christ received of God of all our sins, afore he arose from the dead, as his resurrection truly declared; for he "was delivered for our offences, and was raised again for our justification." (Rom. iv. 25.) This therefore is one of the privileges we receive by the rising again of our Lord; for that we were in his flesh considered, yea, and in his death and suffering too.

(2.) By this means also we have now escaped death. "Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him; for in that he died, he died unto," or for, "sin once: but in that he liveth, he liveth unto God." (Rom. vi. 9, 10.) Now in all this, considering what has been said before, we that are of the elect are privileged; for that we also are raised up, by the rising of the body of Christ from the dead. And thus the Apostle bids us reckon: "Likewise," saith he, "reckon also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ." (Rom. vi. 11.) Hence Christ says, "He is the resurrection and the life;" for that all his are safe in him suffering, dying, and rising. He is the life, our life; yea, so our life, that by him the elect do live before God, even then when, as to themselves, they yet are dead in their sins. Wherefore, hence it is that in time they partake of quickening grace from this their Head, to the making of them also live by faith, in order to their living hereafter with him in glory; for if Christ lives they cannot die that were sharers with him in his resurrection. Hence they are said to live, being quickened together with him. Also, as sure as at his resurrection they lived by him, so sure, at his coming, shall they be gathered to him; nay, from that day to this, all that, as aforesaid, were in him at his death and resurrection, are already, in the dispensation of the fulness of time, daily gathering to him. For this he hath purposed; wherefore none can disannul it: "In the dispensation of the fulness of time, to gather together in one all things in Christ; both which are in heaven, and which are on earth, even in him." (Eph. i. 10.)

(3.) To secure this the more to our faith that believe; as we are said to be "raised up together" with him, so we are said to be "made to sit together in heavenly places in Christ Jesus." (Eph. ii. 6.) We died by him, we rose by him, and are together, even all the elect, set down together in heavenly places in Christ Jesus; for still, even now he is on the right hand of God, he is to be considered as our public man, our head, and so one in whom is included all the elect of God. We then are by him already in heaven; in heaven, I say, by him; yea, set down there in our places of glory by him. Hence the Apostle, speaking of us again, saith, that as we are predestinate, we are called, justified, and glorified: called, justified, glorified; all is done, already done, as thus considered in Christ, (Rom. viii. 30.) for that in his public work there is nothing yet to do as to this.

Is not he called? Is not he justified? Is not he glorified? And are we not in him, in him, even as so considered?

Nor doth this doctrine hinder or forestall the doctrine of regeneration or conversion. Nay, it lays a foundation for it; for by this doctrine we gather assurance, that Christ will have his own; for if already they live in their Head, what is that but a pledge, that they shall live in their persons with him? and consequently that, to that end, they shall, in the times allotted for that end, be called to a state of faith, which God has ordained shall precede and go before their personal enjoyment of glory.

Nor doth this hinder their partaking of the symbol of regeneration, and of their other privileges to which they are called in the day of grace; yea, it lays a foundation for all these things; for if I am dead with Christ, let me be like one dead with him even to all things to which Christ died, when he hanged on the tree; and then he died to sin, to the law, and to the rudiments of this world. And if I be risen with Christ, let me live like one born from the dead, in newness of life, and having my mind and affections on the things where Christ now sitteth on the right hand of God. And indeed he professes in vain that talketh of these things, and careth not to have them also answered in himself. This was the Apostle's way, namely, "To covet to know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death." (Phil. iii. 10.) And when we are thus, that thing is true both in him and us. Then, as is the heavenly, such are they that are heavenly: for he that saith he is in him, and, by being in him, a partaker of these privileges by him, "ought himself to walk even as he walked." (1 Cor. xv. 48.)

But to pass this digression, and to come to my argument, namely, that men are justified from the curse of the law before God, while sinners in themselves. This is evident by what hath already been said: For if the justification of their persons is by, in, and through Christ, then it is not by, in, and through their own doings. Nor was Christ engaged in this work but of necessity, even because else there had not been salvation for the elect. "Father," saith he, "if it be possible let this cup pass from me." (Matt. xxvi. 39.) If what be possible? Why, that my elect may be saved, and I not spill my blood. Wherefore he saith again, Christ ought to suffer. Christ must needs have suffered; for without shedding of blood is no remission of sin. (Acts xvii. 3. Heb. ix. 22.)

II. We will now come to the present state and condition of those that are justified; I mean, with respect to their own qualifications, and so prove the truth of this our great position. And this I will do, by giving of you plain texts that discover it, and that consequently prove our point; and after that, by giving of you reasons drawn from the texts.

First. For the first of these: "Speak not in

thine heart," no, not in thine heart, "after that the Lord thy God hath cast out thine enemies before thee, saying, For my righteousness do I possess the land. Not for thy righteousness, or for the uprightness of thine heart, dost thou go in to possess the land. Understand, therefore, that the Lord thy God giveth thee not this good land, to possess it, for thy righteousness: for thou art a stiff-necked people." (Deut. ix. 4—6.)

In these words, very pat for our purpose, two things are worthy our consideration: 1. The people here spoken to were the people of God; and so by God himself are they here twice acknowledged to be, "The Lord thy God, the Lord thy God." So, then, the righteousness here intended is not the righteousness that is in the world but that which the people of God perform. 2. The righteousness here intended is not some, but all, and every whit of that the church performs to God: "Say not in thine heart, after the Lord hath brought thee in, It was for my righteousness." No; all thy righteousness, from Egypt to Canaan, will not purchase Canaan for thee.

That this is true, is evident because it is thrice rejected: "Not for thy righteousness, not for thy righteousness, not for thy righteousness, dost thou possess the land." Now if the righteousness of the people of God, of old, could not merit for them Canaan, which was but a type of heaven, how can the righteousness of the world now obtain heaven itself? I say again, if godly men as these were could not by their works purchase the type of heaven, then must the ungodly be justified, if ever they be justified from the curse and sentence of the law, while sinners in themselves. The argument is clear; for if good men, by what they do, cannot merit the less, bad men, by what they do, cannot merit more.

Second. "Remember me, O my God, for this; and wipe not out my good deeds that I have done." (Neh. xiii. 14.)

These words were spoken by holy Nehemiah, and that at the end of all the good that we read he did in the world. Also, the deeds here spoken of were deeds done for God, for his people, for his house, and for the offices thereof. Yet godly Nehemiah durst not stand before God in these, nor yet suffer them to stand to his judgment by the law; but prays to God to be merciful both to him and them, and to spare him, "according to the multitude of his mercy." (ver. 22.)

God blots out no good but for the sake of sin; and forasmuch as this man prays God would not blot out his, it is evident that he was conscious to himself that in his good works were sin. Now, I say, if a good man's works are in danger of being overthrown, because there is in them a tang of sin, how can bad men think to stand just before God in their works, which are in all parts full of sin? Yea, if the works of a sanctified man are blameworthy, how shall the works of a bad man set him clear in the eyes of Divine justice?

Third. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do all fade away as a leaf; and our iniquities, like the wind, have taken us away." (Isa. lxiv. 6.)

In these words we have a relation both of persons and things. 1. Of persons. And they are a righteous people, a righteous people put all together: "We, we all are," &c. 2. The condition of this people, even of all of them, take them at the best, is, and that by their own confession, as an unclean thing. 3. Again; the things here attending this people, are their good things, put down under this large character, "Righteousnesses, *all* our righteousnesses."

These expressions, therefore, comprehend all their religious duties, both before, and after faith too. But what are all these righteousnesses? Why, they are all as filthy rags, when set before the justice of the law. Yea, it is also confessed, and that by these people, that their iniquities, notwithstanding all their righteousnesses, like the wind, if grace prevent not, would carry them away. This being so, how is it possible for one that is in his sins to work himself into a spotless condition by works done before faith, by works done by natural abilities? or to perform a righteousness which is able to look God in the face, his law in the face, and to demand and obtain the forgiveness of sins, and the life that is eternal? It cannot be: men must therefore be justified from the curse in the sight of God, while sinners in themselves, or not at all.

Fourth. "There is not a just man upon the earth, that doeth good, and sinneth not." (Ecc. vii. 20.)

Although the words before are large, yet these seem far larger; there is not a man, not a just man upon the earth, that doeth good, and sinneth not. Now, if no good man, if no good man upon earth doeth good, and sinneth not; then no good man upon earth can set himself by his own actions justified in the sight of God; for he has sin mixed with his good. How then shall a bad man, any bad man, the best bad man upon earth, think to set himself by his best things just in the sight of God? And if the tree makes the fruit either good or evil, then a bad tree—and a bad man is a bad tree—can bring forth no good fruit; how then shall such an one do that that shall "cleanse him from his sin," and set him "as spotless before the face of God?" (Matt. vii. 16.)

Fifth. "Hearken to me, ye stout-hearted, that are far from righteousness; I bring near my righteousness," &c. (Isa. xlvi. 12, 13.) 1. This call is general, and so proves, whatever men think of themselves, that in the judgment of God there is none at all righteous. Men, as men, are far from being so. 2. This general offer of righteousness, of the righteousness of God, declares, that it is in vain for men to think to be set just and righteous before God by any other means. 3. There is here also insinuated, that for him that thinks him-

self the worst, God has prepared a righteousness; and therefore would not have him despair of life that sees himself far from righteousness. From all these scriptures, therefore, it is manifest, "that men must be justified from the curse of the law, in the sight of God, while sinners in themselves."

Sixth. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.)

Here we have a labouring people, a people labouring for life; but by all their labour, you see, they cannot ease themselves; their burden still remains upon them; they yet are heavy laden. The load here is, doubtless, guilt of sin, such as David had when he said, by reason thereof, "he was not able to look up." (Ps. xxxviii. 3—5.) Hence, therefore, you have an experiment set before you, of those that are trying what they can do for life: but behold, the more they stir, the more they sink under the weight of the burden that lies upon them. And the conclusion, to wit, Christ's call to them to come to him for rest, declares, that in his judgment rest was not to be had elsewhere. And I think, one may with as much safety adhere to Christ's judgment as to any man's alive. Wherefore, men must be justified from the curse, in the sight of God, while sinners in themselves.

Seventh. "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one." (Rom. iii. 10—12.) These words have respect to a righteousness which is justified by the law; and they conclude, that none by his own performances is righteous with such a righteousness. And it is concluded from five reasons. 1. Because they are not good; for a man must be good, before he doeth good; and perfectly good, before he doeth good and sinneth not. 2. Because they understand not. How then should they do good? For a man must know before he does, else how should he divert himself to do? 3. Because they want a heart, they seek not after God, according to the way of his own appointment. 4. They are all gone out of the way; how then can they walk therein? 5. They are together become unprofitable; what worth or value then can there be in any of their doings? These are the reasons by which he proveth that there is "none righteous, no, not one." And the reasons are weighty; for by them he proves the tree is not good; how then can it yield good fruit?

Now, as he concludes, from these five reasons, that not one indeed is righteous, so he concludes by five more, that none can do good to make him so. 1. For that internally they are as an open sepulchre, as full of dead men's bones; their minds and consciences are defiled; how then can sweet and good proceed from thence? 2. Their throat is filled with this stink; all their vocal duties

therefore smell thereof. 3. Their mouth is full of cursing and bitterness; how then can there be found one word that should please God? 4. Their tongue, which should present their praise to God, has been used to work deceit; how then, till it is made a new one, should it speak in righteousness? 5. The poison of asps is under their lips; therefore, whatever comes from them must be polluted. Thus you see he sets forth their internal part; which being a true report, as to be sure it is, it is impossible that any good should so much as be framed in such an inward part, or come clean out of such a throat, by such a tongue, through such lips as these.

And yet this is not all: he also proves, and that by five reasons more, that it is not possible they should do good. 1. "Their feet are swift to shed blood." (Rom. iii. 15.) This implies an inclination, an inward inclination to evil courses; a quickness of motion to do evil, but a backwardness to do good. 2. "Destruction and miseries are in their ways." (ver. 16.) Take "ways" for their "doings;" and in the best of them destruction lurks, and misery yet follows them at the heels. 3. "The way of peace they have not known," (ver. 17,) that is far above, out of our sight. Wherefore the labour of these foolish ones will weary every one of them, because they know not the way that goes to the city. (Ecl. x. 15.) 4. "There is no fear of God before their eyes." (ver. 18.) How then can they do any thing with that godly reverence of his holy Majesty that is and must be essential to every good work? for, to do things, but not in God's fear, to what will it amount? will it avail? 5. All this while they are under a law that calls for works that are perfectly good, that will accept of none but what are perfectly good; and that will certainly condemn them, because they neither are nor can be perfectly good: "For whatsoever things the law saith, it saith it to them that are under the law, that every mouth may be stopped, and all the world become guilty before God." (ver. 19.)

Thus you see that Paul here proves, by fifteen reasons, that none are, nor can be righteous before God, by works that they can do. Therefore men must be justified from the curse in the sight of God, while sinners in themselves.

Eighth. "But now the righteousness of God, without the law, is manifest, being witnessed by the law and the prophets." (ver. 21.)

This text utterly excludes the law. What law? The law of works, the moral law, (ver. 27;) and makes mention of another righteousness, even a righteousness of God; for the righteousness of the law is the righteousness of men, men's "own righteousness." (Phil. iii. 9.) Now, if the law, as to a justifying righteousness, is rejected, then the very matter upon and by which man should work is rejected; and if so, then he must be justified by the righteousness of God, or not at all; for he must be justified by a righteousness that is

without the law; to wit, the righteousness of God. Now this righteousness of God, whatever it is, to be sure it is not a righteousness that flows from men; for that, as I said, is rejected, and the righteousness of God opposed unto it, being called a righteousness that is without the law, without our personal obedience to it. The righteousness of God, or a righteousness of God's completing; a righteousness of God's bestowing; a righteousness that God also gives unto, and puts upon all them that believe, (ver. 22;) a righteousness that stands in the works of Christ, and that is imputed both by the grace and justice of God. Where now is room for man's righteousness, either in the whole or as to any part thereof? I say, where, as to justification with God?

Ninth. "What shall we say then, that Abraham our father, as pertaining to the flesh, hath found? (Rom. iv. 1.)

Now, the Apostle is at the root of the matter: for, Abraham is counted the father of the faithful; consequently the man whose way of attaining justification must needs be exemplary to all the children of Abraham. Now, the question is, how Abraham found? how he found that which some of his children sought and missed? (Rom. ix. 32;) that is, how he found justifying righteousness; for it was that which Israel sought, and attained not unto. (ch. xi. 7.) "Did he find it," saith Paul, "by the flesh?" or, as he was in the flesh? or, by acts and works of the flesh? But what are they? Why, the next verse tells you, "They are the works of the law." (Rom. iv.)

"If Abraham was justified by works," that is, as pertaining to the flesh, for the works of the law are none other but the best sort of the works of the flesh. And so Paul calls all they that he had before his conversion to Christ: "If any other man," saith he, "thinketh he hath whereof he may trust in the flesh, I more." And then he counteth up several of his privileges, to which he, at last, adjoineth the righteousness of the moral law, saying, "Touching the righteousness which is in the law, I was blameless." (Phil. iii. 4—6.) And it is proper to call the righteousness of the law the work of the flesh; because it is the work of a man, of a man in the flesh; for the Holy Ghost doth not attend the law, or the work thereof, as to this, in man, as man; that has confined itself to another ministration, whose glorious name it bears. I say, it is proper to call the works of the law the works of the flesh; because they are done by that self-same nature, in and out of which come all those things that are more grossly so called, (Gal. v. 19, 20;) to wit, from the corrupt fountain of fallen man's polluted nature.

This, saith he, was not the righteousness by which Abraham found justification with God: "For if Abraham was justified by works, he hath whereof to glory; but not before God. But what saith the Scripture? Abraham believed God, and it was counted to him for righteousness." (Rom.

iv. 2, 3.) This believing is also set in flat opposition to works, and to the law of works: wherefore, upon pain of great contempt to God, it must not be reckoned as a work to justify withal, but rather, as that which receiveth and applieth that righteousness. From all this, therefore, it is manifest, that men must be justified from the curse of the law, in the sight of God, while sinners in themselves. But,

Tenth. "Now to him that worketh is the reward not reckoned of grace, but of debt." (Rom. iv. 4.)

These words do not only back what went before, as to the rejection of the law for righteousness as to justification with God, but supposing the law was of force to justify, life must not be admitted to come that way, because of the evil consequences that will unavoidably flow therefrom. 1. By this means grace, and justification by grace, would be rejected, and that would be a foul business; it would not be reckoned of grace. 2. By this, God would become the debtor, and so the underling; and so we in this the more honourable.

It would not be reckoned of grace, but of debt: and what would follow from hence? Why, (1.) By this we should frustrate the design of Heaven, which is, to justify us freely by grace, through a redemption brought in by Christ. (2.) By this we should make ourselves the saviours, and jostle Christ quite out of doors. (3.) We should have heaven at our own dispose, as a debt, not by promise, and so not be beholden to God for it. It must then be of grace, not of works, for the preventing of these evils.

Again; it must not be of works, because if it should, then God would be the debtor, and we the creditor. Now much blasphemy would flow from hence: as, (1.) God himself would not be his own to dispose of; for the inheritance being God, as well as his kingdom—for so it is written, "Heirs of God,"—himself, I say, must needs be our purchase. (2.) If so, then we have right to dispose of him, of his kingdom and glory, and all. "Be astonished, O heavens, at this!" for if he be ours by works, then he is ours of debt; if he be ours of debt, then he is ours by purchase. And then again, if so, he is no longer his own, but ours, and at our dispose, &c.

Therefore, for these reasons, were there sufficiency in our personal works to justify us, it would be even inconsistent with the being of God to suffer it. So then "men are justified from the curse, in the sight of God, while sinners in themselves."

Eleventh. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. iv. 5.)

These words show how we must stand just in the sight of God from the curse of the law, both as it respecteth justification itself, as also the instrument or means that receiveth that righteousness which justifieth. 1. As for that righteousness that justifieth, it is not personal performances in

us; for the person here justified stands, in that respect, as one that worketh not, as one that is ungodly. 2. As it respecteth the instrument that receiveth it, that faith, as in the point of justifying righteousness, will not work, but believe, but receive the works and righteousness of another; for works and faith, in this, are set in opposition: He doth not work, he doth believe. He worketh not, but believeth on him who justifieth us, ungodly; as Paul also saith in another place, The law is not of faith. And again, works say on this wise, faith far different. The law saith, "Do this and live;" but the doctrine of faith saith, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness," &c. (Rom. x. 9, 10.)

Object. But faith is counted for righteousness.

Ans. True; but yet consider, that by faith we do often understand the doctrine of remission of sins, as well as the act of believing.

But, again; faith when it hath received the Lord Jesus, it hath done that which pleaseth God; therefore the very act of believing is the most noble in the world: believing sets the crown upon the head of grace: it seals to the truth of the sufficiency of the righteousness of Christ, and giveth all the glory to God; and therefore it is a righteous act; but Christ himself, he is the righteousness that justifieth. Besides, faith is a relative, and hath its relation as such. Its relation is the righteousness that justifieth, which is therefore called the righteousness of faith, or that with which faith hath to do. Separate these two, and justification cannot be; because faith now wants his righteousness. And hence it is you have so often such sayings as these, "He that believeth in me,"—"He that believeth on him,"—"Believe in the Lord Jesus Christ, and thou shalt be saved." Faith, then, as separate from Christ, doth nothing; nothing neither with God nor man, because it wants its relative. But let it go to the Lord Jesus; let it behold him as dying, &c., and it fetches righteousness, and life, and peace, out of the virtue of his blood, &c.; or, rather, sees it there as sufficient for me to stand just thereby in the sight of Eternal Justice: "For him hath God set forth to be a propitiation through faith (belief) in his blood," with intent to justify him that believeth in Jesus. (Rom. iii. 25, 26.)

Twelfth. "Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works." (Rom. iv. 6.)

Did our adversaries understand this one text, they would not so boldly affirm, as they do, that the words, "impute," "imputed," "imputeth," "imputing," &c., are not used in Scripture but to express men really and personally to be that which is imputed unto them; for men are not really and personally *faith*, yet faith is imputed to men; nay, they are not really and personally sin,

nor really and personally righteousness, yet these are imputed to men. So then, both good things and bad may sometimes be imputed to men, yet themselves be really and personally neither. But to come to the point: what righteousness hath that man that hath no works? Doubtless, none of his own; yet God imputeth righteousness to him: yea, what works of that man doth God impute to him that he yet justifies as ungodly?

Further: he that hath works as to justification from the curse before God, not one of them is regarded of God; so, then, it mattereth not whether thou hast righteousness of thine own or none. "Blessed is the man to whom the Lord imputeth righteousness without works." Man's blessedness, then, the blessedness of justification from the curse, in the sight of God, lieth not in good works done by us, either before or after faith received; but in a righteousness which God imputeth without works, as we work not, as we are ungodly: "Blessed is the man whose iniquities are forgiven, and whose sin is covered." (ver. 7.) To forgive, and to cover, are acts of mercy, not the cause of our merit. Besides, where sin is real, there can be no perfect righteousness; but the way of justification must be through perfect righteousness, therefore by another than our own: "Blessed is the man to whom the Lord will not impute sin." (ver. 8.) The first cause, then, of justification before God, dependeth upon the will of God, who will justify, because he will; therefore the meritorious cause must also be of his own providing, else his will cannot herein be absolute; for if justification depend upon our personal performances, then not upon the will of God. He may not have mercy upon whom he will, but on whom man's righteousness will give him leave; but his will, not ours, must rule here; therefore his righteousness, and his only. So, then, men are justified from the curse, in the sight of God, while sinners in themselves.

Having passed over these few scriptures, I shall come to particular instances of persons who have been justified; and shall briefly touch their qualifications in the act of God's justifying them: **FIRST.** By the Old Testament types: **SECOND.** By the new.

FIRST. By the Old.

First. "And unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them." (Gen. iii. 21.)

In the beginning of this chapter you find these two persons reasoning with the serpent; the effect of which discourse was, they take of the forbidden fruit, and so break the command of God; this done, they hide themselves, and cover their nakedness with aprons: but God finds out their sin, from the highest branch even to the roots thereof. What followeth? Not one precept by which they should by works obtain the favour of God, but the promise of a Saviour: of which promise, Gen. iii. 21 is a mystical interpretation: "The Lord God

made them coats of skin; coats of skins, and clothed them."

Hence observe, 1. That these coats were made, not before, but after they had made themselves aprons; a plain proof their aprons were not sufficient to hide their shame from the sight of God. 2. These coats were made, not of Adam's inherent righteousness, for that was lost before by sin; but of the skins of the slain, types of the death of Christ, and of the righteousness brought in thereby: "By whose stripes we are healed." (Isa. liii.) 3. This is further manifest: for the coats, God made them; and for the persons, God clothed them therewith; to show, that as the righteousness by which we must stand just before God, from the curse, is a righteousness of Christ's performing, not of theirs; so he, not they, must put it on them also: for of God we are in Christ; and of God his righteousness is made ours.

But, I say, if you would see their antecedent qualifications, you find them under two heads: first, Rebellion; secondly, Hypocrisy. Rebellion, in breaking God's command: hypocrisy, in seeking how to hide their faults from God. Expound this by gospel language, and then it shows, that men are justified from the curse in the sight of God, while sinners in themselves.

Second. "The Lord had respect to Abel and to his offering." (Gen. iv. 4.)

By these words we find the person first accepted: "The Lord had respect unto Abel!" And indeed, where the person is not first accepted, the offering will not be pleasing; the altar sanctifies the gift, and the temple sanctifieth the gold; so the person, the condition of the person, is that which makes the offering either pleasing or displeasing. In the epistle to the Hebrews it is said, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous," (Heb. xi. 4;) righteous before he offered his gift, as his sacrifice testified; for God accepted of it.

"By faith he offered." Wherefore faith was precedent, or before he offered. Now, faith hath to do with God, through Christ; not with him through our works of righteousness. Besides, Abel was righteous before he offered, before he did do good, otherwise God would not have testified of his gift. By faith he obtained witness that he was righteous; for God approved of his gifts. Now, faith, I say, as to our standing quit before the Father, respects the promise of forgiveness of sins through the undertaking of the Lord Jesus. Wherefore Abel's faith, as to justifying righteousness before God, looked not forward to what should be done by himself, but back to the promise of the seed of the woman, that was to destroy the power of hell, and to "redeem them that were under the law." (Gal. iv. 5.) By this faith he shrouds himself under the promise of victory, and the merits of the Lord Jesus. Now being there, God finds him righteous; and being

righteous, he offered to God "a more excellent sacrifice than his brother;" for Cain's person was not first accepted through the righteousness of faith going before, although he seemed foremost as to personal acts of righteousness. Abel therefore was righteous before he did good works; but that could not be but alone through that respect God had to him, for the sake of the Messiah, promised before. (ch. iii. 15.) But the Lord's so respecting Abel, presupposeth that at that time he stood in himself by the law a sinner, otherwise he needed not to be respected, for, and upon the account of another. Yea, Abel also, forasmuch as he acted faith before he offered sacrifice, must thereby entirely respect the promise; which promise was not grounded upon a condition of works to be found in Abel, but in and for the sake of the seed of the woman, which is Christ: which promise he believed; and so took it for granted, that this Christ should break the serpent's head: that is, destroy, by himself, the works of the devil, to wit, sin, death, the curse, and hell. By this faith he stood before God righteous, because he had put on Christ; and being thus, he offered: by which acts of faith, God declared he was pleased with him, because he accepted of his sacrifice.

Third. "And the Lord said unto her, The elder shall serve the younger." These words, after Paul's exposition, are to be understood of justification in the sight of God, according to the purpose and decree of electing love, which had so determined long before, that one of these children should be received to eternal grace; but mark, not by works of righteousness which they should do, but before they had done either good or evil; otherwise the purpose of God, according to election, not of works, but of him that calleth, could not stand, but fall in pieces. But none are received into eternal mercy but such as are just before the Lord, by a righteousness that is complete; and Jacob having done no good, could by no means have that of his own; and therefore it must be by some other righteousness, and so himself be justified from the curse in the sight of God, while a sinner in himself.

Fourth. The same may be said concerning Solomon, whom the Lord loved with special love, as soon as born into the world; which he also confirmed with signal characters: "He sent," saith the Holy Ghost, "by the hand of Nathan the prophet, and he called his name Jedidiah, because the Lord loved him." (2 Sam. xii. 24, 25.) Was this love of God extended to him because of his personal virtues? No, verily; for he was yet an infant. He was justified, then, in the sight of God, from the curse by another than his own righteousness.

Fifth. "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live." (Ezek. xvi. 6.) The state of this people you have

in the former verses described, both as to their rise and practice in the world.

1. *As to their rise.* Their original was the same with Canaan, the men of God's curse, "Thy birth and thy nativity is of the land of Canaan." (Gen. ix. 25.) The same with other carnal men: "Thy father was an Amorite, and thy mother an Hittite." (Ezek. xvi. 3.) Their condition; that is showed us by this emblem: (1.) They had not been washed in water; (2.) They had not been swaddled; (3.) They had not been salted; (4.) They brought filth with them into the world; (5.) They lay stinking in their cradle; (6.) They were without strength to help themselves. Thus they appear, and come by generation. (2.) Again; *As to their practice:* (1.) They polluted themselves in their own blood; (2.) They so continued till God passed by: "And when I passed by thee, I saw thee polluted in thine own blood"—"in thy blood, in thy blood"—it is doubled. Thus we see they were polluted born, they continued in their blood till the day that the Lord looked upon them; polluted, I say, to the loathing of their persons, &c. Now, this was the time of love. "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live, yea, I said unto thee, when thou wast in thy blood, Live." (Ezek. xvi. 6.)

Quest. But how could a holy God say, Live, to such a sinful people?

Ans. Though they had nought but sin; yet he had love and righteousness. He had, 1. Love to pity them. 2. Righteousness to cover them: "Now when I passed by thee, and looked upon thee, behold thy time was the time of love." What follows? 1. "I spread my skirt over thee;" and, 2. "Covered thy nakedness;" yea, 3. "I sware unto thee;" and, 4. "Entered into covenant with thee;" and, 5. "Thou becamest mine." My love pitied thee; my skirt covered thee. Thus God delivered them from the curse in his sight. "Then I washed thee with water," after thou wast justified; "yea, I thoroughly washed away thy blood from thee, and anointed thee with oil." (ver. 9.)

Sanctification then is consequential, justification goes before. The Holy Ghost by this scripture setteth forth to the life free grace to the sons of men, while they themselves are sinners. I say, while they are unwashed, unswaddled, unsalted, but bloody sinners; for by these words, not washed, not salted, not swaddled, he setteth forth their un-sanctified state; yea, they were not only un-sanctified, but also cast out, without pity, to the loathing of their persons; yea, no eye pitied them, to do any of these things for them; no eye but his, whose glorious grace is unsearchable; no eye but his, who could look and love; all others looked and loathed. But, blessed be God, that hath passed by us in that day that we wallowed in our own blood; and blessed be God, for the skirt of his glorious righteousness, wherewith he covered us when

we lay before him naked in blood. It was when we were in our blood that he loved us; when we were in our blood, he said, Live. Therefore, men are justified from the curse in the sight of God, while sinners in themselves.

Sixth. "Now Joshua was clothed with filthy garments, and stood before the angel." (Zech. iii. 3.)

The standing of Joshua here, is as men used to stand that were arraigned before a judge. Joshua stood before the angel of the Lord, and Satan standing at his right hand to resist him. The same posture as Judas stood in when he was to be condemned: "Set thou," saith David, "a wicked man over him; and let Satan stand at his right hand." (Ps. cix. 6.) Thus, therefore, Joshua stood. Now Joshua was clothed, not with righteousness, but with filthy rags! Sin upon him, and Satan by him, and this before the angel! What must he do now? Go away? No; there he must stand. Can he speak for himself? Not a word; guilt had made him dumb. Had he no place clean? No; he was clothed with filthy garments. But his lot was to stand before Jesus Christ, that maketh intercession for transgressors: "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee." (Zech. iii. 2.) Thus Christ saveth from present condemnation those that be still in their sin and blood.

But is he now quit? No; he standeth yet in filthy garments; neither can he, by aught that is in him, or done by him, clear himself from him. How then? Why, the Lord clothes him with change of raiment, the iniquities were his own, the raiment was the Lord's. "This is the heritage of the servants of the Lord: and their righteousness is of me, saith the Lord." (Isa. liv. 17.) We will not here discourse of Joshua's sin, what it was, or when committed; it is enough to our purpose that he was clothed with filthy garments; and that the Lord made a change with him, by causing his iniquity to pass from him, and by clothing him with change of raiment. But what had Joshua antecedent to this glorious and heavenly clothing? The devil at his right hand to resist him, and himself in filthy garments: "Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake to those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." (Zech. iii. 3. 4.)

SECOND. But to pass the Old Testament types, and to come to the New.

First. "And when he was come into the ship, he that had been possessed with the devil prayed him that he might go with him. But Jesus suffered him not; but saith unto him, Go home to thy friends, and tell them how great things God hath done for thee, and hath had compassion on thee." (Mark v. 18, 19.)

The present state of this man is sufficiently declared in these particulars. 1. He was possessed with a devil; with devils, with many; with a whole legion, which some say is six thousand, or thereabouts. 2. These devils had so the mastery of him as to drive him from place to place into the wilderness, among the mountains; and to dwell in the tombs among the dead. 3. He was out of his wits; he would cut his flesh, break his chains, nay, no man could tame him. 4. When he saw Jesus, the devil in him, as being lord and governor there, cried out against the Lord Jesus. In all this, what qualification shows itself as precedent to justification? None but such as devils work, or as rank bedlams have. Yet this poor man was dispossessed, taken into God's compassion, and was bid to show it to the world: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Which last words, because they are added over and above his being dispossessed of the devils, I understand to be the fruit of electing love: "I will have compassion on whom I will have compassion;" which blesseth us with the mercy of a justifying righteousness; and all this, as by this is manifest, without the least precedent qualification of ours.

Second. "And when they had nothing to pay, he frankly forgave them both." (Luke vii. 42.)

The occasion of these words was, for that the Pharisee murmured against the woman that washed Jesus's feet, because she was a sinner; for so said the Pharisee, and so saith the Holy Ghost. But, saith Christ, Simon, I will ask thee a question: "A certain man had two debtors: the one owed him five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both." (ver. 38.)

Hence I gather these conclusions: 1. That men that are wedded to their own righteousness understand not the doctrine of the forgiveness of sins. This is manifested by the poor Pharisee; he objected against the woman because she was a sinner. 2. Let Pharisees murmur still; yet Christ hath pity and mercy for sinners. 3. Yet Jesus doth not usually manifest mercy until the sinner hath nothing to pay; and when they had nothing to pay, he frankly, or freely, or heartily, forgave them both. If they had nothing to pay, then they were sinners; but he forgiveth no man but with respect to a righteousness; therefore that righteousness must be another's; for in the very act of mercy they are found sinners. They had nothing but debt, nothing but sin, nothing to pay. Then they were "justified freely by grace, through the redemption that is in Jesus Christ." So then, men are justified from the curse, in the sight of God, while sinners in themselves.

Third. "And when he saw their faith, he said unto the man, Thy sins are forgiven thee." (Luke v. 20.)

This man had not righteousness to stand just

before God withal; for his sins, as yet, remained unforgiven; wherefore seeing guilt remained until Christ remitted him, he was discharged while ungodly. And observe it, the faith here mentioned is not to be reckoned so much the man's, as the faith of them that brought him; neither did it reach to the forgiveness of sins, but to the miracle of healing; yet this man, in this condition, had his sins forgiven him.

But again; set the case, the faith was only his, as it was not, and that it reached to the doctrine of forgiveness, yet it did it without respect to righteousness in himself; for guilt lay still upon him, he had now his sins forgiven him. But this act of grace was a surprisal; it was unlooked for: "I am found of them that sought me not." (Isa. lxvi. 1.) They came for one thing, he gave them another; they came for a cure upon his body, but, to their amazement, he cured first his soul: "Thy sins are forgiven thee." Besides, to have his sins forgiven, betokeneth an act of grace; but grace and works, as to this, are opposite; therefore men are justified from the curse in the sight of God, while sinners in themselves.

Fourth. "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." (Luke xv. 21.)

What this man was is sufficiently declared in Luke xv. 13, &c.; as, 1. A riotous spender of all; of time, talent, body, and soul. 2. He added to this his rebellion great contempt of his father's house: he joined himself to a stranger, and became an associate with swine. At last, indeed, he came to himself. But then observe, 1. He sought not justification by personal performances of his own; 2. Neither did he mitigate his wickedness; 3. Nor excuse himself before his father, but first resolveth to confess his sin; and coming to his father, did confess it, and that with aggravating circumstances: "I have sinned against heaven: I have sinned against thee; I am no more worthy to be called thy son." Now, what he said was true or false; if true, then he had not righteousness; if false, he could not stand just in the sight of his father by virtue of his own performances. And indeed the sequel of the parable clears it. His father said to his servant, "Bring forth the best robe," (the justifying righteousness,) "and put it upon him; and put a ring on his hand, and shoes on his feet." (ver. 22.) This best robe, then, being in the Father's house, was not in the prodigal's heart; neither stayed the father for further qualifications; but put it upon him as he was, surrounded with sin and oppressed with guilt; therefore men are justified from the curse in the sight of God, while sinners in themselves.

Fifth. "For the Son of man is come to seek and to save that which was lost." (Luke xix. 10.)

The occasion of these words was, for that the Pharisees murmured because Jesus was gone to be a guest to one that was a sinner, yea, a sinner of the publicans, and are most fitly applied to the

case in hand. For though Zaccheus climbed the tree, yet Jesus Christ found him first, and called him down by his name; adding withal, "for to-day I must abide at thy house," (ver. 5;) which being opened by ver. 9, is as much as to say, I am come to be thy salvation. Now, this being believed by Zaccheus, "he made haste and came down, and received him joyfully." And not only so, but to declare to all the simplicity of his faith, and that he unfeignedly accepted of this word of salvation, he said unto the Lord, and that before all present, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation," (a supposition intimating an affirmative,) "I restore him fourfold." This being thus, Christ doubleth his comfort, saying to him also, and that before the people, "This day is salvation come to this house." Then, by adding the next words, he expounds the whole of the matter: "for I am come to seek and save that which was lost;" to seek it till I find it, to save it when I find it. He finds them that sought him not; and saith, Zaccheus, Behold me! to a people that asked not after him. So then, seeing Jesus findeth this publican first, preaching salvation to him before he came down from the tree, it is evident he received this as he was a sinner; from which faith floweth his following words and works, as a consequence.

Sixth. "Jesus saith unto him, Verily I say unto thee, this day shalt thou be with me in paradise." (Luke xxiii. 43.)

This was spoken to the thief upon the cross, who had lived in wickedness all his days; neither had he so much as truly repented, no not till he came to die; nay, when he first was hanged, he then fell to railing on Christ: for though Luke leaves it out, beginning but at his conversion, yet by Matthew's relating the whole tragedy, we find him at first as bad as the other. This man then had no moral righteousness, for he had lived in the breach of the law of God. Indeed, by faith he believed Christ to be king, and that when dying with him. But what was this to a personal performing the commandments, or of restoring what he had oft taken away? Yea, he confesseth his death to be just for his sin; and so, leaning upon the mediation of Christ, he goeth out of the world. Now, he that truly confesseth and acknowledgeth his sin, acknowledgeth also the curse to be due thereto from the righteous hand of God. So then, where the curse of God is due, that man wanteth righteousness. Besides, he that makes to another for help, hath by that condemned his own, had he any, of utter insufficiency. But all these did this poor creature; wherefore he must stand just from the law, in the sight of God, while sinful in himself.

Seventh. "Lord, what wilt thou have me to do?" (Acts ix. 6.) What wilt thou have me to do? Ignorance is here set forth to the full. He hitherto knew not Jesus; neither what he would

have him to do; yet a mighty man for the law of works, and for zeal towards God according to that. Thus you see, that he neither knew that Christ was Lord, nor what was his mind and will: "I did it ignorantly in unbelief." (1 Tim. i. 13—15.) I did not know him, I did not believe he was to save us. I thought I must be saved by living righteously, by keeping the law of God. This thought kept me ignorant of Jesus, and of justification from the curse by him. Poor Saul! how many fellows hast thou yet alive! Every man zealous of the law of works, yet none of them know the law of grace; each of them seeking for life by doing the law, when life is to be had by nought but believing in Jesus Christ.

Eighth. "Believe in the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.)

A little before, we find Paul and Silas in the stocks for preaching of Jesus Christ: in the stocks, in the inward prison, by the hands of a sturdy gaoler; but at midnight, while Paul and his companion sang praises to God, the foundations of the prison shook, and every man's bands were loosed. Now, the gaoler being awakened by the noise of this shaking, and supposing he had lost his prisoners, drew his sword with intent to kill himself; but Paul cried out, "Do thyself no harm, for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved?"

In all this relation, here is not aught that can justify the gaoler. For, 1. His whole life was idolatry, cruelty, and enmity to God: Yea, 2. Even now, while the earthquake shook the prison, he had murder in his heart, yea, and in his intentions too. Murder, I say, and that of a high nature, even to have killed his own body and soul at once. Well, 3. When he began to shake under the fears of everlasting burnings, yet then his heart was wrapped up in ignorance as to the way of salvation by Jesus Christ: "What must I do to be saved?" He knew not what; no, not he. His condition then was this: he neither had righteousness to save him, nor knew he how to get it. Now, what was Paul's answer? Why, "Believe in the Lord Jesus Christ," look for righteousness in Christ, "and then thou shalt be saved." This then still holdeth true, "Men are justified from the curse, in the sight of God, while sinners in themselves."

III. I should now come to the second conclusion, viz., that this can be done by no other righteousness than that long ago performed by, and remaining with the person of Christ. But before I speak to that, I will a little further press this, by urging for it several reasons.

First. Men must be justified from the curse while sinners in themselves, because *by nature all are under sin*: "All have sinned and come short of the glory of God. He hath concluded all in unbelief; he hath concluded all under sin." (Rom.

iii. 23; xi. 32. Gal. iii. 22.) Now, having sinned, they are in body and soul defiled, and become an unclean thing: wherefore, whatever they touch, with an intent to work out righteousness thereby, they defile that also. And hence, as I have said, all the righteousness they seek to accomplish is but a menstruous cloth and filthy rags: therefore they are sinners still. Indeed, to some men's thinking, the Pharisee is holier than the publican; but in God's sight, in the eyes of Divine justice, they stand alike condemned: "All have sinned;" there is the poison! Therefore, as to God without Christ, all throats are an open sepulchre.

The world, in general, is divided into two sorts of sinners: 1. The open profane. 2. The man that seeks life by the works of the law. The profane is judged by all; but the other by a few. Oh, but God judgeth him!

1. For an hypocrite; because, that notwithstanding he hath sinned, he would be thought to be good and righteous. And hence it is, that Christ calls such kind of holy ones, "Pharisees, hypocrites! Pharisees, hypocrites!" because by their gay outside they deceived those that beheld them. But, saith he, God sees your hearts; you are but like painted sepulchres, within you are full of dead men's bones. Such is the root from whence flows all their righteousness. But doth the blind Pharisee think his state is such? No, his thoughts of himself are far otherwise. "God, I thank thee," saith he, "I am not as other men, extortioners, unjust, adulterers, or even like this publican." (ch. xviii. 11, 12.) Ay, but still God judgeth him for an hypocrite.

2. God judgeth him for one that spurneth against Christ, even by every such work he doth. And hence it is, when Paul was converted to Jesus Christ, that he calls the righteousness he had before madness, blasphemy, injury; because what he did to save himself by works was in direct opposition to grace by Jesus Christ. Behold, then, the evil that is in a man's own righteousness! (1.) It curseth and condemneth the righteousness of Christ. (2.) It blindeth the man from seeing his misery. (3.) It hardeneth his heart against his own salvation.

3. But again, God judgeth such; for those that condemn him of foolishness, "The preaching of the cross," that is, Christ crucified, "is to them that perish, foolishness." (1 Cor. i. 18.) What! saith the merit-monger, will you look for life by the obedience of another man? Will you trust to the blood that was shed upon the cross, that run down to the ground, and perished in the dust? Thus deridingly they scoff at, stumble upon, and are taken in the gin that attends the gospel; not to salvation, but to their condemnation, because they have condemned the just, that they might justify their own filthy righteousness.

But, I say, if all have sinned, if all are defiled, if the best of a man's righteousness be but madness, blasphemy, injury; if, for their righteousness they

are judged hypocrites, condemned as opposers of the gospel, and, as such, have counted God foolish for sending his Son into the world; then must the best of men be justified from the curse in the sight of God, while sinners in themselves; because they still stand guilty in the sight of God; their hearts are also still filthily infected: "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." (Jer. ii. 22.) It stands marked still before God. So then, what esteem soever men have of the righteousness of the world, yet God accounts it horrible wickedness, and the greatest enemy that Jesus hath. Wherefore, this vine is the vine of Sodom; these clusters are the clusters of Gomorrah; these grapes are grapes of gall; these clusters are bitter; they are the poison of dragons, and the cruel venom of asps. No marvel, then, if John in his ministry gives the first rebuke and jostle to such; still calling them serpents and vipers, and concluding it is almost impossible they should escape the damnation of hell; for of all sin, man's own righteousness, in special, bids defiance to Jesus Christ.

Second. A second reason why men must stand just in the sight of God from the curse, while sinners in themselves, is because of the exactions of the law. For were it granted that men's good works arose from a holy root, and were perfect in their kind, yet the demand of the law, for that is still beyond them, would leave them sinners before the justice of God. And hence it is that holy men stand just in the sight of God from the curse: yet dare not offer their gifts by the law, but through Jesus Christ: knowing that not only their persons but their spiritual service also, would else be rejected of the heavenly Majesty.

For the law is itself so perfectly holy and good as not to admit of the least failure, either in the matter or manner of obedience: "Cursed is every one that continueth not in all things that are written in the book of the law to do them." (Gal. iii. 10.) For they that shall keep the whole law, and yet offend in one point, are guilty of all, and convicted of the law as transgressors. "Tribulation," therefore, "and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." (Rom. ii. 9.) And observe, the law leaveth thee not to thy choice, when, or when not, to begin to keep it; but requireth thy obedience so soon as concerned, exactly, both as to the matter and manner, and that before thou hast sinned against it; for the first sin breaks the law. Now, if thou sinnest before thou beginnest to do, thou art found by the law a transgressor, and so standest by that convicted of sin. So, then, all thy after acts of righteousness are but the righteousness of a sinner, of one whom the law hath condemned already. "The law is spiritual, but thou art carnal, sold under sin." (Rom. vii. 14.)

Besides, the law being absolutely perfect, doth

not only respect the matter and manner as to outward acts, but also the rise and root, the heart from whence they flow; and an impediment there spoils all, were the executive part never so good: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." (Mark xii. 30.) Mark the repetition, with all, with all, with all, with all; with all thy heart, with all thy soul, in all things, at all times, else thou hadst as good do nothing. But "every imagination of the thought of the heart of man, is only evil continually." (Gen. vi. 5.) The margin hath it, "the whole imagination, the purposes and desires;" so that a good root is here wanting. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. xvii. 9.) What thoughts, words, or actions can be clean, sufficiently to answer a perfect law, that flows from this original? It is impossible. Men must therefore be justified from the curse, in the sight of God, while sinners in themselves. But further yet to open the case. There are several things that make it impossible that a man should stand just in the sight of God, but while sinful in himself.

1. Because the law, under which he at present stands, holds him under the dominion of sin; for sin, by the law hath dominion over all that are under the law. Dominion, I say, both as to guilt and filth. Guilt hath dominion over him, because he is under the curse: and filth, because the law giveth him no power; neither can he by it deliver his soul. And for this cause it is, that it is called beggarly, weak, unprofitable: imposing duty, but giving no strength, expecting the duty should be complete, yet bendeth not the heart to do the work; to do it, I say, as is required. And hence it is, again, that it is called a void of words; for as words that are barely such are void of spirit and quickening life; so are the impositions of the law of works. Thus far, therefore, the man remains a sinner. But,

2. The law is so far from giving life or strength to do it, that it doth quite the contrary. For,

(1.) It weakeneth, it discourageth, and dishearteneth the sinner; especially when it shows itself in its glory; for then it is the ministration of death, and killeth all the world. When Israel saw this, they fled from the face of God; they could not endure that which was commanded; yea, so terrible was the sight, that Moses said, "I exceedingly fear and quake." (Heb. xii. 20.) Yea, almost forty years after, Moses stood amazed to find himself and Israel yet alive: "Did ever people," said he, "hear the voice of God speaking out of the midst of the fire, as thou hast done, and live?" (Deut. iv. 32.) Alas, he who boasteth himself in the works of the law, he doth not hear the law! When that speaks, it shakes Mount Sinai, and writeth death upon all faces; and makes the church itself cry out, A Mediator! else we die.

(2.) It doth not only thus discourage, but abun-

dantly increaseth every sin. (i.) Sin takes the advantage of being by the law; the motions of sin are by the law. Where no law is, there is no transgression. (ii.) Sin takes an occasion to live by the law. "When the commandment came, sin revived; for without the law sin is dead." (Rom. vii. 8, 9.) (iii.) Sin takes occasion to multiply by the law: "The law entered, that the offence might abound." (v. 20.) iv. "And the strength of sin is the law." (I Cor. xv. 56.) (v.) "Sin by the commandment is become" outrageous, "exceeding sinful." (Rom. vii. 13.) "What shall we say, taen? Is the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence: for without the law sin is dead." (Rom. vii. 7, 8.)

These things, then, are not infused or operated by the law from its own nature or doctrine; but are occasioned by the meeting of, and having to do with a thing directly opposite. "The law is spiritual, I am carnal." Therefore every imposition is rejected, and rebelled against. Strike a steel against a flint, and the fire flies about you. Strike the law against a carnal heart, and sin appears, sin multiplies, sin rageth, sin is strengthened. And hence arise all these doubts, murmurings, and sinful complainings that are found in the hearts of the people of God; they have too much to do with the law; the law of works is now in the conscience, imposing duty upon the carnal part. This is the reason of the noise that you hear, and of the sin that you see, and of the horror that you feel in your own souls when tempted. But to pass this digression.

The law, then, having to do with carnal men, by this they become worse sinners than before; for their heart now recoileth desperately, opposeth blasphemously; it giveth way to despair; and then, to conclude, there is no hope for hereafter; and so goeth on in a sordid, ungodly course of life, till his time is come to die, and be damned, unless a miracle of grace prevents. From all this I conclude, that "a man cannot stand just from the curse, in the sight of God, but while sinful in himself." But,

3. As the law giveth neither strength nor life to keep it, so it neither giveth nor worketh repentance unto life, if thou break it. Do this and live, break it and die; this is the voice of the law. All the repentance that such men have, it is but that of themselves; the sorrow of the world, that endeth in death, as Cain's and Judas's did; even such a repentance as must be repented of either here or in hell-fire.

4. As it giveth none, so it accepteth none of them that are under the law. Sin and die, is for ever its language; there is no middle way in the law. They must bear their judgment, whosoever they be, that stand and fall to the law. Therefore Cain was a vagabond still, and Judas hangeth himself; their repentance could not save them,

they fell headlong under the law. The law stays no man from the due reward of his deeds; it hath no ears to hear, nor heart to pity its penitent ones.

5. By the law, God will show no mercy; for "I will be merciful to their unrighteousness," is the tenor of another covenant. (Heb. viii. 9.) But, by the law I regard them not, saith the Lord. For,

6. All the promises annexed to the law, are by the first sin null and void. Though, then, a man should live a thousand years twice told, and all that while fulfil the law, yet having sinned first, he is not at all the better. Our legalists, then, begin to talk too soon, of having life by the law: let them first begin without sin, and so throughout continue to death; and then if God will save them, not by Christ, but works, contrary to the covenant of grace, they may hope to go to heaven.

7. But, lastly, to come close to the point, thou hast sinned. The law now calls for passive as well as active obedience; yea, great contentedness in all thou sufferest for thy transgressing against the law. So then, wilt thou live by the law? Fulfil it, then, perfectly till death, and afterwards go to hell, and be damned, and abide there till the law and curse for thy sin be satisfied for; and then, but not till then, thou shalt have life by the law. Tell me, now, you that desire to be under the law, can you fulfil all the commands of the law, and after answer all its demands? Can you grapple with the judgment of God? Can you wrestle with the Almighty? Are you stronger than he that made the heavens, and that holdeth angels in everlasting chains? "Can thine heart endure, or can thy hands be strong in the day that I shall deal with thee? I, saith the Lord, have spoken it; I will do it." (Ezek. xxii. 14.) Oh, it cannot be! "These must go away into everlasting punishment." (Matt. xxv. 46.) So, then, men must stand just from the curse in the sight of God, while sinners in themselves, or not at all.

Obj. But the Apostle saith, that "the doers of the law shall be justified." (Rom. ii. :) plainly intimating that notwithstanding all you say, some by doing the law may stand just before God thereby; and if so, then Christ fulfilled it for us, but as our example.

Ans. The consequences are not true; for by these words, "the doers of the law shall be justified," there is no more proof of a possibility of saving thyself by the law than there is by these; "For by the works of the law shall no man living be justified in his sight." (Gal. ii. 16.) The intent, then, of the text objected, is not to prove a possibility of man's salvation by the law, but to insinuate rather an impossibility, by asserting what perfections the law requireth. And were I to argue against the pretended sufficiency of man's own righteousness, I would choose to frame mine argument upon such a place as this: the hearers of the law are not just before God: therefore the breakers of the law are not just before God; not just, I say, by the law; but all have sinned, and

broken the law, therefore none by the law are just before God; for if all stand guilty of sin by the law, then that law that judgeth them sinners, cannot justify them before God. And what if the Apostle had said, "Blessed are they that continue in all things," instead of pronouncing a curse for the contrary? The conclusion had been the same; for where the blessing is pronounced, he is not the better that breaks the condition; and where the curse is pronounced, he is not the worse that keeps it. But neither doth the blessing nor curse in the law intend a supposition that men may be just by the law, but rather to show the perfection of the law; and that though a blessing be annexed thereto, no man by it can obtain that blessing. For not the hearers of the law are justified before God, but the doers, when they do it, shall be justified. None but doers can by it be just before God; but none do the law, no not one; therefore none by it can stand just before God.

And whereas it is said, Christ kept the law as our example, that we by keeping of it might get to heaven as he; it is false, as afore was showed. "He is the end of the law," or, hath perfectly finished it, 'for righteousness to every one that believeth.' (Rom. x. 4.) But a little to travel with this objection; no man can keep the moral law, as Christ, unless he be first without sin, as Christ; unless he be God and man, as Christ. And again; Christ cannot be our pattern in keeping the law for life, because of the disproportion that is between him and us; for if we do it as he, when we are weaker than he, what is this but to outvie, outdo, and go beyond Christ? Wherefore we, not he, have our lives exemplary; exemplary, I say, to him; for who doth the greatest work, they that take it in hand in full strength, as Christ, or he that takes it in hand in weakness as we? doubtless the last, if he fulfils it as Christ. So then, by this doctrine, while we call ourselves his scholars, we make ourselves indeed the masters. But I challenge all the angels in heaven, let them but first sin, as we have done, to fulfil the law, as Christ, if they can.

But again; if Christ be our pattern in keeping the law for life from the curse before God, then Christ fulfilled the law for himself; if so, he was imperfect before he fulfilled it. And how far this is short of blasphemy, let sober Christians judge; for the righteousness he fulfilled was to justify from sin; but if it was not to justify us from ours, you know what remaineth.

But when must we conclude we have kept the law? Not when we begin, because we have sinned first; nor when we are in the middle, for we may afterwards miscarry. But what if a man, in this his progress, hath one sinful thought? I query, is it possible to come up to the pattern for justification with God? If yea, then Christ hath such; if no, then who can fulfil the law as he? But should I grant that which is indeed impossible, namely, that thou art justified by the law, what

then? Art thou now in the favour of God? No, thou art fallen, by this thy perfection, from the love and mercy of God: "Whosoever of you are justified by the law, are fallen from grace." (Gal. v. 4.) He speaks not this to them that are doing, but to such as think they have done it; and shows that the blessing that these have got thereby, is to fall from the favour of God. Being fallen from grace, Christ profits them nothing, and so they still stand debtors to do the whole law. So then they must not be saved by God's mercy, nor Christ's merits, but alone by the works of the law. But what should such men do in that kingdom that comes by gift, where grace and mercy reign? yea, what should they do among that company that are saved alone by grace, through the redemption that is in Jesus Christ? Let them go to that kingdom that God hath prepared for them that are fallen from grace. Cast out the bondwoman with her son, for he shall not be heir with the son of the promise.

But to pass this objection. Before I come to the next reason, I shall yet, for the further clearing of this, urge these scriptures more.

The first is that in Gal. iii. 10: "As many as are of the works of the law, are under the curse." Behold how boldly Paul asserts it! And observe it, he saith not here, So many as sin against the law (though that be true), but "As many as are of the works of the law." But what then are the works of the law? Not whoredom, murder, theft, and the like, but works that are holy and good; the works commanded in the Ten Commandments; as, to love God, abhor idols, reverence the name of God, keeping the Sabbath, honouring thy parents, abstaining from adultery, murder, theft, false witness, and not to covet what is thy neighbour's, these are the works of the law. Now he, saith Paul, that is of these, is under the curse of God. But what is it then to be of these? Why, to be found in the practice of them, and there resting; this is the man that is under the curse: not because the works of the law are wicked in themselves, but because the man that is in the practice of them comes short of answering the exactness of them, and therefore dies for his imperfections.

2. The second scripture is that of the eleventh verse of the same chapter. "But that no man is justified by the law in the sight of God, is evident; for the just shall live by faith." These words, "The just shall live by faith," are taken out of the Old Testament, and are thrice used by the Apostle in the New. (1.) To show that nothing of the gospel can be apprehended but by faith: "For therein is the righteousness of God revealed from faith to faith;" "As it is written, 'The just shall live by faith.'" (2.) To show that the way to have relief and succour under temptation, is then to live by faith; "Now the just shall live by faith." (Heb. x. 38.) (3.) But in this of the Galatians it is urged to show, that how holy and just soever men be in themselves, yet, as such, they are dead,

and condemned to death by the law before God. But that no man is justified by the law in the sight of God, is evident; for "the just shall live by faith."

The word "just," therefore, in this place, in special, respecteth a man that is just, or that so esteems himself by the law, and is here considered in a double capacity: first, What he is before men: secondly, What he is before God. (1.) As he stands before men, he is just by the law, as Paul before his conversion. (2.) As he stands in the sight of God; so, without the faith of Christ, he cannot be just, as is evident; for the just shall live, not by his justice or righteousness by the law.

This is the true intent of this place. 1. Because they carry with them a supposition, that the just here intended may be excluded life, he falling within the rejection asserted within the first part of the verse. No man is just by the law in the sight of God; for "the just shall live by faith." His justice cannot make him live: he must live by the faith of Christ. Again, 2. The words are a reason dissuasive, urged to put a stop to those that are seeking life by the law; as if the Apostle had said, Ye Galatians! what are you doing? Would you be saved by keeping the law? would you stand just before God thereby? Do you not hear the prophets, how they press faith in Jesus, and life by faith in him? Come, I will reason with you. (1.) By way of supposition, Were it granted that you all loved the law, yet that, for life, will avail you nothing; for "the just shall live by faith." (2.) Were it granted that you kept the law, and that no man on earth could accuse you, were you therefore just before God? No. Neither can you live by works before him; for "the just shall live by faith." Why not live before him? Because when we have done our best, and are applauded of all the world for just, yet then God sees sin in our hearts. "He putteth no trust in his saints; yea, the heavens are not clean in his sight." (Job xv. 15.) There is then a just man that perisheth in his righteousness, if he want the faith of Christ; for that no man is justified by the law, in the sight of God, is evident; for "the just shall live by faith," and the law is not of faith.

3. The third scripture is this, "We, who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." (Gal. ii. 15, 16.)

These words are the result of the experienced Christians in the primitive times; yea, of those among them that had given up themselves before to the law, to get life and heaven thereby; the result, I say, of believing Jews: we who are Jews by nature. But how are they distinguished from the Gentiles? Why, they are such that rest in

the law, and make their boast of God; that know his will, and approve the things that are excellent; that are guides to the blind, and a light to them that are in darkness; that are instructors of the foolish, teachers of babes, and which have the form of knowledge and of the truth of the law. How far these attained, we find by that of the Pharisee; "I pray, I fast, I give tithes of all," (Luke xviii. 11, 12;) and by the young man in the gospel: "All these have I kept from my youth up;" and by that of Paul: "Touching the righteousness which is in the law, blameless." (Phil. iii. 6.) This was the Jew by nature, to do and trust in this. Now these attaining afterwards the sound knowledge of sin, the depravedness of nature, and the exactions of the law, fled from the command of the law to the Lord Jesus for life. We know it; we that are taught of God, and that have found it by sad experience. We, even we, have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law. Surely, if righteousness had come by the law, Paul and the Jews had found it, they being by many privileges far better than the sinners of the Gentiles. But these, when they received the word of the gospel, even these now fly to Christ from the law, that they might be justified by the faith of Christ, and not by the works of the law.

To conclude this. If righteous men, through the knowledge of the gospel are made to leave the law of God, as despairing of life thereby, surely righteousness is not to be found in the law; I mean, that which can justify thee before God from the curse, who livest and walkest in the law. I shall therefore end this second reason with what I have said before: "Men must be justified from the curse, in the sight of God, while sinful in themselves."

Third. Another reason why not one under heaven can be justified by the law, or by his own personal performances to it, is, because since sin was in the world, God hath rejected the law, and the works thereof, for life.

It is true, before man had sinned, it was ordained to be unto life; but since, and because of sin, God of love gave the word of grace. Take the law then as God hath established it, to wit, to condemn all flesh, and then there is room for the promise, and the law; the one to kill, the other to heal; and so the law is not against the promises; but make the law a justifier, and faith is made void; and the promise is made of none effect; and the everlasting gospel, by so doing, thou endeavourest to root out of the world. Methinks, since it hath pleased God to reject the law, and the righteousness thereof, for life, such dust and ashes as we are should strive to consent to his holy will; especially when, in the room of this of works, there is established a better covenant, and that upon better promises. The Lord hath rejected the law, for the weakness and unprofitableness thereof; for, finding fault with them of the law, "the days

come," saith the Lord, "that I will make a new covenant with the house of Israel," &c. (Heb. viii. 8.) Give God leave to find fault with us, and to condemn our personal performances to death, as to our justification before him thereby; let him do it, I say, and the rather, because he doth by the gospel present us with a better; and certainly, if ever he be pleased with us, it will be when he findeth us in that righteousness that is of his own appointing.

To conclude. Notwithstanding all that hath or can be said, there are six things that have great power with the heart, to bend it to seek life before God by the law; of all which I would caution that soul to beware, that would have happiness in another world.

1. Take heed thou be not made to seek to the law for life, because of that name and majesty of God which thou findest upon the doctrine of the law. God, indeed, spake all the words of the law, and delivered them in that dread and majesty to men, that shook the hearts of all that heard it. Now, this is of great authority with some, even to seek for life and bliss by the law. "We know," said some, "that God spake unto Moses." (John ix. 29.) And Saul rejected Christ, even of zeal towards God. What zeal? Zeal towards God according to the law; which afterwards he left and rejected, because he had found out a better way. The life that he once lived, it was by the law; but afterwards, saith he, "The life that I now live, it is by faith," by the faith of Jesus Christ. (Gal. ii. 20.) So that, though the law was the appointment of God, and had also his name and majesty upon it, yet now he will not live by the law. Indeed, God is in the law; but yet only as just and holy, not as gracious and merciful; so he is only in Jesus Christ. "The law," the word of justice, "was given by Moses, but grace and truth came by Jesus Christ." (John i. 17.) Wherefore, whatever of God thou findest in the law, yet seeing grace and mercy is not there, let neither the name of God, nor that majesty that thou findest of him in the law, prevail with thee to seek life by all the holy commands of the law.

2. Take heed that the law, by taking hold on thy conscience, doth not make thee seek life by the law. The heart of man is the seat of the law. This being so, the understanding and conscience must needs be in danger of being bound by the law. Man is a law unto himself, and showeth that the works of the law are written in his heart. Now, the law being thus nearly related to man, it easily takes hold of the understanding and conscience; by which hold, if it be not quickly broken off by the promise and grace of the gospel, it is captivated to the works of the law. For conscience is such a thing, that if it once be possessed with a doctrine, yea, though but with the doctrine of an idol, it will cleave so fast thereto, that nothing but a hand from heaven can loosen it; and if it be not loosed, no gospel can be there embraced.

Conscience is little ease, if man resist it, whether it be rightly or wrongly informed. How fast, then, will it hold when it knows it cleaves to the law of God! Upon this account the condition of the unbeliever is most miserable; for, not having faith in the gospel of grace, through which is tendered the forgiveness of sins, they, like men drowning, hold fast that they have found; which being the law of God, they follow it: but because righteousness flies from them, they at last are found only accursed, and condemned to hell by the law. Take heed, therefore, that thy conscience be not entangled by the law.

3. Take heed of fleshly wisdom. Reasoning suiteth much with the law. I thought verily that I ought to do many things against the name of Jesus, and so to have sought for life by the law; my reason told me so. For thus will reason say, here is a righteous law, the rule of life and death. Besides, what can be better than to love God, and my neighbour as myself? Again; God hath thus commanded, and his commands are just and good; therefore, doubtless, life must come by the law. Further; to love God and keep the law are better than to sin and break it. And seeing men lost heaven by sin, how should they get it again but by working righteousness? Besides, God is righteous, and will therefore bless the righteous. Oh, the holiness of the law! It mightily swayeth with reason, when a man addicteth himself to religion. The light of nature teacheth that sin is not the way to heaven; and seeing no word doth more condemn sin than the words of the Ten Commandments, it must needs be therefore the most perfect rule for holiness. Wherefore, saith reason, the safest way to life and glory is, to keep myself close to the law. But a little here to correct. Though the law, indeed, be holy, yet the mistake as to the matter in hand is as wide as the east from the west. For therefore the law can do thee no good, because it is holy and just. For what can he that hath sinned expect from a law that is holy and just? Nought but condemnation. Let them lean to it while they will: "There is one that accuseth you," saith Christ, "even Moses, in whom ye trust." (John v. 45.)

4. Man's ignorance of the gospel suiteth well with the doctrine of the law. They, through their being ignorant of God's righteousness, fall in love with that. Yea, they do not only suit, but, when joined in act, the one strengtheneth the other; that is, the law strengtheneth our boldness, and bindeth the veil more fast about the face of our souls. The law suiteth much our blindness of mind; for until this day remains the veil untaken away, in the reading of the Old Testament, especially in the reading of that which was written and engraven on stones, to wit, the Ten Commandments, that perfect rule for holiness; which veil is done away in Christ. But even to this day, when Moses is read, the veil is over their hearts; they are blinded by the duties enjoined by the law,

from the sight and hopes of forgiveness of sins by grace. "Nevertheless, when it," the heart, "shall turn to the Lord, the veil shall be taken away." The law, then, doth veil the heart from Christ, and holds the man so down to doing and working for the kingdom of heaven, that he quite forgets the forgiveness of sins by mercy through Christ. Now, this veiling, or blinding by the law, is occasioned.

(1.) By reason of the contrariety of doctrine that is in the law to that which was in the gospel. The law required obedience to all its demands, upon pain of everlasting burnings; the gospel promiseth forgiveness of sins to him that worketh not, but believeth. Now, the heart cannot receive both these doctrines; it must either let go doing, or believing. If it believe, it is dead to doing; if it be set to doing for life, it is dead to believing. Besides, he that shall think both to do and believe for justification before God from the curse, he seeks for life but as it were by the law, he seeks for life but as it were by Christ; and he, being not direct in either, shall for certain be forsaken of either. Wherefore? Because he seeks it not by faith, but, as it were, by the works of the law.

(2.) The law veils and blinds by that guilt and horror for sin that seizeth the soul by the law: for guilt, when charged close upon the conscience, is attended with such aggravations, and that with such power and evidence, that the conscience cannot hear, nor see, nor feel anything else but that. When David's guilt for murder and blood did roar by the law in his conscience, notwithstanding he knew much of the grace of the gospel, he could hear nothing else but terror; the sound of blood, the murder of Uriah, was the only noise that he heard: wherefore he crieth to God, that he would make him hear the gospel: "Make me," saith he, "to hear joy and gladness, that the bones which thou hast broken may rejoice." (Ps. li. 8.) And as he could not hear, so neither could he see; the law had struck him deaf and blind. "I am," saith he, "not able to look up," not up to Christ for mercy. As if David had said, O Lord, the guilt of sin, which is by the law, makes such a noise and horror in my conscience, that I can neither hear nor see the word of peace, unless it is spoken with a voice from heaven! The serpents that bit the people in the days of old were types of guilt and sin. Now, these were fiery serpents, and such as, I think, could fly; wherefore, in my judgment, they stung the people about their faces, and so swelled up their eyes, which made it the more difficult for them to look up to the brazen serpent, which was the type of Christ. Just so doth sin by the law do now: it stings the soul, the very face of the soul; which is the cause that looking up to Jesus, or believing in him, is so difficult a task in time of terror of conscience.

(3.) This is not only so at present, but so long as guilt is on the conscience, so long remains the blindness; for, guilt standing before the soul, the grace of God is intercepted, even as the sun is hid

from the sight of mine eyes by the cloud that cometh between. "My sin," saith David, "is ever before me;" and so kept other things out of his sight: sin, I say, when applied by the law. (Ps. li. 3.) When the law came to Paul, he remained without sight until the good man came unto him with the word of forgiveness of sins.

(4.) Again; where the law comes with power, there it begetteth many doubts against the grace of God; for it is only a revealer of sin, and the ministration of death; that is, a doctrine that showeth sin, and condemneth for the same. Hence therefore, as was hinted before, the law being the revealer of sin, where that is embraced there sin must needs be discovered and condemned, and the soul for the sake of that. Further; it is not only a revealer of sin, but that which makes it abound. So that the closer any man sticks to the law of life, the faster it doth cleave to him. "That law," saith Paul, "which was ordained to be unto life, I found to be unto death;" for by the law I became a notorious sinner. I thought to have obtained life by obeying the law," but sin, taking occasion by the commandment, deceived me, and thereby slew me." (Rom. vii. 10—14.) A strange way of deceivableness, and it is hid from the most of men! but, as I have already told you, you see how it comes to pass. First, Man by nature is carnal, and the law itself is spiritual. Now betwixt these two ariseth great difference: the law is exceeding good, the heart exceeding bad; these two opposites, therefore, the heart so abiding, can by no means agree. Secondly, Therefore, at every approach of the law to the heart, with intent to impose duty, or to condemn for the neglect thereof, at every such approach the heart starteth back, especially when the law comes home indeed, and is heard in his own language. This being thus, the conscience, perceiving this is a fault, begins to tremble at the sense of judgment; the law still continueth to command to duty, and to condemn for the neglect thereof. From this struggling of these two opposites arise, I say, those doubts and fears that drive the heart into unbelief; and that make it blind to the work of the gospel, that it can neither see nor understand anything but that it is a sinner, and that the law must be fulfilled by it, if ever it be saved.

5. But again; another thing that hath great influence upon the heart, to make it lean to the law for life, is, the false names that Satan and his instruments have put upon it—such as these: to call the law the gospel; conscience, the Spirit of Christ; works, faith; and the like. With these weak consciences have been mightily pestered, yea, thousands deluded and destroyed. This was the way whereby the enemy attempted to overthrow the church of Christ of old; as, namely, those in Galatia and at Corinth, &c. I say, by the feigned notion that the law was gospel, the Galatians were removed from the gospel of Christ; and Satan, by appropriating to himself and his ministers the

names and titles of the ministers of the Lord Jesus, prevailed with many at Corinth to forsake Paul and his doctrine. Where the Lord Jesus hath been preached in truth, and something of his doctrine known, it is not there so easy to turn people aside from the sound of the promise of grace, unless it be by the noise and sound of a gospel. Therefore, I say, the false apostles came thus among the churches: "Another gospel, another gospel!" which in truth, saith Paul, "is not another, but some would pervert the gospel of Christ," and thrust that out of doors, by gilding the law with that glorious name. So again for the ministers of Satan, they must be called the apostles of Christ, and ministers of righteousness; which thing, I say, is of great force, especially being accompanied with so holy and just a doctrine as the word of the law is; for what better to the eye of reason than to love God above all, and our neighbour as ourselves, which doctrine being the scope of the ten words given on Sinai, no man can contradict, for in truth they are holy and good. But here is the poison; to set this law in the room of a Mediator, as those do that seek to stand just before God thereby; and then nothing is so dishonourable to Christ, nor of so soul-destroying a nature as the law; for that, thus placed, hath not only power when souls are deluded, but power to delude, by its real holiness, the understanding, conscience, and reason of man; and by giving the soul a semblance of heaven, to cause it to throw away Christ, grace, and faith. Wherefore it becometh all men to take heed of names, and of appearances of holiness and goodness.

6. Lastly, Satan will yet go further; he will make use of something that may be at a distance from a moral precept, and therewith bring souls under the law. Thus he did with some of old; he did not make the Galatians fall from Christ, by virtue of one of the ten words, but by something that was aloof off, by circumcision, days and months, that were Levitical ceremonies; for he knows it is no matter, nor in what testament he found it, if he can therewith hide Christ from the soul: "Behold, I Paul say unto you, that if you be circumcised, Christ shall profit you nothing: for I testify again to every man that is circumcised, that he is a debtor to the whole law." (Gal. v. 2, 3.) Why so, seeing circumcision is not one of the ten words? Why, because they did it in conscience to God, to stand just before him thereby. Now here we may behold much cunning of the devil; he begins with some at a distance from that law which curseth, and so by little and little bringeth them under it; even as by circumcision the Galatians were at length brought under the law that condemneth all men to the wrath and judgment of God. I have often wondered, when I have read how God crieth out against the Jews, for observing his own commandment, (Isa. i. 11-14;) but I perceive by Paul, that by these things a man may reject and condemn the Lord

Jesus, which those do that for life set up aught, whether moral or other institution, besides the faith of Jesus. Let men, therefore, warily distinguish betwixt names and things, between statute and commandment, lest they by doing the one transgress against the other. Study, therefore, the nature and end of the law, with the nature and end of the gospel; and if thou canst keep them distinct in thy understanding and conscience, neither names nor things, neither statutes nor commandments, can draw thee from the faith of the gospel.

And that thou mayest yet be helped in this matter, I shall now come to speak to the second conclusion, viz.—

That men can be justified from the curse before God, while sinners in themselves, by no other righteousness than that long ago performed by, and remaining with the person of Christ.

For the better prosecuting of this position, I shall observe two things.

I. That the righteousness by which we stand just before God, from the curse, was performed by the person of Christ.

II. That this righteousness is inherent only in him.

I. As to the first of these, I shall be but brief. Now that the righteousness that justifieth us was performed long ago by the person of Christ, besides what hath already been said, is further manifest thus.

First. He is said to have purged our sins by himself: "When he had by himself purged our sins, he sat down on the right hand of God." (Heb. i. 3.) I have showed that in Christ, for the accomplishing of righteousness, there was both doing and suffering; doing, to fulfil all the commands of the law; suffering, to answer its penalty for sin. This second is that which in this to the Hebrews is in special intended by the Apostle; where he saith, he hath purged our sins; that is, by his precious blood; for it is that alone can purge our sins either out of the sight of God, or out of the sight of the soul. Now this was done by *himself*, saith the Apostle; that is, in or by his personal doings and sufferings. And hence it is, that when God had rejected the offerings of the law, he said, "Lo, I come! A body hast thou prepared me, to do thy will, O God." (Heb. x. 5-8.) Now by this will of God, saith the Scripture, we are sanctified. By what will? Why, by the offering up of the body of Jesus Christ; for that was God's will, that thereby we might be a habitation for him. As he saith again, "Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. xiii. 12.)

Second. As it is said, he hath purged our sins by *himself*; so it was by himself *at once*; "For by one offering hath he perfected for ever them that are sanctified." (x. 14.) Now, by this word, "at once," or by "one offering," is cut off all

those imaginary sufferings of Christ which foolish men conceive of; as, that he in all ages hath suffered, or suffereth for sin, in us. No, he did this work but once. "Not that he should offer himself often, as the high priest entered into the holy place every year with the blood of others: for then must he often have suffered since the foundation of the world. But now once in the end of the world," in the time of Pilate, "hath he appeared to put away sin by the sacrifice of himself." (Heb. ix. 25, 26.) Mark how to the purpose the Holy Ghost expresseth it: he hath suffered but *once*; and that *once, now; now once. Now* he is God and man in one person; *now* he hath taken the body that was prepared of God; *now once*, "in the end of the world, hath he appeared, to put away sin, by the sacrifice of himself;" by the offering up of the body of Jesus Christ *once* for all.

Third. It further appears, in that by his resurrection from the dead the mercies of God are made sure to the soul; God declaring by that, as was said before, how well pleased he is by the undertaking of his Son for the salvation of the world: "And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give thee the sure mercies of David." (Acts xiii. 34.) For Christ being clothed with man's flesh, and undertaking for man's sins, did then confirm all sure to us by his resurrection from the dead. So that by the rising of that man again, mercy and grace are made sure to him that hath believed on Jesus. Wherefore, from these things, together with what hath been discovered about his addressing himself to the work, I conclude, "that men can be justified from the curse before God, while sinners in themselves, by no other righteousness than that long ago performed by the person of Christ." Now the conclusion is true from all show of contradiction; for the Holy Ghost saith he hath done it; hath done it by himself, and that by the will of God at once, even then when he took the prepared body upon him. "By the will of God we are sanctified, through the offering up of the body of Jesus Christ *once* for all."

II. This being so, the second position is also manifest, namely, That the righteousness, by which we stand just from the curse before God, is only inherent in Jesus Christ. For if he hath undertaken to bring in a justifying righteousness, and that by works and merits of his own, then that righteousness must of necessity be inherent in him alone, and ours only by imputation; and hence it is called, in that 5th to the Romans, the gift, the "gift of righteousness;" because neither wrought nor obtained by works of ours, but bestowed upon us, as a garment already prepared by the mercy of God in Christ. There are four things that confirm this for a truth:

First. This righteousness is said to be the righteousness of *one*, not of many; I mean, of

one properly and personally, as his own particular personal righteousness. The gift of grace, which is the gift of righteousness, it is "by *one* man, Jesus Christ." "Much more they that receive abundance of grace, and of the gift of righteousness, shall reign in life by *one*, Jesus Christ. Therefore, as by the offence of one, judgment came upon all to condemnation; even so by the righteousness of *one*, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners; so by the obedience of *one*, shall many be made righteous." (Rom. v. 15—19.) Mark, the righteousness of *one*, the obedience of *one*; the righteousness of *one* man, of *one* man, Jesus. Wherefore, the righteousness that justifieth a sinner, it is personally and inherently the righteousness of that person who, by works and acts of obedience, did complete it, even the obedience of one, of one man, Jesus Christ; and so ours only by imputation. It is improper to say, Adam's eating of the forbidden fruit was personally and inherently an act of mine: it was personally his, and imputatively mine; personally his, because he did it; imputatively mine, because I was then in him. Indeed, the effects of his personal eating are found in my person, to wit, defilement and depravity. The effects also of the imputation of Christ's personal righteousness are truly found in those that are in him by electing love and unfeigned faith, even holy and heavenly dispositions; but a personal act is one thing, and the effects of that another. The act may be done by, and be only inherent in one; the imputation of the merit of the act, as also the effects of the same, may be in a manner universal, extending itself unto the most, or all. This the case of Adam and Christ doth manifest; the sin of one is imputed to his posterity; the righteousness of the other is reckoned the righteousness of those that are his.

Second. The righteousness by which we stand just before God from the curse is called "The righteousness of the Lord, the righteousness of God, the righteousness of Jesus Christ," &c. (Phil. iii. 6—9;) and that by way of opposition to the righteousness of God's own holy law: "That I might be found in him, not having on my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Now, by this opposition, as by what was said before, the truth is made exceeding clear; for by these words, "not having my own righteousness," are not only excluded what qualifications we suppose to be in us, but the righteousness through which we stand just in the sight of God by them is limited and confined to a person absolutely distinct: distinct, I say, as to his person and performances, who here is called God, and Jesus Christ; as he saith also in the prophet Isaiah, "In the Lord shall all the seed of Israel be justified, and shall glory," (xlv. 25.) In the Lord,

not in the law; in the Lord, not in themselves. "And their righteousness is of me, saith the Lord," (liv. 17;) of me, not of themselves; of me, not of the law. And again; "Surely shall one say, In the Lord have I righteousness and strength." (xlv. 24.) Now, as I have already said, all this is to be understood of the righteousness that was fulfilled by acts and works of obedience, which the person of the Son of God accomplished in the days of his flesh in the world; by that man, I say, "The Lord our righteousness." (Jer. xxiii. 5.) Christ indeed is naturally and essentially righteousness; but as he is simply such, so he justifieth no man; for then he need not to bear our sins in his flesh, and become obedient in all points of the law for us; but the righteousness by which we stand just before God is a righteousness consisting of works and deeds, of the doings and sufferings of such a person who also is essentially righteousness. And hence, as before I have hinted, we are said to be justified by the obedience and blood of the Lord Jesus Christ, by the doings and sufferings of the Son of God. And hence again it is, that he first is called King of righteousness; that is, a King of righteousness, as God-man, which of necessity supposeth his personal performances; and after that, "King of peace," (Heb. vii. 1—3;) for what he is naturally and eternally in his Godhead, he is not to us, but himself; but what he is actively, and by works, he is not to himself, but to us. So, then, he is neither King of righteousness nor of peace to us, as he is only the eternal Son of the Father, without his being considered as our priest and undertaker. He hath "obtained," by works of righteousness, "eternal redemption for us." (Heb. ix. 12.) So then the righteousness by which we stand just before God is a righteousness inherent only in Christ, because a righteousness performed by him alone.

Now, that righteousness by which we stand just before God must be a righteousness consisting of personal performances: the reason is, because persons had sinned. This the nature of justice requireth that "since by man came death, by man should come also the resurrection from the dead." (1 Cor. xv. 21.) The angels, therefore, for this very reason, abide under the chains of everlasting darkness; because he "took not hold on them," (Heb. ii. 16, 17;) that is, by fulfilling righteousness for them in their nature. That is a blessed word, *to you*: "To you is born this day in the city of David, a Saviour, which is Christ the Lord." *To you*, not to angels, *to you* is born a Saviour." (Luke ii. 11.)

Third. It is yet further evident, that the righteousness by which we stand just before God from the curse is a righteousness inherent, not in us, but Christ; because it is a righteousness besides, and without the law itself. Now, take away the law, and you take away the rule of righteousness. Again; take away the rule, and the act as to us

must cease: "But now the righteousness of God without the law is manifested; being witnessed by the law and prophets." (Rom. iii. 21.) So then, by such a righteousness we are justified, as is not within the power of the law to command of us.

Quest. But what law is that which hath not power to command our obedience, in the point of our justification with God?

Ans. The moral law, or that called the Ten Commandments. Therefore we are neither commanded to love God, or our neighbour, as the means or part of our justifying righteousness. Nay, he that shall attempt to do these things, to be delivered from the curse thereby, by the Scripture, is holden accursed of God: "As many as are of the works," or duties, "of the law, are under the curse," &c. (Gal. iii. 10;) because we are justified not by that of the law, but by the righteousness of God without the law; that is, without its commanding of us, without our obedience to it: "Freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation, through faith in his blood." (Rom. iii. 24, 25.) This is the righteousness of God without the law; that is, without any of our obedience to the law. Wherefore the righteousness by which we stand just in the sight of God cannot be inherent in us, but in Christ the King thereof.

Fourth. This is further made apparent, by the capacity that God will consider that soul in, to whom he imputeth justifying righteousness; and that is, as one that worketh not, as one that stands ungodly in the judgment of the law. But this I have handled before, and therefore shall pass it here.

Fifth. To conclude: If any works of ours could justify us before God, they would be works after faith received; but it is evident that these do not: therefore the righteousness that justifies us from the curse before God, is a righteousness inherent only in Christ.

That works after faith do not justify us from the curse in the sight of God, is evident:

1. Because no works of the saints can be justified by the moral law, considering it as the law of works for life: for this must stand a truth for ever: Whatsoever justifieth us, must be justified by the moral law; for that is it that pronounceth the curse; unless then that curse be taken away by the work, the work cannot justify us before God. But the curse cannot be taken away but by a righteousness that is first approved of by that law that so curseth; for if that shall yet complain for want of a full satisfaction, the penalty remaineth. This is evident to reason, and confirmed by the authority of God's word, as hath been already proved; because the law once broken pronounceth death, expecteth death, and executeth the same on him that wilt stand to the judgment of the law. But no work of a believer is capable of answering this demand of the law; therefore none of his works can justify him before God for the law, that notwithstanding complaineth.

2. No works of faith can justify us from the curse before God, because of the want of perfection that is in the greatest faith in us. Now if faith be not perfect, the work cannot be perfect; I mean, with that perfection as to please Divine justice. Consider the person, one that hath to do with God immediately by himself. Now that faith is not capable of this kind of perfection, it is evident; because when men here know most, they know but in part: now he that knows but in part, can do but in part, and he that doth but in part, hath a part wanting in the judgment of the justice of God. So, then, when thou hast done all thou canst, thou hast done but part of thy duty, and so art short of justification from the curse by what thou hast done.

3. Besides, it looks too like a monster that the works of faith should justify us before God: because then faith is turned, as it were, with its neck behind it. Faith in its own nature and natural course, respecteth the mercy of God, through the Mediator Jesus Christ; and, as such, its virtue and excellency is to expect justification by grace through him; but by this doctrine faith is turned round about, and now makes a life out of what itself hath done. But methinks faith should be as noble as its fruits; that being the first, and they but the fruits of that.

Besides, seeing the work is only good because it floweth from faith (for faith purifieth the heart), therefore faith is it that justifies all its works. If then we be justified by either, it is by faith, and not by its works; unless we will say there is more virtue in the less than in the greater. Now what is faith, but a believing, a trusting, a relying act of the soul? What then must it rely upon or trust in? Not in itself, that is without Scripture; not in its works, they are inferior to itself; besides, this is the way to make even the works of faith the mediator between God and the soul, and so by them thrust Christ out of doors. Therefore it must trust in Christ; and if so, then no man can be justified from the curse before God, by the works that flow from faith.

4. To put all out of doubt; the saint when he hath done what he can to bring forth good works by faith, yet he dares not show these works before God but as they pass through the Mediator Christ, but as they are washed in the blood of the Lamb. And therefore Peter saith, those sacrifices of ours that are truly spiritual are only then accepted of God, when offered up by Jesus Christ. And therefore it is said, again, that the prayers of the saints, which are the fruits of faith, come up before the throne of God through the angel's hand; that is, through the hand of Christ; through his golden censer, perfumed with his incense, made acceptable by his intercession.

It is said in the book of the Revelations, that it is granted to the bride, the Lamb's wife, that she should be "arrayed in fine linen, clean and white: which white linen is the righteousness of saints."

This fine linen, in my judgment, is the works of godly men, their works that sprang from faith. But how came they clean? How came they white? Not simply because they were the works of faith. But mark, "They washed their robes, and made them white in the blood of the Lamb;" and "therefore they stand before the throne of God." (Rev. vii. 14, 15.) Yea, therefore it is that their good works stand there too.

I conclude, then, our persons are justified, while we are sinners in ourselves. Our works, even the works of faith, are no otherwise accepted but as they come through Jesus Christ, even through his intercession and blood. So, then, Christ doth justify both our person and works, not by way of approbation, as we stand in ourselves, or works before God, but by presenting of us to his Father by himself; washing what we are and have from guilt in his blood, and clothing us with his own performances. This is the cause of our acceptance with God, and that our works are not cast forth of his presence.

USE I. Is justifying righteousness to be found in the person of Christ only? Then this should admonish us to take heed of seeking it in ourselves; that is, of working righteousness, thereby to appease the justice of God; lest, by so doing, we affront and blaspheme the righteousness of Christ. He that shall go about to establish his own righteousness, he as yet doth defiance to that which is of God, of God's appointing, of God's providing; and that only wherewith the justice of the law must be well pleased. Wherefore take heed, I say, of doing such a thing, lest it provoke the eyes of the Lord's glory. "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it." (Ezek. xxxiii. 13.) Mark, though he be righteous, yea, though he have a promise of life, yet he shall die. But why? Because he sinned against the Lord by trusting to his own righteousness, therefore he must die for it. There are some things that will preserve a man from splitting upon this rock; as,

First. Get good acquaintance with the covenant of grace, and of the persons concerned in the conditions of that covenant. The conditions of that covenant are, that a righteousness shall be brought into the world that shall please the justice of God, and answer, and so remove the curse of, the law. Now, he that doth perform this condition is Christ; therefore the covenant is not immediately with man, but with him that will be the Mediator betwixt God and man; "As for thee, by the blood of thy covenant," speaking of Christ. (Zech. ix. 11.) So then Christ, the man Christ, is he who was to bring in these conditions, to wit, everlasting righteousness. And hence it is that God hath said, Christ shall be the covenant of the people; that is, he shall be our conditions

to Godward. He therefore is all our righteousness, as to the point of our justification before God; he is the covenant of the people, as well as the light of the Gentiles. For as no man can see, but in the light of his Spirit, so no man can stand but in and by him: he is the covenant of the people, the conditions and qualifications of the people. So that to Godward Christ is all in all, and no man anything at all. He hath made with me an everlasting covenant; with me, as I stand in my head, Christ, who, because he hath brought in everlasting righteousness, therefore hath removed the curse of the law; wherefore he adds, this covenant "is ordered in all things, and sure;" because all points that concern me, as to redemption from the curse, are taken away by Christ, as before is discoursed. Look then upon Christ, as the man mediator, undertaker, and accomplisher of that righteousness in himself, wherein thou must stand just before God; and that he is the covenant or conditions of the people to Godward; always having in himself the righteousness that the law is well pleased with, and always presenting himself before God as our only righteousness.

Second. That this truth may be the more heartily inquired into by thee, consider thine own perfections; I say, study how polluted thou art, even from the heart throughout. No man hath a high esteem of the Lord Jesus that is a stranger to his own sore. Christ's church is a hospital of sick, wounded, and afflicted people; even as when he was in the world, the afflicted and distressed set the highest price upon Jesus Christ. Why? They were sick, and he was the physician; but the whole had no need of him. And just thus it is now: Christ is offered to the world to be the righteousness and life of sinners; but no man will regard him, save he that seeth his own pollution; he that seeth he cannot answer the demands of the law; he that sees himself from top to toe polluted, and that therefore his service cannot be clean, as to justify him from the curse before God; he is the man that must needs die in despair and be damned, or must trust in Jesus Christ for life.

Further, this rule I would have all receive that come to Jesus Christ for life and salvation.

I. Not to stick at the acknowledgment of sin, but to make that of it which the law makes of it, "Acknowledge thine iniquity," saith the Lord. This is a hard pinch—I know what I say—for a man to fall down under the sense of sin, by acknowledging them to be what the Lord saith they are; to acknowledge them, I say, in their own defiling and polluting nature; to acknowledge them in their unreasonable and aggravating circumstances; to acknowledge them in their God offending and soul-destroying nature, especially when the conscience is burdened with the guilt of them. Yet this is duty, "If we confess our sins, he is faithful and just to forgive." (1 John i. 9.) Yea, to this is annexed the promise, "He that

confesseth and forsaketh them shall find mercy." This made David, as it were, lay claim to the mercy of God, "Wash me thoroughly," said he, "from mine iniquity, and cleanse me from my sin; for I acknowledge my transgression, and my sin is ever before me." Though, then, thou art to blush, and be ashamed when thou rememberest thy sins and iniquities, yet do not hide them: "He that hideth his sins shall not prosper." Do not lessen them; do not speak of them before God after a mincing way: "Acknowledge thine iniquities that thou hast sinned against the Lord thy God, and hast scattered thy ways to the strangers under every green tree; and ye have not obeyed my voice, saith the Lord." (Jer. iii. 13.)

2. If we would come to Christ aright, we must only acknowledge our sins; we must *only* acknowledge them, and there stop; stop, I say, from attempting to do aught to present us good before God, but only to receive the mercy offered. Only acknowledge thine iniquities. Men are subject to two extremes: either to confess sins notionally, and by the halves; or else, together with the confession of them, to labour to do some holy work, thereby to ease their burdened consciences, and beget faith in the mercy of God. Now, both these are dangerous and very ungodly; dangerous, because the wound is healed talsely; and ungodly, because the command is transgressed. Only acknowledge thy sin, and there stand, as David, till thy guilt is taken away. Joshua stood before the angel, from top to toe in filthy garments, till the Lord put other clothes upon him. In the matter of thy justification thou must know nothing, see nothing, hear nothing, but thine own sins and Christ's righteousness: only acknowledge thine iniquities. Now the Saviour and the soul comes rightly together; the Saviour to do his work, which is to spread his skirt over the sinner, and the sinner to receive, by believing this blessed imputed righteousness. And hence the church when she came to God, lieth down in her shame, and her confusion covereth her; and so lieth till pardon comes.

USE II. I come now to the second use. Have faith in Christ. But what are we to understand by faith?

Ans. Faith importeth as much as to say, Receive, embrace, accept of, or trust in the benefit offered: all which are, by holy men of God, words used on purpose to show that the mercy of God, the forgiveness of sins, and eternal life, are not to be had by doing, or by the law, but by receiving, embracing, accepting, or trusting to the mercy of God through Christ: "We believe that, through the grace of our Lord Jesus Christ, we shall be saved, even as they." (Acts xv. 11.) Thus you see what the gospel is, and what faith doth do in the salvation of the soul. Now, that faith might be helped in this work, for great are they that oppose it, therefore the Scriptures, the word of truth, have presented us with the invitation, in

most plain and suitable sentences: As, "That Christ came into the world to save sinners. Christ died for our sins. Christ gave himself for our sins. Christ bare our sins in his body on the tree. And, that God, for Christ's sake, hath forgiven you." Further, as the invitations are plain and easy, so the threatenings to the opposers are sore and astonishing: "He that believeth not shall be damned. Because they received not the love of the truth, that they might be saved, God gave them up to strong delusions, that they all might be damned."

Obj. But faith is said to be an act of obedience.

Ans. And well it may; for it is the most submitting act that a man can do; it throweth out all our righteousness; it makes the soul poor in itself; it liveth upon God and Christ, as the almsman doth upon his lord; it consenteth to the gospel, that it is true; it giveth God and Christ the glory of their mercy and merit; it loveth God for his mercy, and Jesus Christ for his service; whatever good it doth, it still erieth, Hereby am I not justified; but he that justifieth me is the Lord. Well, but is there in truth such a thing as the obedience of faith? Then let Christians labour to understand it, and distinguish it aright; and to separate it from the law, and all man's righteousness; and remember, that it is a receiving of mercy, an embracing of forgiveness, an accepting of the righteousness of Christ, and a trusting to these for life. Remember, again, that it putteth the soul upon coming to Christ as a sinner, and to receive forgiveness as a sinner, as such. We now treat of justification.

But a little to insert at large a few more of the excellencies of it, and so draw towards a conclusion.

First. The more thou believest for remission of sins, the more of the light of the glorious gospel of Christ thou receivest into thy soul. "For therein is the righteousness of God revealed, from faith to faith;" that is, according to the degree of faith: little faith seeth but little, but great faith seeth much; and therefore he saith again, that by faith we have "access into the grace of God." The reason is,

1. Because faith having laid hold upon Christ, hath found him "in whom are hid all the treasures of wisdom and knowledge." In him therefore it finds and sees those heights and depths of gospel mysteries that are nowhere else to be found; nay, let a man be destitute of faith, and it is not possible he should once think of some of them.

2. By this means the Holy Spirit is plentifully received. Now the Spirit of God is a Spirit of wisdom and revelation; but yet so as in the knowledge of Christ; otherwise the Spirit will show to man not any mighty thing; its great delight being, to open Christ, and to reveal him unto faith. Faith indeed can see him, for that is the eye of the soul; and the spirit alone can reveal him, that being the searcher of the deep things of God. By these therefore the mysteries of

heaven are revealed and received; and hence it is that the mystery of the gospel is called the mystery of faith, or the mystery with which faith only hath to do. Wouldst thou then know the greatest things of God? Accustom thyself to the obedience of faith; live upon thy justifying righteousness. And never think, that to live always on Christ for justification is a low and beggarly thing, and, as it were, a staying at the foundation; for, let me tell you, depart from a sense of the meritorious means of your justification with God, and you will quickly grow light, and frothy, and vain; besides, you will always be subject to errors and delusions; for this is not to hold the head from, or, through which nourishment is administered. Further; no man that buildeth forsakes the good foundation; that is the ground of his encouragement to work; for upon that is laid the stress of all; and without it nothing that is framed can be supported, but must inevitably fall to the ground.

Again; why not live upon Christ alway? and especially as he standeth the Mediator between God and the soul, defending thee with the merit of his blood, and covering thee with his infinite righteousness from the wrath of God, and curse of the law. Can there be any greater comfort ministered to thee than to know thy person stands just before God? just, and justified from all things that would otherwise swallow thee up? Is peace with God, and assurance of heaven, of so little respect with thee, that thou slightest the very foundation thereof, even faith in the blood and righteousness of Jesus Christ? And are notions and whimsies of such credit with thee, that thou must leave the foundation to follow them? But, again, what mystery is desirable to be known that is not to be found in Jesus Christ, as priest, prophet, or king of saints? In him are hid all the treasures of them, and he alone hath the key of David to open them. Paul was so taken with Jesus Christ, and the knowledge of this, that he was crucified for us, that he desired, nay, determined not to know anything else among the Corinthians, that itched after other wisdom.

Obj. But I see not that in Christ now that I have seen in him in former days: besides, I find the Spirit lead me forth to study other things.

Ans. To the first part of this objection, I would answer several things. 1. The cause why thou seest not that in Christ now which thou hast seen in him in former days, is not in Christ, but in thy faith: he is the same, as fresh, and as good, and as full of blessedness, as when thou didst most rejoice in him. 2. And why not now as well as formerly? God is never weary of being delighted with Jesus Christ; his blood is always precious with God; his merits being those in which justice hath everlasting rest, why shouldst thou wander, or go about to change thy way? 3. Sin is the same as ever, and so is the curse of the law: the devil is as busy as ever, and beware of the law in

thy members. Return, therefore, to thy rest, O soul! for he is thy life, and the length of thy days. 4. Guilt is to be taken off now, as it was years ago; and, whether thou seest it or no, thou sinnest in all thy works. How, then, canst thou stand clear from guilt in thy soul, who neglectest to act faith in the blood of the Lamb? There thou must wash thy robes, and there thou must make them white. (Rev. vii. 14, 15.) 5. I conclude, then, thou art a polluted, surfeited, corrupted, hardened creature, whosoever thou art, that thus objectest.

But I find, sayest thou, as if the Spirit led me forth to study other matters.

Ans. 1. What other matters? What matters besides, above, or beyond the glorious gospel of Jesus Christ, and of our acceptance with God through him? What spirit, or doctrine, or wisdom soever it be, that centres not in, that cometh not from, and that terminates not within the bonds of the gospel of Jesus Christ, is not worthy the study of the sons of God; neither is it food for the faith of Jesus Christ; for that is the flesh of Christ, and that is eternal life. Whither will you go? Beware of the spirit of antichrist; for "many false spirits are gone out into the world." I told you before, that the Spirit of God is "the Spirit of wisdom and revelation in the knowledge of Christ;" and that without and besides the Lord Jesus it discovereth nothing: it is sent to testify of him; it is sent to bring his words to our remembrance; it is sent to take of his things, and show them unto us. Wherefore, never call that the Spirit of Jesus which leads you away from the blood and righteousness of Christ: that is but the spirit of delusion and of the devil, whose teachings end in perdition and destruction. Tempt not Christ, as they of old did. But how did they tempt him? Why, in loathing the manna, which was the type of his flesh and blood, which we are to eat of by believing. I say, tempt him not, lest you be destroyed by the serpents, by the gnawing guilt of sin: for take away Christ, and sin remains, and there is no more sacrifice for sin; if so, thou wilt be destroyed by the destroyer, &c. But again:

2. Living by faith begets in the heart a son-like boldness and confidence to God-ward, in all our gospel duties, under all our weaknesses, and under all our temptations. It is a blessed thing to be privileged with a holy boldness and confidence God-ward, that he is on our side, that he taketh part with us, and that he will plead our cause with them that rise up against us. But this boldness faith helpeth us to do, and also manageth in our heart. This is that which made Paul always triumph and rejoice in God and the Lord Jesus. He lived the life of faith; for faith sets a man in the favour of God by Christ, and makes a man see, that what befalls him in this life, it shall, through the wisdom and mercy of God, not only prove for his forwarding to heaven, but to augment

his glory when he comes there. This man now stands on high; he lives, he is rid of slavish fears and carking cares, and in all his straits he hath a God to go to. Thus David, when all things looked awry upon him, "encouraged himself in the Lord his God." (1 Sam. xxx. 6.) Daniel also believed in his God, and knew that all his trouble, losses, and crosses would be abundantly made up in his God. And David said, "I had fainted unless I had believed." (Ps. xxvii. 13.) Believing, therefore, is a great preservative against all such impediments, and makes us confident in our God, and with boldness to come into his presence, claiming privilege in what he is and hath. For by faith, I say, he seeth his acceptance through the Beloved, and himself interested in the mercy of God, and riches of Christ, and glory in the world to come. This man can look upon all the dangers in hell and earth without paleness of countenance; he shall meditate terror with comfort, "because he beholds the King in his beauty." (Is. xxxiii. 17, 18.)

Third. Again; living by faith makes a man exercise patience and quietness under all his afflictions; for faith shows him that his best part is safe, that his soul is in God's special care and protection, purged from sin in the blood of Christ. Faith also shows him that, after a little while, he shall be in the full enjoyment of that which now he believes is coming: "We, through the Spirit, wait for the hope of righteousness by faith." (Gal. v. 5.) Wherefore upon this ground it is that James exhorteth the saints to whom he wrote to patience, because they knew the harvest would in due time come. Faith lodgeth the soul with Christ: "I know," saith Paul, "on whom I have believed," and to whom I have committed my soul, "and am persuaded," I believe it, "that he is able to keep that which I have committed unto him against that day;" therefore it were no shame to him to wear a chain for his name and sake. (2 Tim. i. 12.) Oh, it is a blessed thing to see, I say, by the faith of the Lord Jesus, that we are embarked in the same ship with him! this will help us greatly, "both to hope, and quietly wait for the salvation of the Lord." (Ps. xlvi. 1—6.) Further,

Fourth. I might add, that living by faith is the way to receive fresh strength from heaven, thereby to manage thine every day's work with life and vigour; yea, every look, by faith, upon Jesus Christ, as thine, doth this great work. It is said, when Paul saw the brethren that came to meet him, "he thanked God, and took courage." (Acts xxviii. 15.) Oh, how much more then shall the Christian be blessed with fresh strength and courage, even at the beholding of Christ! "whom beholding, as in a glass, we are changed," even by beholding of him by faith in the word, "into the same image, from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18.) But to be brief:

Fifth. Make conscience of the duty of believing,

and be as afraid of falling short here as in any other command of God. "This is his commandment, that you believe." (1 John iii. 23.) Believe, therefore, in the name of the Lord Jesus. This is the will of God, that you believe; believe, therefore, to the saving of the soul. Unbelief is a fine-spun thread, not so easily discerned as grosser sins: and therefore that is truly the sin that doth so easily beset us. The light of nature will show those sins that are against the law of nature, but the law of faith is a command beyond what flesh or nature teacheth; therefore to live by faith is so much the harder work. Yet it must be done, otherwise thine other duties profit thee nothing; for if a man give way to unbelief, though he be most frequent in all other duties besides, so often as he worshippeth God in these, he yet saith, God is a liar in the other, even because he hath not believed: "He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given us eternal life; and this life is in his Son." So, then, when thou givest way to unbelief; when thou dost not venture the salvation of thy soul upon the justifying life that is in Christ, that is, in his blood, &c., at once, thou givest the lie to the whole testament of God; yea, thou tramplest upon the promise of grace, and countest this precious blood an unholy and unworthy thing. Now how, thou doing thus, the Lord should accept of thy other duties, of prayer, alms, thanksgiving, self-denial, or any other, will be hard for thee to prove. In the mean time remember, that faith pleaseth God; and that without faith it is impossible to please him. Remember, also, that for this cause it was that the offering of Cain was not accepted. "By faith Abel offered unto God a more excellent sacrifice than Cain;" for by faith Abel first justified the promise of the Messiah, by whom a conquest should be obtained over the devil, and all the combination of hell against us. Then he honoured Christ by believing that he was able to save him; and in token that he believed these things indeed, he presented the Lord with the firstlings of his flock, as a remembrance before God that he believed in his Christ; and therefore it is said, "By faith he offered;" by which means the offering was accepted of God; for no man's offering can be accepted with God but his that stands righteous before him first. But unbelief holdeth men under their guilt, because they have not believed in Christ, and by that means put on his righteousness. Again; he that believeth not, hath made invalid, what in him lies, the promise of God, and merits of Christ, of whom the Father hath spoken so worthily; therefore what duties, or acts of obedience soever he performeth, God by no means can be pleased with him.

By this, therefore, you see the miserable state of the people that have not faith. Whatever they do, they sin; if they break the law, they sin; if

they endeavour to keep it, they sin. They sin, I say, upon a double account: first, because they do it but imperfectly; and, secondly, because they yet stay upon that, resisting that which is perfect, even that which God hath appointed. It mattereth not, as to justification from the curse, therefore, men wanting faith, whether they be civil or profane; they are such as stand accursed of the law, because they have not believed, and because they have given the lie to the truth, and to the God of truth. Let all men, therefore, that would please God, make conscience of believing, on pain, I say, of displeasing him; on pain of being with Cain rejected, and on pain of being damned in hell. "He that believeth not shall be damned." (Mark xvi. 16.) Faith is the very quintessence of all gospel obedience, it being that which must go before other duties, and that which also must accompany whatever I do in the worship of God, if it be accepted of him. Here you may see a reason, why the force and power of hell is so bent against believing. Satan hateth all the parts of our Christian obedience, but the best and chiefest most. And hence the Apostle saith to the Thessalonians, that he sent to know their faith, lest by some means the tempter have tempted them, and so his labour had been in vain. (1 Ep. iii. 5.) Indeed, where faith is wanting, or hath been destroyed, all the labour is in vain; nothing can profit any man, neither as to peace with God, nor the acceptance of any religious duty; and this, I say, Satan knows, which makes him so bend his force against us.

There are three things in the act of believing, which makes this grace displeasing to the wicked one.

1. Faith discovereth the truth of things to the soul. The truth of things as they are, whether they be things that are of this world, or of that which is to come; the things and pleasures above, and also those beneath. Faith discovereth to the soul the blessedness, and goodness, and durability of the one; the vanity, foolishness, and transitoriness of the other. Faith giveth credit to all things that are written in the law and in the prophets, both as to the being, nature, and attributes of God; the blessed undertaking of the Lord Jesus Christ; the glory of heaven, and torments of hell; the sweetness of the promise, and terror of the threatenings and curses of the word. By which means Satan is greatly frustrated in his assaults, when he tempteth either to love this world, or slight that which is to come; for he can do no great matter in these things to any but those who want the faith: "In vain is the snare laid in the sight of any bird." (Prov. i. 17.) Therefore he must first blind, and hold blind the minds of men, "that the light of the glorious gospel of Christ, who is the image of God, should not shine into them," (2 Cor. iv. 4,) else he can do no harm to the soul. Now, faith is the eye of the godly man, and that

sees the truth of things, whatever Satan suggests, either about the glory of this world, the sweetness of sin, the uncertainty of another world, or the like.

2. Faith wraps the soul up in the bundle of life with God; it encloseth it in the righteousness of Jesus, and presents it so perfect in that, that whatever he can do, with all his cunning, cannot render the soul spotted or wrinkled before the justice of the law; yea, though the man, as to his own person and acts, be full of sin from top to toe, Jesus Christ covereth all; faith sees it, and holds the soul in the godly sense and comfort of it. The man therefore standing here, stands shrouded under that goodly robe that makes him glisten in the eye of justice; yea, all the answer that Satan can get from God against such a soul, is, that he "doth not see iniquity in Jacob, nor behold perverseness in Israel;" for here "Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts, though," as to their own persons, "their land was filled with sin against the Holy One of Israel." (Numb. xxiii. 21—23.) Thus, therefore, the soul believing, is hid from all the power of the enemy, and dwells safely under the dominion of grace.

3. Faith keeps the soul from giving credit to any of his insinuations; for what Satan saith, either about the acceptance of my person or performances, so long as I believe that both are accepted of God, for Christ's sake, he suggesteth to the wind; wherefore faith doth the same against the devil that unbelief doth to God. Doth unbelief count God a liar? Faith counts the devil a liar. Doth unbelief hold the soul from the mercy of God? Faith holds the soul from the malice of the devil. Doth unbelief quench thy graces? Faith kindleth them even into a flame. Doth unbelief fill the soul full of sorrow? Faith fills it full of the joy of the Holy Ghost. In a word, doth unbelief bind down thy sins upon thee? Why, faith in Jesus Christ releaseth thee of them all.

4. As faith keeps the soul from giving credit to the insinuations of Satan, so, when he makes his assaults, it overmasters him, and makes him retreat; "Resist the devil, and he will flee from you; whom resist, steadfast in the faith." (Jas. iv. 7.) Believe, as I have already said, that God loveth you; that the blood of Christ was shed for you; that your person is presented complete before him, through the righteousness of Christ, and Satan must give place; thy crediting of the gospel makes him fly before thee; but thou must do it steadfast in the faith; every waver giveth him advantage. And indeed this is the reason that the godly are so foiled with his assaults: they do not resist him steadfast in the faith; they often stagger through unbelief. Now, at every stagger, he recovereth lost ground again, and giveth battle another time. Besides, by this and the other stagger, he taketh heart to attempt by other means, and so doubleth the affliction with mani-

fold temptations. This is, I say, for want of being steadfast. "Above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked," (Eph. vi. 16;) to quench them, though they come from him as kindled with the very fire of hell. None knows, save him that feels it, how burning hot the fiery darts of Satan are; and how, when darted, they kindle upon our flesh and unbelief; neither can any know the power and worth of faith to quench them but he that hath it, and hath power to act it.

5. Lastly; if justifying righteousness be alone to be found in the person of Jesus Christ, then this shows us the sad condition of two sorts of men. (1.) Of those that hang in doubt betwixt Christ and the law. (2.) Of those that do professedly make denial of the sufficiency of this most blessed righteousness.

First. The first sort, though they may seek life, yet, thus continuing, are never like to find it. Wherefore? Because they seek it not by faith, but as it were by the works of the law. Indeed they will not be merit-mongers; they will not wholly trust to the law; they will partly venture on Christ, and partly trust to the law. Well, but therefore they shall be damned; because they trust to Christ but in part, and in part, as it were, to the works of the law; for such sinners make Christ but a Saviour in part—why then should he be their Saviour in whole? No; because they halt between Christ and the law, therefore they shall fall between Christ and the law; yea, because they will trust to their works in part, they shall be but almost saved by Christ. Let not that man think that he shall obtain anything from the Lord. What man? Why, he that doubteth or wavereth in his mind, about the truth of the mercy of God in Christ; therefore the exhortation is, "But let him ask in faith: for he that wavereth," or, that halteth between the law and Christ for life, "is like a wave of the sea, driven of the wind, and tossed." (Jas. i. 6.) In conclusion, he resteth nowhere: "A double-minded man is unstable in all his ways." (ver. 8.) This man therefore must miscarry; he must not see the good land that flows with milk and honey; no, let him not have a thought of life in his heart: let not that man think that he shall receive anything of the Lord.

This was the case of many in the primitive times, for whose sake this caution was written; for the devout and religious Jew and proselyte, when they fell away from the word of the gospel, they did not fall to those gross and abominable pollutions in which the open profane, like sows and swine, do wallow; but they fell from the grace of God to the law; or, at least, did rest betwixt them both, doubting of the sufficiency of either; and thus, being fearful, they distrust. Wherefore being found at length unbelieving, they are reputed of God abominable, as murderers, whoremongers, sorcerers, idolaters, and liars, and so must have their

portion in the lake, with them, that burns with fire and brimstone. The reason is, because, where Christ is rejected, sin remaineth, and so the wrath of God for sin. Neither will he be a Saviour in part; he must be all thy salvation or none: "Let not that man think that he shall receive anything of the Lord." (Jas. i. 7.) Not anything. There is no promise for him, no pardon for him, no heaven for him, no salvation for him, no escaping of his fire! What condition is this man in! Yet he is a religious man, for he prays; he is a seeking man, a desiring man, for he prays. But he halts between two, he leaneth to his righteousness, and committeth iniquity; he is afraid to venture all upon the Lord Jesus Christ. Let not that man think of receiving anything from the Lord.

Yet the words suggest, that he is apt to think he shall receive something, because God is merciful, because his promise is great; but this expectation is by this word cut off, and this sinner is cast away. Let not that man think, let him forbear to think of having anything at the hand of God. The Israelites thought to go up to the land the day after they had despised it. Agag thought the bitterness of death was past, even that day in which he was hewn in pieces. Rechab and Baanah his brother, thought to have received reward of David that day they were hanged over the pool in Hebron. Let not that man think that he shall receive anything of the Lord.

Second. As for those that do professedly make denial of the sufficiency of this most blessed righteousness, the whole book is conviction to them; and shall assuredly, if it comes to their hands, rise up in judgment against them. They have rejected the wisdom and mercy of God; they have rejected the means of their salvation; they have trampled upon the blood of the Son of God; wherefore, judgment waiteth for them, and fiery indignation, which shall devour the adversaries.

To conclude. One word also to you that are neglecters of Jesus Christ: "How shall we escape, if we neglect so great salvation?" Here then we may see how we ought to judge of all such persons as neglect the Lord Jesus, under what guise, name, or notion soever they be. We ought, I say, to judge of such, that they are at present in a state of condemnation; of condemnation, "because they have not believed in the only-begotten Son of God." (John iii. 18.) It is true there is no man more at ease in his mind, with such ease as it is, than the man that hath not closed with the Lord Jesus, but is shut up in unbelief. Oh! but that is the man that stands convict before God, and that is bound over to the great assize; that is the man whose sins are still his own, and upon whom the wrath of God abideth; for the ease and peace of such, though it keep them far from fear, is but like to that of the secure thief, that is ignorant that the constable standeth at the door; the first sight of an officer makes his peace to give up the ghost. Ah, how many thousands that can now

glory that they never were troubled for sin against God! I say, how many be there, that God will trouble worse than he troubled cursed Achan; because their peace, though false and of the devil, was rather chosen by them than peace by Jesus Christ, than peace with God by the blood of his cross. (Col. i. 20.)

Awake, careless sinners, awake! and arise from the dead, and Christ shall give you light. Content not yourselves either with sin or righteousness, if you be destitute of Jesus Christ; but cry, oh cry to God for light to see your condition by! for light in the word of God; for therein is the righteousness of God revealed: cry, therefore, for light to see this righteousness by; it is a righteousness of Christ's finishing, of God's accepting, and that which alone can save the soul from the stroke of eternal justice!

There are six things that on man's part are the cause he receiveth not the gospel of Christ, and so life by him. 1. They see not their state by nature, how polluted they are with original sin. 2. They see not the justice of God against sin; they know not him that hath said, "Vengeance belongeth unto me; I will recompense." (Heb. x. 30.) 3. They cannot see the beauty of Jesus Christ. 4. Unbelief being mighty in them, they dare not venture their souls with Jesus Christ; they dare not trust to his righteousness, and to that only; for 5. Their carnal reason also sets itself against the word of faith, and cannot stoop to the grace of Jesus Christ. 6. They love to have honour one of another; they love to be commended for their own vain-glorious righteousness; and the fools think, that because they are commended of men, they shall be commended of God also: "How can you believe, who seek honour one of another, and seek not the honour that cometh from God only?" (John v. 44.) This last thing, to wit, desire of vain-glory, is the bane of thousands; it is the legalist's bane, it is the civilian's bane, it is the formalist's bane; yea, which yet is stranger, it is the bane of the vicious and debauched also; for though there be a generation that, to one's thinking, have not regard to righteousness, yet watch them narrowly; and they have their times of doing something that looks like good, and though possibly it be but seldom, yet this wretch counteth that, for the sake of that, God accepteth him, and counteth his glorious righteousness. I might add a seventh cause, which is, want of serious meditation upon eternal judgment, and what shall follow. This consideration, did it take a deep place in the heart, would doubtless produce the workings of spirit after Jesus Christ for justification that now are wanting in the most men. This made Felix, yea, it makes the devils tremble, and would, I say, couldst thou deeply meditate, make thee start, and turn thy wanton thoughts into heavy sighs after God's mercy in Jesus Christ, lest thou also come into their place of torment.

Before I conclude this use, I would lay down a few motives, if so be thou mayest be prevailed with to look after thine everlasting state.

1. Consider, God hath put man, above all the creatures in this visible world, into a state of abiding for ever; they cannot be annihilated, they shall never again be turned into nothing, but must live with God or the devil for ever and ever. And though the Scripture saith, "Man hath not pre-eminence over a beast in his death," yet the beast hath pre-eminence above many men; for he shall not rise again to come into judgment, as man must, nor receive that dismal sentence for sin and transgression as man shall. This, therefore, is worthy to be considered with seriousness of all that have souls to be saved or damned: they must one day come to judgment, there to stand before that Judge of all the earth, whose eyes are like a flame of fire, from the sight of which thou canst not hide one of thy words, or thoughts, or actions, because thou wantest the righteousness of God. The fire of his justice shall burn up all thy rags of righteousness wherewith by the law thou hast clothed thyself, and will leave thee nothing but a soul full of sin to bemoan and eternal burnings to grapple with. Oh, the burnings that will then beset sinners on every side, and that will eat their flesh, and torment their spirit, with far more terror than if they were stricken with scorpions! And observe it, the torment will be there higher than other, where there is the guilt of neglecting Jesus Christ, he being indeed the Saviour, and him that was sent on purpose to deliver men from the wrath to come.

2. Consider, once past grace, and ever past grace. When the door is shut against thee it will open no more; and then repentings, desires, wishings, and wondings come all too late. Good may be done to others, but to thee none; and this shall be, because, even because thou hast withstood the time of thy visitation, and not received grace when offered: "My God shall cast them away, because they did not hearken unto him." (Hos. ix. 17.) Cain was driven out from the presence of God, for aught I know, some hundreds of years before his death; Ishmael was cast away after seventeen years of age; Esau lived thirty or forty years after he had sold his birthright. Oh many, very many, are in this condition! for though God be gracious, yea, very gracious, yet he will not be slighted nor abused always: there are plenty of sinners in the world; if one will not, another will. Christ was soon repulsed by, and sent away from the country of the Gaderenes; but on the other side of the sea there were many ready with joy to receive him. So, when the Jews contradicted and blasphemed, "the Gentiles gladly received the word." (Acts xiii. 48.) Look to it, sinner; here is life and death set before thee—life, if it be not too late to receive it; but if it be, it is not too late for death to swallow thee up. And tell me, will it not be dreadful to be carried from under the gospel

to the damned, there to lie in endless torment, because thou wouldst not be delivered therefrom? Will it be comfort to thee to see the Saviour turn judge? to see him that wept and died for the sin of the world now ease his mind on Christ-abhorring sinners, by rendering to them the just judgment of God? For all their abominable filthiness, had they closed with Christ, they had been shrouded from the justice of the law, and should not have come into condemnation, but had been passed from death to life; but they would not take shelter there; they would venture to meet the justice of God in its fury; wherefore now it shall swallow them up for ever and ever. And let me ask further, Is not he a madman, who, being loaded with combustible matter, will run headlong into the fire upon a bravado? or that, being guilty of felony or murder, will desperately run himself into the hand of the officer; as if the law, the judge, the sentence, execution, were but a jest, or a thing to be played withal? And yet thus mad are poor, wretched, miserable sinners, who, flying from Christ as if he were a viper, they are overcome, and cast off for ever by the just judgment of the law. But ah! how poorly will these be able to plead the virtues of the law to which they have cleaved, when God shall answer them, "Whom dost thou pass in beauty? Go down, and be thou laid with the uncircumcised." (Ezek. xxxii. 19.) Go down to hell, and there be laid with those that refused the grace of God.

Sinners, take my advice, with which I shall conclude this use. Call often to remembrance that thou hast a precious soul within thee; that thou art in the way to thine end, at which thy precious soul will be in special concerned, it being then time to delay no longer, the time of reward being come. I say, again, bring thy end home; put thyself, in thy thoughts, into the last day thou must live in this world, seriously arguing thus: How if this day were my last; how if I never see the sun rise more? how if the first voice that rings to-morrow morning in my heavy ears be, "Arise, ye dead, and come to judgment?" Or how, if the next sight I see with mine eyes, be the Lord in the clouds, with all his angels, raining floods of fire and brimstone upon the world? Am I in a case to be thus near mine end? to hear this trump of God, or to see this great appearance of this great God, and the Lord Jesus Christ? Will my profession, or the faith I think I have, carry me through all the trials of God's tribunal? Cannot his eyes, which are as a flame of fire, see in my words, thoughts, and actions, enough to make me culpable of the wrath of God? Oh, how serious should sinners be in this work of remembering things to come, of laying to their heart the greatness and terror of that notable day of God Almighty! and in examining themselves, how it is like to go with their souls, when they shall stand before the Judge indeed! To this end, God make this word effectual. Amen.

PREFATORY REMARKS

ON

A CONFESSION OF MY FAITH: DIFFERENCE IN JUDGMENT: PEACEABLE PRINCIPLES.

BUNYAN must have made a great advance in the estimation of his contemporaries when he wrote the three following papers. It is not till long after a man has become worthy of esteem, or done something deserving of notoriety, that he has reasonable cause for entering upon a defence of his opinions. Every man of sense and experience knows, that, under ordinary circumstances, the views which he entertains are of little consequence, except to himself, and his immediate connections. To obtrude them upon the public would be equally useless and impertinent. No one cares to know them, and on no one are they likely to exercise any influence. It is easy enough for a vain man to err on this point, and to suppose that the world may have mistaken his views to its own detriment; but the instinctive caution which any degree of real ability, with a fair amount of knowledge and experience gives, is usually sufficient to save the most useful class of men from so grievous a mistake.

The sterling sound common sense of Bunyan was well exercised by the trials through which he had to pass, and it was not likely to yield to any weak temptations of conceit. It may be concluded, therefore, that when he thought it necessary to give an account of his faith and practice, and to defend himself against misrepresentations, his power and ability had become extensively recognised, and that he had reached that degree of eminence, from which it is no vanity for a man to suppose that his voice may be heard beneficially at a distance, if not intercepted by the malice which it is now his duty to avert.

Bunyan, as we have seen, had been already engaged in controversies on some of the most important doctrines of Christianity; but it was not so much with primary or fundamental truths that he had now to do, as with those which concern or enter into the nice distinctions of discipline, of ordinances, or the more precise definitions of party theology. Broad and generous as was his comprehension of truth, and benevolent as were his desires to embrace as large a number as he could within the circle of a saving orthodoxy, he could hardly fail to make use of expressions offensive to men of a different disposition. These expressions, moreover, had really a meaning. Bunyan honestly intended it to be understood that he did not believe that salvation depended upon the administration of baptism at a certain time, or in a certain form. He did not, indeed, assert all that his enemies wished to prove out of his discourses, or his treatises, but he meant everything which he thought the covenant of grace and mercy intended for penitent sinners, and he desired that all might be understood as a part of his meaning which might make the appeal of the gospel itself more widely and effectually acceptable.

The faith and practice of a christian man can never, in the higher matters of the law, be at variance. In whatever is vital to the one and proper to the other, there are certain natural links existing adapted to join them inseparably together. But while this may be fairly asserted of what is essential to belief and morality, it cannot be said, with any degree of corresponding certainty, of things less intrinsic to the nature of truth and holiness. When Bunyan spoke, therefore, of his "faith and practice," he used expressions which had some indefiniteness and obscurity in them. His faith had a twofold relationship. It was equally connected with his moral life, and with his office as a teacher; and the "practice," of which he speaks in the following defences, was not only his religious, but his pastoral and ceremonial observances.

It is important that this distinction should be made; but it does not intimate that there was less necessity for Bunyan's entering upon his defence than he himself supposed. If as a teacher, or as exercising any part of the pastoral office, he was stricter or looser in practice than in his professed faith, he might be justly charged with the most dangerous kind of insincerity. Against such a danger he stood armed with the skill of a wise, and the strength of an ingenuous mind. He knew exactly what was essential to his own system, and how much might be yielded to charity without harm to either truth or righteousness. The sufferings which he had endured to uphold the latter, made him but the calmer champion of the former.

Among the phenomena of that strange and agitated period in which his lot was cast, religious inconsistencies furnished the greater part. Many sound and faithful members of the church beheld, with no less surprise than grief, its apparently suspended zeal for the great principles of the Reforma-

tion. But if there was any just cause of surprise on this account, there was far more reason for astonishment in the state of the dissenting bodies. The Presbyterians persecuted the Independents, the Independents the Baptists, and the Baptists, dividing into sub-sects, set a further example of minute controversy and party hatred. A more melancholy spectacle could not be contemplated. The worst of all species of persecution is that of sect against sect. Churches must often miss their prey. If any sect had the power which churches once had, it would annihilate its rival. Bunyan saw enough of this to awaken him to a new sense of duty. It was evident to his acute understanding that communion with a sect or party, as such, might be restricted by terms which ought not to be insisted upon as necessary to the communion of saints. Thus, one set of Christians might hold peculiar opinions respecting the orders of the ministry, and modes of church government; another might entertain particular views on the subject of baptism. The persons characterised by these opinions, would probably form themselves into distinct congregations. Nor would they be guilty of unreasonable strictness if they refused to admit into their body those who differed from them on the main point of their belief or discipline. But though justified in this species of exclusiveness, if sects may exist at all, their advocates must ever have to bear the burden of a difficult inquiry, unless wholly indifferent to christian charity and brotherhood. May the definitions and limits of a sect be lawfully or evangelically regarded as barriers to spiritual communion? Privileged as its members may be to worship together in strict separation and seclusion, they have still to determine how far their opinions affect the essential principles of the new covenant. They have built for themselves a synagogue, and they have a right to open or shut the door as they see fit. But is it necessary that they should forget the temple, or refuse to worship with the servants of God in its ampler courts, or join with them there in offering up spiritual praise and sacrifice? They have entrenched themselves in a little fold, that they may be safe from intrusion when engaged in duties, to the mode of performing which they attach a grave importance. That fold they had a right to build, and it should be held sacred by all who know the dignity of a human conscience. But the fold thus built is not that larger fold of which Jesus himself is the door; and sad indeed seems the error of those who, because they have a shelter of their own in the wilderness, forget the home which they have in common with the whole flock of the one good Shepherd.

Bunyan belonged to a sect peculiarly strict on the subject of communion. His honesty kept him faithful to its principles; his charity made him inconsistent with its severity. Baptism was regarded by his associates as furnishing a bond of union indispensable to christian brotherhood, and unattainable by other means. The efficacy of baptism itself was dependent upon conditions, the failure of which reduced it to a worthless form. It was the baptism of adults, capable of repentance and faith, and actually repenting and believing, which alone could fulfil these conditions. According to the strict interpretations, therefore, of Baptist theology, the sect combined within itself the only Christians with whom a consistent believer could share in sacramental communion.

Bunyan trembled at the idea of thus standing apart from all the disciples of Jesus, except those who were united on points which might honestly be disputed. He acknowledged the holiness and efficacy of baptism. He did not undervalue it as a bond of union; but he refused to believe that the communication of the body of Christ could be lawfully restricted by the rules adopted in his sect. He had, therefore, first, to defend himself against the charge of unfaithfulness to his party, and then to state the principles which he thought might form both a safer and a broader groundwork of christian communion.

In the former part of his task, he had only to prove that neither his practice nor his profession had altered from the time of his conversion; that he had ever spoken with all plainness and sincerity on the topics in dispute, and had shown himself as little willing to indulge error among his brethren, as to let truth suffer from his own fear of an enemy. No one could gainsay this defence of his integrity.

But the second object which he had in view required a different kind of argument. He wished to remove certain unnecessary restrictions to christian communion. Every effort for such a purpose is attended with some especial dangers. More may be removed as a consequence of the attack, than the assailant wished to injure; his argument adopted by others being with them for destruction, while intended by him only for correction. He may even himself err in the substitution of a vague security for that which he wishes to abolish because too rigid and narrow. To many persons Bunyan will seem chargeable with a fault of this nature. According to him, baptism was not regarded, in primitive times, as the medium of admission into any particular church, and of a universal visible church he will take no account. It is obvious that an argument which depends upon the denial of a universal visible church, while particular visible churches are recognised as numberless, is not likely to have much practical influence with ordinary reasoners. Visible parts imply a visible whole; and the universal church is no less a visible church because of its extent, than continents or oceans are invisible if they cannot be traced to their limits.

But Bunyan taking for granted that there is no such visible Catholic church into which a believer could be baptized, inquires whether the first converts to the Gospel were baptized into any particular church. Not finding it said, that Philip admitted the eunuch to any church, or Peter, Cornelius, he

infers, that baptism in these, and other like cases, had nothing to do with church communion, nor can have to do with it in any age. The main conclusion is, that whatever the value and sacredness of the rite in other respects, Baptists are unjustified in refusing to communicate with those who have either not been baptized, or whose baptism is accounted invalid.

Far, however, from denying the necessity of an initiatory test of fitness for christian communion, Bunyan insists upon the entire substance of Christianity itself as the only proper and sufficient test of rightful admission into the family of God. But true as it is, that there can be no actual membership with Christ, or his genuine followers, where his Spirit is wanting, an admission to present association, to edifying converse, to the means of grace and ordinances appointed for a visible society, may seem no unreasonable claim on the part of those who, far as yet from perfect, can only look to such helps for making their calling and election sure. It was on the multitudes, in this weak and preliminary state, that baptism at first conferred the claim to christian communion. Had the proffered baptism been refused, he who rejected it would have enjoyed no privilege of brotherhood; but to him who had received it, the Church at Ephesus, the Church at Corinth, the Church at Athens, or at Rome, alike offered the same aspect of christian love, and the free banquet of evangelical graces. In the case of the crowds wrought upon by the preaching of Peter, and in that of Paul, converted by miracle, baptism was equally conferred as a sign and pledge of admission to a new state. Neither did the intensity of Paul's faith and repentance render him indifferent to baptism, nor did the humbler condition of the multitudinous converts deprive them of it.

While Bunyan, therefore, opposed the apparently too rigid principles of his sect, he still left the subject of communion and its tests to be debated by almost every party both of his own and later times. This does not lessen the value of the wisdom and charity which shine so remarkably in the general argument of these discourses.

H. S.

A CONFESSION OF MY FAITH,

AND

A REASON OF MY PRACTICE :

OR, WITH WHO, AND WHO NOT, I CAN HOLD CHURCH FELLOWSHIP, OR THE COMMUNION OF SAINTS.

SHOWING, BY DIVERS ARGUMENTS, THAT THOUGH I DARE NOT COMMUNICATE WITH THE OPEN IRUPANE, YET I CAN WITH THOSE VISIBLE SAINTS THAT DIFFER ABOUT WATER BAPTISM.

WHEREIN IS ALSO DISCOURSE, WHETHER THAT BE THE ENTERING ORDINANCE INTO FELLOWSHIP, OR NO.

"I believe, and therefore have I spoken."—Ps. cxvi. 10.

TO THE READER.

SIR,—I MARVEL not that both yourself and others do think my long imprisonment strange, or rather strangely of me for the sake of that ; for verily I should also have done it myself, had not the Holy Ghost long since forbidden me. (1 Pet. iv. 12. 1 John iii. 13.) Nay, verily, that notwithstanding, had the adversary but fastened the supposition of guilt upon me, my long trials might by this time have put it beyond dispute. For I have not hitherto been so sordid as to stand to a doctrine right or wrong, much less when so weighty an argument as above eleven years' imprisonment is continually dogging of me to weigh and pause, and pause again, the grounds and foundation of those principles for which I thus have suffered ; but having, not only at my trial asserted them, but also since, even all this tedious tract of time, in cool blood, a thousand times, by the word of God, examined them and found them good, I cannot, I dare not now revolt or deny the same, on pain of eternal damnation.

And that my principles and practice may be open to the view and judgment of all men, though they stand and fall to none but the word of God alone, I have, in this small treatise, presented to this generation, *A Confession of my Faith, and a Reason of my Practice in the Worship of God* ; by which, although it be brief, candid Christians may, I hope, without a violation to faith or love, judge I may have the root of the matter found in me.

Neither have I in this relation abusively presented my reader with other doctrines or practices than what I held, professed, and preached when apprehended and east in prison. Nor did I then, or now, retain a doctrine besides, or which is not thereon grounded. The subject I should have preached upon, even then when the constable came, was, "Dost thou believe on the Son of God?" From whence I intended to show the absolute need of faith in Jesus Christ ; and that it was also a thing of the highest concern for men to inquire into, and to ask their own hearts, whether they had it or no ?

Faith and holiness are my professed principles, with an endeavour, so far as in me lieth, to be at

peace with all men. What shall I say, let mine enemies themselves be judges, if anything in these following doctrines, or if aught that any man hath heard me preach, doth, or hath, according to the true intent of my words, savoured either of heresy or rebellion. I say again, let they themselves be judges, if aught they find in my writing or preaching doth render me worthy of almost twelve years' imprisonment, or one that deserveth to be hanged, or banished for ever, according to their tremendous sentence. Indeed, my principles are such as lead me to a denial to communicate in the things of the kingdom of Christ with the ungodly and open profane. Neither can I, in or by the superstitious inventions of this world, consent that my soul should be governed in any of my approaches to God, because commanded to the contrary, and commended for so refusing. Wherefore, excepting this one thing, for which I ought not to be rebuked ; I shall, I trust, in despite of slander and falsehood, discover myself at all times a peaceable and an obedient subject. But if nothing will do, unless I make of my conscience a continual butchery and slaughter-shop ; unless, putting out my own eyes, I commit me to the blind to lead me, as I doubt is desired by some, I have determined, the Almighty God being my help and shield, yet to suffer, if frail life might continue so long, even till the moss shall grow on mine eyebrows, rather than thus to violate my faith and principles. "Will a man leave the snow of Lebanon, that cometh from the rock of the field ? or shall the cold flowing waters that come from another place be forsaken ?" Jer. xviii. 14. "Hath a nation changed their gods, which yet are no gods ? For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever." (Mic. iv. 5.)

Touching my practice as to communion with visible saints, although not baptized with water, I say it is my present judgment so to do ; and am willing to render a further reason thereof, shall I see the leading hand of God thereto.

Thine in bonds for the gospel,

JOHN BUNYAN.

A CONFESSION OF MY FAITH.

1. I BELIEVE, that there is but one only true God, and there is none other but he. "To us there is but one God, the Father, of whom are all things." "And this is life eternal, that they might know thee, the only true God," &c. (Mark xii. 32. 1 Cor. viii. John xvii. 3. Acts xvii. 24.)

2. I believe, that this God is almighty, eternal, invisible, incomprehensible, &c. "I am the Almighty God, walk before me, and be thou perfect." "The eternal God is thy refuge." "Now, unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever." (Gen. xvii. 1. Dent. xxxiii. 26, 27. 1 Tim. i. 17. Job xi. 7. Rom. xi. 33.)

3. I believe, that this God is unspeakably perfect in all his attributes, of power, wisdom, justice, truth, holiness, mercy, love, &c.; his power is said to be eternal, his understanding and wisdom infinite; he is called the just Lord, in opposition to all things: he is said to be truth itself, and the God thereof. There is none holy as the Lord. "God is love." "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (Rom. i. 20. Ps. cxlvii. 5. Zeph. iii. 5. 2 Thess. ii. 10. Dent. xxxii. 4. Job xi. 7.)

4. I believe, that in the Godhead there are three persons or subsistences. "There are three that bear record in heaven; the Father, the Word, and the Holy Ghost." (1 John v. 7. See also Gen. i. 26; iii. 22; xi. 7. Isa. vi. 8.)

5. I believe, that these three are, in nature, essence, and eternity, equally one. "These three are one." (1 John v. 7.)

6. I believe, there is "a world to come." (Heb. ii. 5; vi. 5.)

7. I believe, that there shall be a resurrection of the dead, both of the just and unjust. "Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt." "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation." (Acts xxiv. 15. Dan. xii. 2. John v. 28.)

8. I believe, that they that shall be counted worthy of that world, and of the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more. "For they are equal to the angels, and are the children of God, being the children of the resurrection." (Luke xx. 34—36. John x. 27—29. Rev. vii. 16; xx. 6.)

9. I believe, that those that die impenitent shall be tormented with the devil and his angels, and shall be cast with them into the lake that burns with fire and brimstone, "where their worm dieth

not, and the fire is not quenched." (Rev. xxi. 8. Mark ix. 43, 48; xxv. 41, 46. John v. 29.)

10. I believe, that because God is naturally holy and just, even as he is good and merciful, therefore, all having sinned, none can be saved without the means of a Redeemer. "Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom." "We have redemption through his blood, even the forgiveness of our sins." "For which, without shedding of blood, is no remission." (Job xxxiii. 24. Col. i. 14. Heb. ix. 22.)

11. I believe, that Jesus Christ our Lord himself is the Redeemer. "They remembered that God was their rock, and the high God their Redeemer." "Forasmuch as ye know, that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot." (Ps. lxxviii. 35. 1 Pet. i. 18, 19.)

12. I believe, that the great reason why the Lord, the second person in the Godhead, did clothe himself with our flesh and blood, was that he might be capable of obtaining the redemption that before the world was intended for us. "Forasmuch then as the children were made partakers of flesh and blood, he also himself likewise took part of the same;" mark, "that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." "Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God; to make reconciliation for the sins of the people. For in that himself hath suffered being tempted, he is able also to succour them that are tempted." "Christ hath redeemed us from the curse of the law, being made a curse for us. As it is written, Cursed is every one that is hanged on a tree. That the blessing of Abraham might come upon the Gentiles, through faith in Jesus Christ." (Heb. ii. 14, 15. Gal. iv. 5. Heb. ii. 17, 18. Gal. iii. 13, 14.)

13. I believe, that the time when he clothed himself with our flesh, was in the days of the reign of Cæsar Augustus; then, I say, and not till then was the Word "made flesh," or clothed with our nature. "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. And Joseph went up from Galilee out of the city of Nazareth,

unto Judah, unto the city of David, which is called Bethlehem," because he was of the house and lineage of David, "to be taxed, with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. This child was he of whom godly Simeon was told by the Holy Ghost, when he said, that he should not see death until he had seen the Lord Christ." (John i. 14, 1 Tim. iii. 16. Luke ii. 1, 4—6, 25—27.)

14. I believe, therefore, that this very child, as afore is testified, is both God and man; the Christ of the living God. "And she brought forth her first-born son, and wrapt him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shined round about them; and they were sore afraid. And the angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." Again, "But while he thought on these things, behold the angel of the Lord appeared unto him, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us." (Luke ii. 7—12. Matt. i. 21, 22.)

15. I believe, therefore, that the righteousness and redemption by which we that believe stand just before God, as saved from the curse of the law, is the righteousness and redemption that consists in the personal acts and performances of this child Jesus; this God-man, the Lord's Christ; it consisteth, I say, in his personal fulfilling the law for us, to the utmost requirement of the justice of God. "Do not think," said he, "that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." By which means he became "the end of the law for righteousness to every one that believeth." "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." "So finishing transgressions, and making an end of sins, and making reconciliation for iniquity, he brought in everlasting righteousness." (Matt. v. 17. Rom. x. 4; viii. 3. 1 John iii. 8. 2 Tim. i. 9. Heb. x. 5—10. Dan. ix. 24.)

16. I believe, that for the completing of this work, he was always sinless; did always the things that pleased God's justice; that every one of his acts, both of doing and suffering, and rising again from the dead, was really and infinitely perfect, being done by him as God-man; wherefore his acts before he died are called, "the righteousness of God;" his blood, "the blood of God;" and "herein perceive we the love of God, in that he laid down his life for us." The Godhead, which gave virtue to all the acts of the human nature, was then in perfect union with it, when he hanged upon the cross for our sins. (Heb. iv. 15; vii. 26—28. John viii. 29. Acts x. 36. Rom. iii. 21. Acts xx. 28. 1 John iii. 16. John xx. 28. Rom. i. 4.)

17. I believe, then, that the righteousness that saveth the sinner from the wrath to come, is properly and personally Christ's, and ours but as we have union with him, God by grace imputing it to us: "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." "For of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." (Phil. iii. 8, 9. 1 Cor. i. 30. 2 Cor. v. 21.)

18. I believe, that God, as the reward of Christ's undertakings for us, hath exalted him to his own right hand as our Mediator, and given him a name above every name; and hath made him Lord of all, and judge of quick and dead; and all this that we who believe might take courage to believe and hope in God: "And being found in fashion as a man, he humbled himself unto death, even the death of the cross," where he died for our sins. "Wherefore God hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things that are under the earth; and that every tongue shall confess, that Jesus Christ is Lord, to the glory of God the Father." "And he commanded us to preach unto the people, and to testify, that it was he that was ordained of God to be the judge of quick and dead." "Who verily was fore-ordained before the foundation of the world; but was manifest in these last times for you who by him do believe in God, who raised him from the dead, and gave him glory, that your faith and hope might be in God." (Phil. ii. 8—11. Eph. i. 17—22. Acts x. 42; xvii. 31. 1 Pet. i. 19—21.)

19. I believe, that being at the right hand of God in heaven, he doth there effectually exercise the offices of his excellent priesthood and mediatorship, presenting himself continually before God in

the righteousness which is accomplished for us when he was in the world: for by the efficacy of his blood he not only went into the holy place, but being there, and having by it obtained eternal redemption for us, now, as receiving the worth and merit thereof from the Father, doth bestow upon us grace, repentance, faith, and the remission of sins; yea, he also received for us the Holy Ghost to be sent unto us, to ascertain us of our adoption and glory. "For if he were on earth, he should not be a priest. Seeing then we have a great high priest that is entered into the heavens, Jesus the Son of God, let us hold fast our profession." "For there is one God, and one Mediator between God and man, the man Christ Jesus." "For by his own blood he entered into the holy place, having obtained eternal redemption for us. For Christ is not entered into the holy place made with hands, which is the figure of the true, but into heaven itself, now to appear in the presence of God for us." "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." (Heb. viii. 4. 1 Tim. ii. 5. Heb. ix. 12, 24. Acts ii. 33; v. 31.)

20. I believe, that being there, he shall so continue till the restitution of all things; and then he shall come again in glory, and shall sit in judgment upon all flesh: and I believe, that according to his sentence so shall their judgment be: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the restitution of all things, spoken of by the mouth of all the holy prophets since the world began." "For this same Jesus, which ye have seen go up into heaven, shall so come in like manner as ye have seen him go into heaven." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trumpet of God," &c. "When the Son of man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set his sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal." For "the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and

the works that are therein, shall be burnt up. Seeing then that all these things must be dissolved, what manner of persons ought we to be in all holy conversation and godliness; looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?" (Acts iii. 19—21; i. 11. 1 Thess. iv. 16. Matt. xxv. 31—33; xli. 46. 2 Pet. iii. 10—12.)

21. I believe, that when he comes his saints shall have a reward of grace for all their work and labour of love which they showed to his name in the world. "And every man shall receive his own reward, according to his own labour." "And then shall every man have praise of God." "And behold I come quickly, and my reward is with me, to give to every man according as his work shall be." "Wherefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord." "Forasmuch as ye know your labour is not in vain in the Lord, knowing that of the Lord ye shall receive the reward of inheritance; for you serve the Lord Christ." (1 Cor. iii. 8; iv. 5. Rev. xxii. 12. 1 Cor. xv. 58. Col. iii. 24.)

How Christ is made ours; or, by what means this or that man hath that benefit by him, as to stand just before God now, and in the day of judgment.

OF JUSTIFICATION.

1. I believe, we being sinful creatures in ourselves, that no good thing done by us can procure of God the imputation of the righteousness of Jesus Christ; but that the imputation thereof is an act of grace, a free gift without our deserving. "Being justified freely by his grace, through the redemption that is in Jesus Christ." "He called us, and saved us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus." (Rom. iii. 24; v. 17. 2 Tim. i. 9.)

2. I believe also, that the power of imputing righteousness resideth only in God by Christ: 1. Sin being the transgression of the law; 2. The soul that hath sinned being his creature, and the righteousness also his, and his only. "Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works; saying, Blessed are they whose iniquities are forgiven, and whose sin is covered. Blessed is the man to whom the Lord will not impute sin." Hence therefore it is said again, that men "shall abundantly utter the memory of his great goodness, and sing of his righteousness." "For he saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. So then, it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy." (Rom. iv. 6—8. Ps. cxlv. 7. Rom. ix. 15, 16.)

3. I believe, that the offer of this righteousness, as tendered in the gospel, is to be received by

faith, we still, in the very act of receiving it, judging ourselves sinners in ourselves. "Oh, wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ." "Believe in the Lord Jesus Christ, and thou shalt be saved." The gospel is preached in all nations for the obedience of faith. "Being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation, a sacrifice to appease the displeasure of God, through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth on Jesus." "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which they could not be justified by the law of Moses." (Rom. vii. 24. Acts xvi. 31. Rom. iii. 24. Acts xiii. 38, 39.)

4. I believe, that this faith, as it respecteth the imputation of this righteousness for justification before God, doth put forth itself in such acts as purely respect the offer of a gift. It receiveth, accepteth of, embraceth, or trusteth to it. "As many as received him, to them he gave power to become the sons of God, even to them that believe on his name." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise." I believe, therefore, that as to my justification from the curse of the law, I am, as I stand in myself, ungodly, to receive, accept of, embrace, and trust to the righteousness that is already provided by, and wrapped up in the personal doings and sufferings of Christ; it being faith in that, and that only, that can justify a sinner in the sight of God. (John i. 12. 1 Tim. i. 15. Heb. xi. 13. Eph. i. 13.)

5. I believe, that the faith that so doth is not to be found with any but those in whom the Spirit of God, by mighty power, doth work it; all others, being fearful and incredulous, dare not venture their souls and eternity upon it. And hence it is called the faith that is wrought by the exceeding great and mighty power of God; the faith of the operation of God. And hence it is that others are said to be fearful, and so unbelieving. These, with other ungodly sinners, must have their part in the lake of fire. (Eph. i. 18, 19. Col. ii. 12. Eph. ii. 8. Phil. i. 19. Rev. xxi. 8.)

6. I believe, that this faith is effectually wrought in none but those which before the world were appointed unto glory. "And as many as were ordained unto eternal life, believed." "That he

might make known the riches of his glory upon the vessels of mercy, which he had before prepared unto glory." "We give thanks unto God always for you all, making mention always of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ in the sight of God: knowing, brethren beloved, your election of God." But of the rest he saith, "Ye believed not, because ye are not of my sheep, as I said;" which latter words relate to the 16th verse, which respecteth the election of God. (John x. 26.)

"Therefore they could not believe, because Esaias said again, He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and I should heal them." (Acts xiii. 48. Rom. ix. 23. 1 Thess. i. 2—4. John x. 26; xii. 39, 40.)

OF ELECTION.

1. I believe, that election is free and permanent, being founded in grace, and the unchangeable will of God. "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more of grace: otherwise work is no more work." "Nevertheless, the foundation of God standeth sure, having this seal. The Lord knoweth who are his." "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." (Rom. xi. 5. 2 Tim. ii. 19. Eph. i. 11.)

2. I believe, that this decree, choice, or election, was before the foundation of the world, and so before the elect themselves had being in themselves. For "God, who quickeneth the dead, and calleth those things which be not as though they were," stays not for the being of things to determine his eternal purpose by; but having all things present to him, in his wisdom he made his choice before the world was. (Rom. iv. 17. Eph. i. 4. 2 Tim. i. 9.)

3. I believe, that the decree of election is so far off from making works in us foreseen the ground or cause of the choice, that it containeth in the bowels of it not only the persons, but the graces that accompany their salvation. And hence it is that it is said, we are predestinated "to be conformed to the image of his Son," not because we are, but "that we should be, holy and without blame before him in love." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." He blessed us according as he chose us in Christ. And hence it is again that the salvation and calling of which we are now made partakers is no other than what was given us in Christ Jesus before the world began; according to his eternal purpose which he purposed in

Christ Jesus our Lord." (Eph. i. 4; ii. 10; iii. 8—11. 2 Tim. i. 9. Rom. viii. 29.)

4. I believe, that Christ Jesus is he in whom the elect are always considered; and that without him there is neither election, grace, nor salvation. "Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace: wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Eph. i. 5—7, 10. Acts iv. 12.)

5. I believe, that there is not any impediment attending the election of God that can hinder their conversion and eternal salvation. "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we say to these things? If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth?" &c. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." "For Israel hath not been forsaken, nor Judah of his God, of the Lord of Hosts; though their land was filled with sin against the Holy One of Israel." When Ananias made intercession against Saul, saying, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem, and here he hath authority from the high priest to bind all that call upon thy name," what said God unto him? "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." (Rom. viii. 30—35; xi. 7. Jer. li. 5. Acts ix. 12—15.)

6. I believe, that no man can know his election, but by his calling. The vessels of mercy, which God afore prepared unto glory, do thus claim a share therein. "Even us," say they, "whom he hath called, not only of the Jews, but also of the Gentiles." As he also saith in Hosea, "I will call them my people, which were not my people, and her beloved, which was not beloved." (Rom. ix. 24, 25.)

7. I believe, therefore, that election doth not forestal or prevent the means which are of God appointed to bring us to Christ, to grace and glory; but rather putteth a necessity upon the use and effect thereof, because they are chosen to be brought to heaven that way; that is, by the faith of Jesus Christ, which is the end of effectual calling. "Wherefore the rather, brethren, give diligence to make your calling and election sure." (2 Thess. ii. 13. 1 Pet. i. 10, 12.)

OF CALLING.

1. I believe, that to effectual calling, the Holy Ghost must accompany the word of the gospel, and that with mighty power; I mean, that calling which of God is made to be the fruit of electing love. "Knowing," saith Paul to the Thessalonians, "brethren beloved, your election of God: for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance," &c. (1 Thess. i. 4, 5.) Otherwise men will not, cannot hear and turn. Samuel was called four times before he knew the voice of him that spake from heaven. It is said of him in Hosea, that as the prophets called them, so they went from them: and instead of turning to them, "sacrificed to Baal, and burnt incense to graven images." (1 Sam. iii. 6—10. Hos. xi. 2.) The reason is, because men by nature are not only dead in sins, but enemies in their minds, by reason of wicked works. The call then is, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. v. 14.) Understand, therefore, that effectual calling is like that word of Christ that raised Lazarus from the dead; a word attended with an arm that was omnipotent: "Lazarus, come forth." It was a word to the dead; but not only so, it was a word for the dead; a word that raised him from the dead; a word that outwent all opposition; and that brought him forth of the grave, though bound hand and foot therein. (John xi. 43. Eph. ii. 1, 2. Heb. x. 32. Gal. i. 15. Acts ix.) And hence it is that calling is sometimes expressed by quickening, awakening, illuminating, or bringing them forth of darkness to light, that amazeth and astonisheth them. For as it is a strange thing for a man that lay long dead, or never saw the light with his eyes, to be raised out of the grave, or to be made to see that which he could not so much as once think of before; so it is with effectual calling. (1 Pet. ii. 9.) Hence it is that Paul, when called, stood "trembling, and was astonished;" and that Peter saith, "He hath called us out of darkness into his marvellous light." (Eph. iv. 24. Acts ix. 6.) In effectual calling, the voice of God is heard, and the gates of heaven are opened. When God called Abraham, he appeared to him in glory. That of Ananias to Saul is experienced but by a few: "The God of our fathers hath chosen thee," saith he, "that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth." (Acts xxii. 14.) True; Saul's call was out of the ordinary way; but yet as to the matter and truth of the work, it was no other than all the chosen have, viz.

(1.) An effectual awakening about the evil of sin, and especially of unbelief. (John xvi. 9.) And, therefore, when the Lord God called Adam, he also made unto him an effectual discovery of sin; inasmuch that he stripped him of all his righteousness. (Gen. iii.) Thus he also served the gaoler. (Acts xvi. 29, 30.) Yea, it is such an awakening,

as by it he sees he was without Christ, without hope, and a stranger to the commonwealth of Israel, and without God in the world. (Eph. ii. 12.) Oh the dread and amazement that the guilt of sin brings with it, when it is revealed by the God of heaven! And like to it is the sight of mercy, when it pleaseth God, who calleth us by his grace, to reveal his Son in us.

(2.) In effectual calling there are great awakenings about the world to come, and the glory of unseen things. The resurrection of the dead, and eternal judgment; the salvation that God hath prepared for them that love him; with the blessedness that will attend us, and be upon us, at the coming of our Lord Jesus Christ, are great things in the soul that is under the awakening calls of God. And hence we are said to be called to glory, to "the obtaining of the glory of our Lord Jesus Christ." (1 Thess. ii. 12. 2 Thess. ii. 14.)

(3.) In effectual calling there is also a sanctifying virtue: and hence we are said to be called with a holy calling, with a heavenly calling, called to glory and virtue. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." (1 Heb. iii. 1. 1 Thess. iv. 7. 1 Pet. ii. 9.) Yea, effectual calling hath annexed to it, as its inseparable companion, the promise of thorough sanctification. "Faithful is he that hath called you, who also will do it." (1 Thess. v. 24.)

OF FAITH.

I believe that effectual calling doth therefore produce, 1. Faith; and therefore it is said, that "faith cometh by hearing;" by hearing the word that calleth us "unto the grace of Christ." For by the word that calleth us, is Jesus Christ held forth to us, and offered to be our righteousness. And therefore the Apostle saith again, that God hath called us "unto the fellowship of his Son Jesus Christ:" that is, to be made partakers of the riches of grace, and the righteousness that is in him. (Rom. x. 17. Gal. i. 6. 1 Cor. i. 9.)

2. It produceth hope, it giveth a ground to hope, and therefore hope is said to be the hope of our calling. And again, "Even as ye are called in one hope of your calling." (Eph. i. 18, 19; iv. 4.) Now the godly wise know, whose misseth of effectual calling, misseth of eternal life; because God justifieth none but them whom he calleth, and glorifies none but those whom he justifies; and therefore it is that Peter saith before, "Make your calling, and (so) your election sure." Make it sure, that is, prove your calling right by the word of God; for whose staggereth at the certainty of his calling, cannot comfortably hope for a share in eternal life. "Remember the word unto thy servant, whereon thou hast caused me to hope. My soul fainteth for thy salvation; but I hope in thy word." (Ps. exix. 49, 51.)

3. It produceth repentance; for when a man

hath heaven and hell before his eyes, as he will have if he be under the power of effectual calling; or when a man hath a revelation of the mercy and justice of God, with a heart-drawing invitation to lay hold on the tender forgiveness of sins; and being made also to behold the goodly beauty of holiness, it must needs be, that repentance appears and puts forth itself unto self-revenging acts, for all its wickedness which in the days of ignorance it delighted in. And hence is that saying, "I came not to call the righteous, but sinners to repentance;" for the effecting of which, the preaching of the word of the kingdom is most proper: "Repent, for the kingdom of God is at hand." (Mark ii. 17.)

OF REPENTANCE.

1. Repentance is a turning the heart to God in Christ, a turning of it from sin, and the devil, and darkness, to the goodness, and grace, and holiness that is in him. Wherefore they that of old are said to repent, are said to loathe and abhor themselves, for all their abominations. "I abhor myself," said Job, "and repent in dust and ashes." (Job xlii. 6. Ezek. vi. 9; xx. 43; xxxvi. 31; lxii. 6.)

2. Godly repentance does not only affect the soul with the loathsome nature of sin that is past, but filleth the heart with godly hatred of sins that yet may come. When Moses feared that through his being overburdened with the care of the children of Israel, some unruly or sinful passions might show themselves in him, what saith he? "I beseech thee, kill me out of hand, if I have found grace in thy sight, and let me not see my wretchedness." (Numb. xi. 15.) See also how that which Paul calleth godly repentance wrought in the upright Corinthians: "Behold," saith he, "this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you; what clearing of yourselves; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge! In all things ye have approved yourselves to be clear in this matter." (2 Cor. vii. 11.)

OF LOVE.

It [effectual calling] produceth also love; wherefore Paul, when he had put the church in remembrance that they were called of God, adds, that concerning brotherly love they had no need that he should write unto them. (1 Thess. iv. 9.) As who should say, If God be so kind to us, to forgive us our sins, to save our souls, and to give us the kingdom of heaven, let these be motives beyond all other to provoke us to love again. Further, if we that are thus beloved of God are made members of one man's body, all partakers of his grace, clothed all with his glorious righteousness, and are together appointed to be the children of the next world, why should we not love one another? "Beloved, if God so loved us, we ought also to love one another." (1 John iv. 11.) And

truly so we shall, if the true grace of God be upon us, because we also see them to be called of Jesus. Travellers, that are of the same country, love and take pleasure one in another when they meet in a strange land. Why? we sojourn here in a strange country with them that are heirs together with us of the promised kingdom and glory. (Heb. xi. 9.) Now, as I said, this holy love worketh by love. Mark, love in God and Christ, when discovered, constraineth us to love. (2 Cor. v. 14.)

The name, therefore, and word, and truth of God in Christ, together with the sincerity of grace, of faith, and holiness in us, are the delightful objects of this love. (Ps. cxix. 47, 127, 132, 159; v. 11; lxix. 36; ci. 6.) For it embraceth with delight and complacency, but as it discerneth the image of God and of Christ in the soul, his presence in the ministry, and a suitableness in our worship to the word and mind of Christ. (Ps. xxvi. 8; xxvii. 4; lxxxiv. 1—4. 1 Thess. v. 13. Phil. i. 3—7. Eph. iv. 32.)

Love also hath a blessed faculty, and heavenly, in bearing and suffering afflictions, putting up wrongs, overlooking the infirmities of the brethren, and in serving in all christian offices the necessities of the saints. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." (1 Cor. xiii. 4—8. 1 Pet. iv. 8. Gal. v. 13.) In a word, it designeth a holy conversation in this world, that God, and Christ, and the word of Christ "may be glorified thereby." (2 Cor. xi. 10—12. 1 Pet. i. 12; iii. 16.)

OF THE SCRIPTURES.

Touching which word of God I thus believe and confess: 1. That all the Holy Scriptures are the words of God. "All Scripture is given by inspiration of God." "For the prophecy" of the Scripture "came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." (2 Tim. iii. 16. 2 Pet. i. 21.)

2. I believe that the Holy Scriptures, of themselves, without the addition of human inventions, are able to make the man of God perfect in all things, and "thoroughly to furnish him unto all good works." They are able "to make thee wise unto salvation through faith in Jesus Christ;" and to instruct thee in all other things that either respect the worship of God, or thy walking before all men. (2 Tim. iii. 15—17. 2 Pet. i. 19—21.)

3. I believe, the great end why God committed the Scriptures to writing was, that we might be instructed to Christ, taught how to believe, encouraged to patience and hope, for the grace that is to be brought unto us at the revelation of Jesus

Christ; also that we might understand what is sin, and how to avoid the commission thereof. (John xx. 31; 1 John v. 13. Rom. xv. 4.) "Concerning the works of men," said David, "by the word of thy lips I have kept me from the paths of the destroyer." "Through thy precepts I get understanding, therefore I hate every false way." "I have hid thy word in my heart, that I might not sin against thee." (Ps. xvii. 4; cxix. 11, 104.)

4. I believe, that they cannot be broken, but will certainly be fulfilled in all the prophecies, threatenings and promises, either to the salvation or damnation of men. They are like that flying roll, that will go over all the earth to cut off and curse. In them is contained also the blessing; they preach to us also the way of salvation. "Take heed, therefore, lest that come upon you which is written in the prophets: Behold, ye despisers, and wonder, and perish. For I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you." (Gal. iii. 8. Acts xiii. 40, 41. John x. 35; xii. 37—41; iii. 17—19. Zech. v. 2—4.)

5. I believe, Jesus Christ, by the word of the Scriptures, will judge all men at the day of doom; for that is the book of the law of the Lord, according to Paul's gospel. (John xii. 44—50. Rom. 2. 16.)

6. I believe, that this God "made the world, and all things that are therein;" for "in six days the Lord made heaven and earth, the sea, and all that in them is." Also, that after the time of the making thereof, he disposed of it to the children of men, with a reserve thereof for the children of God that should in all ages be born thereupon. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel; for as "he made of one blood all nations of men for to dwell upon the face of the earth, so he hath determined the times before appointed, and the bounds of their habitation." (Acts xvii. 26. Exod. xx. 11. Deut. xxxii. 8; Acts xvii. 26.)

OF MAGISTRACY.

I believe, that magistracy is God's ordinance, which he hath appointed for the government of the whole world; and that it is a judgment of God to be without those ministers of God which he hath ordained to put wickedness to shame. (Judg. xviii. 7.) "Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou not then be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to

execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay you tribute also; for they are God's ministers, attending continually upon this very thing." (Rom.

xiii. 2—6.) Many are the mercies we receive by a well-qualified magistrate: and if any shall at any time be otherwise inclined, let us show our Christianity in a patient suffering for well-doing, what it shall please God to inflict by them.

A REASON OF MY PRACTICE IN WORSHIP.

HAVING thus made confession of my faith, I now come to show you my practice in worship, with the reasons thereof. The which I shall have occasion to touch, under two distinct heads.

I. With whom I dare not hold communion.

II. With whom I dare.

Only, first, note, that by the word "communion," I mean fellowship in the things of the kingdom of Christ, or that which is commonly called "church communion," "the communion of saints." For in civil affairs, and in things of this world that are honest, I am not altogether tied up from the fornicators thereof, (1 Cor. v. 9, 10;) wherefore in my following discourse understand me in the first sense.

I. Now, then, I dare not have communion with them that profess not faith and holiness, or that are not visible saints by calling; but note, that by this assertion I meddle not with the elect, but as he is a visible saint by calling; neither do I exclude the secret hypocrite, if he be hid from me by visible saintship. Wherefore I dare not have communion with men from a single supposition that they may be elect; neither dare I exclude the other from a single supposing that he may be a secret hypocrite. I meddle not here with these things; I only exclude him that is not a visible saint. Now he that is visibly or openly profane, cannot be then a visible saint; for he that is a visible saint, must profess faith and repentance, and consequently holiness of life; and with none else dare I communicate.

First. Because God himself hath so strictly put the difference, both by word and deed; for from the beginning, he did not only put a difference between the seed of the woman and the children of the wicked, only the instinct of grace and change of the mind is his own, but did cast out from his presence the father of all the ungodly, even cursed Cain, when he showed himself openly profane, and banished him to go into the land of the runaway or vagabond, where from God's face, and so the privileges of the communion of saints, he was ever after hid. (Gen. iii. 15; iv. 8, 16.)

Besides, when after this, through the policy of Satan, the children of Cain and the seed of Seth did commix themselves in worship, and by that means had corrupted the way of God, what followed, but first God judged it wickedness,

raised up Noah to preach against it, and after that, because they would not be reclaimed, he brought the flood upon the whole world of these ungodly, and saved only Noah alive and his, because he had kept himself righteous. (Gen. vi. 1—13.) Here I could enlarge abundantly, and add many more instances of a like nature, but I am here only for a touch upon things.

Second. Because it is so often commanded in the Scriptures, that all the congregation should be holy. "I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy." "Ye shall be holy; for I the Lord your God am holy." "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God." Besides, 1. The gates of the temple were to be shut against all other: "Open ye the gates, that the righteous nation, that keepeth the truth, may enter in." "This gate of the Lord into which the righteous shall enter." "Thus saith the Lord, No stranger, uncircumcised in heart, or uncircumcised in flesh, shall enter into my sanctuary, of any stranger which is amongst the children of Israel." 2. Because the things of worship are holy: "Be ye holy that bear the vessels of the Lord." 3. Because all the limits and bounds of communion are holy: "This is the law of the house; Upon the top of the mountain, the whole limit thereof shall be most holy; behold, this is the law of the house." (Lev. xi. 44; xix. 2; xx. 7. 1 Pet. i. 15, 16. Isa. xxvi. 2. Ps. cxviii. 20. Ezek. xliii. 12; xlv. 9. Isa. lii. 11.)

Third. I dare not have communion with them; because the example of New Testament churches before us have been a community of visible saints. Paul to the Romans writes thus: "To all that are at Rome, beloved of God, called to be saints;" and to the rest of the churches thus: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus called to be saints." "To the saints that are at Ephesus, and to the faithful in Christ Jesus." "To all the saints that are at Philippi, with the bishops and deacons." "To the saints and faithful brethren which are at Colo-se." "To the church of the Thessalonians, which is in God the Father, and in our Lord Jesus Christ," &c. Thus you see under what denomination those persons went of old, who were counted worthy to be members of a visible church of Christ. (Rom. i. 7. 1 Cor. i. 2. Eph. i. 1. Col. i. 2. Phil. i. 1.

1 Thess. i. 1.) Besides, the members of such churches go under such characters as these :

1. The called of Christ Jesus. (Rom. i. 6.) 2. Men that have drank into the Spirit of Jesus Christ. (1 Cor. xii. 13.) 3. Persons in whom was God the Father. (Eph. iv. 6.) 4. They were all made partakers of the joy of the gospel. (Phil. i. 7.) 5. Persons that were circumcised inwardly. (Col. ii. 11.) 6. Persons that turned from idols to serve the living and true God. (1 Thess. i. 9.) 7. Those that were the body of Christ, and members in particular; that is, those that were visibly such; because they made profession of faith, of holiness, of repentance, of love to Christ, and of self-denial, at their receiving into fellowship.

Fourth. I dare not hold communion with the open profane :

1. Because it is promised to the church, that she shall dwell by herself; that is, as she is a church, and spiritual. "Lo, the people shall dwell alone, and shall not be reckoned among the nations." (Numb. xxiii. 9.) 2. Because this is their privilege. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. ii. 9, 10.) 3. Because this is the fruit of the death of Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (Tit. ii. 14.) 4. Because this is the commandment, "Save yourselves from the untoward generation." (Acts ii. 40.) 5. Because with such it is not possible we should have true and spiritual communion. "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? or what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, saith the Lord Almighty." (2 Cor. vi. 14—18.)

Fifth. I dare not hold communion with the open profane. Because

1. This would be ploughing with an ox and an ass together. Heavenly persons suit best for communion in heavenly matters. (Deut. xxii. 10.) 2. It subjecteth not the nature of our discipline, which is not forced, but free, in a professed subjection to the will and commandment of Christ: others being excluded by God's own prohibition. (Lev. i. 3. Rom. vi. 17. 2 Cor. viii. 12; ix. 7, 13; viii. 5.) Paul also, when he exhorteth Timothy to follow after righteousness, faith, charity, peace, &c., which are the bowels of church communion.

he saith, Do it "with those that call on the name of the Lord out of a pure heart." (2 Tim. ii. 22.)

Sixth. In a word, to hold communion with the open profane is most pernicious and destructive.

1. It was the wicked multitude that fell a lusting, and that tempted Christ in the desert. (Numb. xi. 4.) 2. It was the profane heathen of whom Israel learned to worship idols. They "were mingled among the heathen, and learned their works, and served their idols; which were a snare to them." (Ps. cvi. 35, 36.) 3. It is the mingled people that God hath threatened to plague with those deadly punishments of his, with which he hath threatened to punish Babylon itself; saying, "When a sword is upon her liars, her mighty, her chariots and treasures, a sword also shall be upon the mingled people that are in the midst of her."

And no marvel. For, 1. Mixed communion polluteth the ordinances of God. Say to the rebels, saith the Lord God, "Let it suffice you of all your abominations, that you have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary to pollute it, even my house, when ye offered my bread, and the fat, and the blood; and they have broken my covenant, because of all their abominations." (Ezek. xlv. 6, 7.) 2. It violateth the law. "Her priests have violated my law, and profaned my holy things." How? "They have put no difference between the holy and profane; neither have they showed difference between the unclean and the clean." (Ezek. xx. 26.) 3. It profaneth the holiness of God. "Judah hath dealt treacherously, and an abomination is committed in Israel and Jerusalem; for Judah hath profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange god." (Mal. ii. 11.) 4. It defileth the truly gracious. "Know ye not that a little leaven leaveneth the whole lump?" "Look diligently, therefore, lest any root of bitterness springing up trouble you, and thereby many be defiled." (1 Cor. v. 6. Heb. xii. 15.)

Lastly. To conclude; as I said, before, it provoketh God to punish with severe judgments; and therefore heed well: 1. As I said before, the drowning of the whole world was occasioned by the sons of God commixing themselves with the daughters of men, and the corruption of worship that followed thereupon. (Gen. vi. vii.) 2. He sent a plague upon the children of Israel for joining themselves unto the people of Moab, and for following their abominations in worship. And let no man think that now I have altered the state of the question: for it is all one with the church to communicate with the profane, and to sacrifice and offer their gifts to the devil. The reason is, because such have, by their sin, forsaken the protection of Heaven, and are given up to their own heart-lusts, and left to be overcome of the wicked, to whom they have joined themselves. (Numb. xxv. 1—5. Josh. xxii. 17. Deut. xxxii. 16—19.

Ps. evi. 36—40. Deut. xii. ; vii. 1—6. Neh. xiii. 26.) Join not yourselves, saith God, to the wicked, neither in religion nor marriages; for they will turn away thy sons from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly. Did not Solomon, king of Israel, sin by these things; yet among many nations was there no king like him who was beloved of his God. Hear how Paul handleth the point: "This I say," saith he, "that the things which the Gentiles," or openly profane, "sacrifice, they sacrifice to devils, and not to God: and I would not that you should have fellowship with devils. Ye cannot drink of the cup of the Lord, and the cup of devils: ye cannot be partakers of the table of the Lord, and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he?" (1 Cor. x. 20—22.) I conclude, that therefore it is an evil and a dangerous thing to hold church communion with the openly profane and ungodly. It polluteth his ordinances; it violateth his law; it profaneth his holiness; it defileth his people; and provoketh the Lord to severe and terrible judgments.

Obj. But we can prove, in all ages there have been the open profane in the church of God.

Ans. In many ages indeed it hath been so: but mark, they appeared not such when first they were received into communion; neither were they, with God's liking, as such to be retained among them, but in order to their admonition, repentance, and amendment of life: of which if they failed, God presently threatened the church; and either cut them off from the church, as he did idolaters, fornicators, murmurers, tempters, sabbath-breakers, with Korah, Dathan, Achan, and others; or else cut off them, with the church and all, as he served the ten tribes at one time, and the two tribes at another. "My God shall cast them away, because they did not hearken to him, and they shall be wanderers among the nations." (Exod. xii. 48. 2 Cor. vi. 1 Cor. v. Exod. xxxii. 25. Numb. xxv. 1—9; xxi. 5, 6; xiv. 37; xvi.; xv. 32—36. Josh. vii. 2 Kings xvii. Ezek. xxii.; xxiii. Hos. ix. 17. Neh. xiii. 1—3.) I might here greatly enlarge, but I intend brevity. Yet let me tell you, that when Nehemiah understood, by the book of the law of the Lord, that the Ammonite and the Moabite should not come into the congregation of God, they separated from Israel all the mixed multitude. Many have pleaded for the profane, that they should abide in the church of God; but such have not considered, that God's wrath, at all times, hath with great indignation been showed against such offenders and their conceits. Indeed, they like not for to plead for them under that notion, but rather as Korah and his company: "All the congregation is holy, every one of them." (Numb. xvi. 3.) But it maketh no matter by what name they are called, if by their deeds they show themselves openly wicked: for names and

notions sanctify not the heart and nature; they make not virtues of vices; neither can it save such advocates from the heavy curse both of God and men. "The righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands." (Prov. xvii. 15; xxiv. 24. Ezek. xxiii. 45.)

II. Thus have I showed you with whom I dare not have communion; and now to show you with whom I dare. But in order thereto, I desire you—

First, to take notice, that touching shadowish or figurative ordinances, I believe that Christ hath ordained but two in his church, viz. water baptism and the supper of the Lord: both which are of excellent use to the church in this world, they being to us representations of the death and resurrection of Christ, and are, as God shall make them, helps to our faith therein. But I count them not the fundamentals of our Christianity, nor grounds or rule to communion with saints. Servants they are, and our mystical ministers, to teach and instruct us in the most weighty matters of the kingdom of God. I therefore here declare my reverent esteem of them; yet dare not remove them, as some do, from the place and end, where by God they are set and appointed; nor ascribe unto them more than they were ordered to have in their first and primitive institution. It is possible to commit idolatry even with God's own appointments. But I pass this, and come to the thing pronounced.

Second, then, I dare have communion, church communion, with those that are visible saints by calling; with those that by the word of the gospel have been brought over to faith and holiness. And it maketh no matter to me what their life was heretofore, if they now be "washed, if they be sanctified, if they be justified in the name of our Lord Jesus Christ, and by the Spirit of our God." (1 Cor. vi. 11.) Now, in order to the discovery of this faith and holiness, and so to fellowship in church communion, I hold it requisite that a faithful relation be made thereof by the party thus to be received; yea, if need be, by witnesses also, for the satisfaction of the church, that she may receive in faith and judgment such as best shall suit her holy profession. (Acts ix. 26—28. 1 Cor. xvi. 10. 2 Cor. viii. 23.) Observe it, these texts do respect extraordinary officers: and yet see that, in order to their reception by the church, there was made to them a faithful relation of the faith and holiness of these very persons: for no man may intrude himself upon, or thrust himself upon, or thrust himself into, a church of Christ, without the church have first the knowledge and liking of the person to be received: if otherwise, there is a door opened for all the heretics in the world; yea, for devils also, if they appear in human shapes. But Paul shows you the manner of receiving, by pleading (after some disgrace thrown upon him by

the false apostles) for his own admission of his companions: "Receive us," saith he; "we have wronged no man; we have defrauded no man; we have corrupted no man." And so concerning Timothy: "If Timothy come," saith he, "see that he may be with you without fear; for he worketh the work of the Lord, as I also do." (2 Cor. vii. 2. 1 Cor. xvi. 10.) Also when Paul supposed that Titus might be suspected by some, see how he pleads for him: If "any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ." (2 Cor. viii. 23.) Phebe also, when she was to be received by the church at Rome, see how he speaketh in her behalf: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea, that ye receive her in the Lord, as becometh saints; and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also." (Rom. xvi. 1, 2.) Yea, when the apostles and brethren sent their epistles from Jerusalem to Antioch, under what characters do those go that were the messengers to them? "It seemed good unto the Holy Ghost, and to us, to send chosen men unto you, with our beloved Barnabas and Saul; men that hazarded their lives for the name of our Lord Jesus Christ," &c. (Acts xv. 25—27.) Now, though the occasions upon which these commendations were written, were not simply, or only, in order to church relation, but also for other causes, yet because the persons concerned were of the churches to be received as faithful, and such who would partake of church privileges with them, they have therefore their faith and faithfulness related to the churches, as those that were particularly embodied there. Besides, Timothy and Titus, being extraordinary officers, stood as members and officers in every church where they were received. Likewise Barnabas and Saul, Judas and Silas, abode as members and officers where they were sent. It was requisite, therefore, that the letters of recommendation should be in substance the same with that relation that ought to be made to the church by or for the person that is to be embodied there. But to return: I dare have communion, church communion, with those that are visible saints by calling.

Quest. But by what rule would you receive them into fellowship with yourselves?

Ans. Even by a discovery of their faith and holiness, and their declaration of willingness to subject themselves to the laws and government of Christ in his church.

Quest. But do you not count, that by water baptism, and not otherwise, that being the initiating and entering ordinance, they ought to be received into fellowship?

Ans. No. But tarry, and take my sense with my word. For herein lies the mistake, to think, that because in time past baptism was administered

upon conversion, that therefore it is the initiating and entering ordinance into church communion; when by the word no such thing is testified of it. Besides, that it is not so, will be manifest, if we consider the nature and power of such an ordinance.

That ordinance, then, that is the initiating or entering ordinance, as before, doth give to them that partake thereof a right to, and a being of, membership with that particular church by which it is administered. I say, a right to, and a being of membership, without the addition of another church act. This is evident by the law of circumcision, which was the initiating law of old; for by the administration of that very ordinance, the partaker thereof was forthwith a member of that congregation, without the addition of another church act. (Gen. xvii.) This is declared in its first institution; and therefore it is called the token of the covenant, the token or sign of righteousness, of Abraham's faith, and of the visible membership of those that joined themselves to the church with him; the very inlet into church communion, that gave a being of membership among them. And thus Moses himself expounds it: "Every man servant," saith he, "that is bought with money, when thou hast circumcised him, he shall eat of the passover," without the addition of another church act to empower him thereunto; his circumcision hath already given him a being there, and so a right to and privilege in church relation. "A foreigner and a hired servant shall not eat thereof," because not circumcised; "but when a stranger that sojourneth with thee will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it;" for then he is one of the church; "and he shall be as one born in the land; for no uncircumcised person shall eat thereof." (Exod. xii. 48.) Neither could any other thing, according to the law of circumcision, give the devoutest person that breathed a being of membership with them: "He that is born in thine house, and he that is bought with thy money, must needs be circumcised; and the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people." (Gen. xvii. 13, 14.)

Note, then, that that which is the initiating ordinance admitteth none into church communion but those that first partake thereof. The angel sought to kill Moses himself for attempting to make his child a member without it. Note, again, that as it admitteth of none to membership without it, so as, I said, the very act of circumcising them, without the addition of another church act, gave them a being of membership with that very church by whom they were circumcised. (Exod. iv. 24—26.) But none of this can be said of baptism. First, there is none debarred nor threatened to be cut off from the church, if they be not first baptized. Secondly, neither doth it give to the person baptized a being of membership with this

or that church, by whose members he hath been baptized. John gathered no particular church, yet was he the first and great baptizer with water. He preached Christ to come, and baptized with the baptism of repentance, and left his disciples to be gathered by him. (Acts xix. 3—5.) "And to him shall the gathering of the people be." (Gen. xlix. 10.) Besides, after Christ's ascension, Philip baptized the eunuch, but made him by that no member of any particular church. We only read that Philip was caught away from him; and that the eunuch saw him no more, but went on his way rejoicing to his master, and country of Ethiopia. (Acts viii. 35—40.) Neither was Cornelius made a member of the church at Jerusalem by his being baptized at Peter's command at Cæsarea. (Acts x. xi.) Neither were they that were converted at Antioch, by them that were scattered from the church at Jerusalem, by their baptism, if they were baptized at all, joined to the church at Jerusalem. (Acts xi. 19.) No, they were after gathered and embodied among themselves by other church acts. (Acts xvi.) What shall I say? Into what particular church was Lydia baptized by Paul, or those first converts at Philippi? Yea, even in the 2nd of the Acts, baptizing and adding to the church appear to be acts distinct; but if baptism were the initiating ordinance, then was he that was baptized made a member; made a member of a particular church, by the very act of water baptism. Neither ought any, by God's ordinance, to have baptized any, but with respect to the admitting them by that act to a being of membership in this particular church. For if it be the initiating ordinance, it entereth them into the church. What church? Into a visible church. Now, there is no church visible, but that which is particular, the universal being utterly invisible, and known to none but God. The person then that is baptized stands by that a member of no church at all, neither of the visible nor yet of the invisible. A visible saint he is, but not made so by baptism; for he must be a visible saint before, else he ought not to be baptized. (Acts viii. 37; ix. 17; xvi. 33.)

Take it again: Baptism makes thee no member of the church, neither particular nor universal; neither doth it make thee a visible saint: it therefore gives thee neither right to, nor being of membership at all.

Ques. But why then were they baptized?

Ans. That their own faith by that figure might be strengthened in the death and resurrection of Christ; and that themselves might see that they have professed themselves dead, and buried, and risen with him to newness of life. It did not seal to the church that they were so, (their satisfaction as to that rose from better arguments,) but taught the party himself that he ought so to be. Farther, it confirmed to his own conscience the forgiveness of sin, if by unfeigned faith he laid hold upon Jesus Christ. (Col. ii. 12. Rom. vi. 4. Gal. iii.

26. 1 Cor. xv. 29. Acts ii. 33; xxii. 16. 1 Pet. iii. 21.)

Now, then, if baptism be not the initiating ordinance, we must seek for entering some other way, by some other appointment of Christ, unless we will say that without rule, without order, and without an appointment of Christ, we may enter into his visible kingdom. The church under the law had its initiating and entering ordinance; it must not therefore be, unless we should think that Moses was more punctual and exact than Christ, but that also our Lord hath his entering appointment. Now, that which by Christ is made the door of entrance into the church, by that we may doubtless enter; and seeing baptism is not that ordinance, we ought not to seek to enter thereby, but may with good conscience enter without it.

Ques. But by what rule, then, would you gather persons into church communion?

Ans. Even by that rule by which they are discovered to the church to be visible saints, and willing to be gathered into their body and fellowship. By that word of God, therefore, by which their faith, experience, and conversation, being examined, is found good; by that the church should receive them into fellowship with them. Mark, not as they practise things that are circumstantial, but as their faith is commended by a word of faith, and their conversation by a moral precept. Wherefore that is observable, that after Paul had declared himself sound of faith, he falls down to the body of the law: "Receive us," saith he, "we have wronged no man, we have corrupted no man, we have defrauded no man." He saith not, I am baptized, but, I have wronged no man, &c. (2 Cor. v. 18—21; vii. 2.) And if churches, after the confession of faith, made more use of the Ten Commandments, to judge of the fitness of persons by, they might not exceed, by this seeming strictness, christian tenderness towards them they receive to communion.

I will say, therefore, that by the word of faith, and of good works, moral duties gospelised, we ought to judge of the fitness of members by, by which we ought also to receive them to fellowship: for he that in these things proveth sound, he hath the antitype of circumcision, which was before the entering ordinance. "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, whose praise is not of men, but of God." (Rom. ii. 28, 29. Phil. iii. 1—4.) Now a confession of this by word and life makes this inward circumcision visible. When you know him therefore to be thus circumcised, you ought to admit him to the Lord's passover; he, if any, hath a share, not only in church communion, but a visible right to the kingdom of heaven.

Again: "For the kingdom of God," or our service to Christ, "consisteth not in meats or drinks, but in righteousness, peace, and joy in the

Holy Ghost; and he that in these things serveth Christ, is acceptable to God, and approved of men." (Rom. xiv. 17, 18. Deut. xxviii. 47.) By which word "righteousness," he meaneth, as James doth, the royal law, the perfect law, which is the moral precept evangelized or delivered to us by the hand of Christ. (Jas. ii. 8, 9.) The law was given twice on Sinai; the last time it was given with a proclamation of grace and mercy of God, and of the pardon of sins going before. (Exod. xix.; xxxiv. 1—10.) The second giving is here intended; for so it cometh after faith, which first receiveth the proclamation of forgiveness. Hence we are said to do this righteousness in the joy and peace of the Holy Ghost. Now he that in these things serveth Christ, is acceptable to God, and approved of men. For who is he that can justly find fault with him that fulfilleth the royal law from a principle of faith and love? "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well;" ye are approved of men. Again; he that hath loved another, hath fulfilled the law; for love is the fulfilling of the law. He then that serveth Christ according to the royal law, from faith and love going before, he is a fit person for church communion. God accepteth him, men approve him. Now, that the royal law is the moral precept, read the place, (Jas. ii. 8—12.) It is also called the law of liberty, because the bondage is taken away by forgiveness going before; and this is it by which we are judged, as is said, meet or unmeet for church communion, &c.

Therefore, I say, the rule by which we receive church members, it is the word of the faith of Christ, and of the moral precept evangelized, as I said before, I am "under the law of Christ," saith Paul. So when he forbiddeth us communion with men, they be such as are destitute of the faith of Christ, and live in the transgression of a moral precept. "I have written unto you," saith he, "not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." He saith not, If any man be not baptized, have not hands laid on him, or join with the unbaptized: these are fictitious, Scriptureless notions. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself. Love thinketh no ill to his neighbour; therefore love is the fulfilling of the law." (Rom. xiii. 9, 10.)

The word of faith, and the moral precept, is that which Paul enjoins the Galatians and Philip-pians, still avoiding outward circumstances. Hence, therefore, when he had to the Galatians treated of faith, he falls point-blank upon moral duties. "For in Christ Jesus neither circumcision availeth any

thing, nor uncircumcision, but a new creature: and as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." (Gal. vi. 15, 16.) As many as walk according to this rule. What rule? The rule by which men are proved new creatures; the word of faith, and the moral precept. Wherefore Paul exhorteth the Ephesians not to walk "as other Gentiles, in the vanity of their mind, seeing they had received Christ," and had "heard him, and had been taught by him as the truth is in Jesus." That they would put off the old man. What is that? Why, "the former conversation," which is "corrupt, according to the deceitful lists," lying, anger, sin, giving place to the devil, corrupt communications, all bitterness, wrath, clamour, evil-speaking, with all malice; and that they would "put on the new man." What is that? That which is "created in righteousness and true holiness;" a being "renewed in the spirit of their mind," and a putting away all these things, (Eph. iv.) "For in Christ Jesus;" these words are put in on purpose to show us the nature of New-Testament administrations, and how they differ from the Old. In Moses, an outward conformity to an outward and carnal ordinance, was sufficient to give (they subjecting themselves thereto) a being of membership with the Jews. But in Christ Jesus it is not so. Of Abraham's flesh was the national Jewish congregation; but it is Abraham's faith that makes New-Testament churches. They that are of faith, are the children of faithful Abraham. They that are of faith, the same are the children of Abraham. So then the seed being now spiritual, the rule must needs be spiritual also, viz. the word of faith and holiness. This is the Gospel concision-knife, sharper than any two-edged sword; and that by which New-Testament saints are circumcised in heart, ears, and lips. "For in Christ Jesus"—no outward and circumstantial thing, but the new creature; none are subjects of the visible kingdom of Christ, but visible saints by calling. Now, that which manifesteth a person to be a visible saint must be, conformity to the word of faith and holiness: "And they that are Christ's, have crucified the flesh, with the affections and lusts." (Gal. v. 24.) Hearken how delightfully Paul handleth the point: The new creatures are the Israel of God. The new creature hath a rule by himself to walk by; and as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. Paul to the Philip-pians commandeth as much; where treating of his own practice in the doctrine of faith and holiness, he requireth them to walk by the same rule, to mind the same thing. I desire to be found in Christ, saith he; I reach forward toward the things that are before; my conversation is in heaven, and flatly opposite to them whose God is their belly, who glory in their shame, and who mind earthly things. "Brethren," saith he, "be ye followers together with me: and

mark them that walk so." (Phil. iii. 17.) Mark them; for what? For persons that are to be received into fellowship, and the choicest communion of saints. And indeed this is the safest way to judge of the meetness of persons by: for take away the confession of faith and holiness, and what can distinguish a Christian from a Turk? He that indeed receiveth faith, that squareth his life by the royal, perfect, moral precept, and that walketh therein, in the joy and peace of the Holy Ghost, no man can reject him; he cannot be a man if he object against him; not a man in Christ, not a man in understanding. "The law is not made for a righteous man;" neither to debar him the communion of saints if he desire it, nor to cast him out if he were in; "but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and for murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for perjured persons, and if there be any other thing contrary to sound doctrine, according to the glorious gospel which is committed to my trust." (1 Tim. i. 9—11.) Paul also, when he would leave an everlasting conviction upon the Ephesians concerning his faith and holiness, treating first of the sufficiency of Christ's blood, and the grace of God to save us, he adds, "I have coveted no man's silver, or gold, or apparel:" he bringeth them to the moral precept, to prove the sincerity of his good conversation by. (Acts xx. 33.) And when men have juggled what they can, and made never such a prattle about religion; yet if their greatest excellency, as to the visibility of their saintship, lieth in an outward conformity to an outward circumstance in religion, their profession is not worth two mites: "Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." (Rom. xiii. 13, 14.) And it is observable, that after the Apostle had, in the 9th and 10th verses of this chapter, told us that the moral precept is the rule of a good conversation, and exhorted us to make no provision for the flesh; he adds, these things provided, we may receive any that believe in Christ Jesus unto communion with us, how weak soever and dark in circumstantials; and chiefly designs the proof thereof in the remaining part of his epistle. For he that is of sound faith, and of conversation honest in the world, no man, however he may fail in circumstantials, may lightly reproach or vilify him. And indeed such persons are the honour of christian congregations. Indeed he is prejudiced for want of light in those things about which he is dark, as of baptism, or the like; but seeing that is not the initiating ordinance, or the visible character of a saint; yea, seeing it maketh no breach in a good and holy life, nor entrencheth upon any man's right but his own;

and seeing his faith may be effectual without it, and his life approved by the worst of his enemies; why should his friends, while he keeps the law, dishonour God by breaking of the same? "Speak not evil one of another, brethren: he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." (James iv. 11.) He that is judged must needs fail somewhere in the apprehension of him that judgeth him, else why is he judged? But he must fail in substance, for then he is worthy to be judged. (1 Cor. v. 12.) His failure is then in a circumstance, for which he ought not to be judged.

Obj. But notwithstanding all that you have said, water baptism ought to go before church membership. Show me one in all the New Testament that was received into fellowship without it.

Ans. 1. That water baptism hath formerly gone first, is granted; but that it ought of necessity so to do, I never saw proof. 2. None ever received it without light going before, unless they did play the hypocrite; and besides, no marvel though in the primitive times it was so generally practised first, for the unconverted themselves know it belonged to the disciples of Jesus Christ. (John i. 24—27.) Yet that all that were received into fellowship were even then baptized first, would strain a weak man's wit to prove it, if arguments were closely made upon these three texts of Holy Scripture, 1 Cor. i. 14, 16. Gal. iii. 27. Rom. vi. 3. But I pass them, and say, if you can show me the Christian that in the primitive times remained dark about it, I will show you the Christian that was received without it.

But should I grant more than can be proved, viz. that baptism was the initiating ordinance, and that it once did, as circumcision of old, give a being of membership to the partakers; yea, set the case that men were forbidden then to enter into fellowship without it; yet the case may so be, that, these things notwithstanding, men might be received into fellowship without it. All these things entailed to circumcision; that was the initiating ordinance; that gave being of membership; that was it without which it was positively commanded none should be received into fellowship, (Josh. v.;) yet for all this, more than six hundred thousand were received into the church without it, yea received, and also retained there, and that by Moses and Joshua, even those to whom the land was promised when the uncircumcised were cut off. But why then were they not circumcised? Doubtless there was a reason; either they wanted time, or opportunity, or instruments, or something. But they could not render a bigger reason than this, I have no light therein; which is the cause at this day that many a faithful man denieth to take up the ordinance of baptism. But I say, whatever the hindrance was, it

mattereth not; our brethren have a manifest one, an invincible one, one that all the men on earth, nor angels in heaven cannot remove; for it is God that createth light, and for them to do it without light, would but prove them unfaithful to themselves, and make them sinners against God: "For whatsoever is not of faith is sin." (Rom. xiv. 23.) If therefore Moses and Joshua thought fit to communicate with six hundred thousand uncircumcised persons, when by the law not one such ought to have been received among them: why may not I have communion, the closest communion with visible saints, as afore described, although they want light in, and so cannot submit to that, which of God was never made the wall of division betwixt us? I shall therefore hold communion with such:

First. Because the true visible saint hath already subjected to that which is better, even to the righteousness of God, which is by faith of Jesus Christ, by which he stands just before God; he also hath made the most exact and strict rule under heaven that whereby he squares his life before men. He hath like precious faith with the best of saints, and a conversation, according to light received, becoming the gospel of Christ. He is therefore to be received; received, I say, not by thy light, not for that in circumstance he jumpeth with thy opinion; but according to his own faith, which he ought to keep to himself before God: "Conscience, I say, not thine own, but of the other; for why is my liberty judged by another man's conscience?" (1 Cor. x. 29.) Some indeed do object, that what the apostles wrote, they wrote to gathered churches, and so to such as were baptized; and therefore the arguments that are in the epistles about things circumstantial, respect not the case in hand. But I will tell such, that as to the first part of their objection they are utterly under a mistake. The first to the Corinthians, the epistle of James, both them of Peter, and the first epistle of John, were expressly written to all the godly, as well as particular churches. Again; if water baptism, as the circumstances with which the churches were pestered of old, trouble their peace, wound the consciences of the godly, dismember and break their fellowships, it is, although an ordinance, for the present to be prudently shunned; for the edification of the church, as I shall show anon, is to be preferred before it.

Second, and observe it, "One Spirit, one hope, one Lord one faith, one baptism," (not of water, for by one Spirit are we all baptized into one body,) "one God and Father of all, who is above all, and through all, and in you all," is a sufficient rule for us to hold communion by, and also to endeavour the maintaining that communion, and to keep it in unity within the bond of peace against all attempts whatsoever. (Eph. iv. 1—6. 1 Cor. xii. 16.)

Third. I am bold, therefore, to have communion

with such, (Heb. vi. 1, 2,) because they also have the doctrine of baptisms; I say, the doctrine of them: for here you must note, I distinguish between the doctrine and practice of water baptism; the doctrine being that which by the outward sign is presented to us, or which by the outward circumstance of the act is preached to the believer, viz. "*The death of Christ; my death with Christ; also his resurrection from the dead, and mine with him to newness of life.*" This is the doctrine which baptism preacheth, or that which by the outward action is signified to the believing receiver. Now I say, he that believeth in Jesus Christ, hath richer and better than that, viz. is dead to sin, and that lives to God by him, he hath the heart, power, and doctrine of baptism: all then that he wanteth is but the sign, the shadow, or the outward circumstance thereof. Nor yet is that despised, but forborne for want of light. The best of baptisms he hath; he is baptized by that one Spirit; he hath the heart of water baptism; he wanteth only the outward show, which if he had, would not prove him a truly visible saint; it would not tell me he had grace in his heart. It is no characteristic note to another of my sonship with God. Indeed it is a sign to the person baptized, and a help to his own faith; he should know by that circumstance that he hath received remission of sins, if his faith be as true as his being baptized is felt by him. But if, for want of light, he partake not of that sign, his faith can see it in other things, exceeding great and precious promises. Yea, as I also have hinted already, if he appear not a brother before, he appeareth not a brother by that; and those that shall content themselves to make that the note of visible church membership, I doubt make things not much better the note of their sonship with God.

Fourth. I am bold to hold communion with visible saints as afore, because God hath communion with them, whose example in the case we are straitly commanded to follow: "Receive ye one another, as Christ Jesus hath received you," saith Paul, "to the glory of God." (Rom. xv. 1—7.) Yea, though they be saints of opinions contrary to you, though it goeth against the mind of them that are strong: "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Rom. xv. 1.) What infirmities? Those that are natural are incident to all; they are infirmities then that are sinful, that cause a man for want of light to err in circumstantial. And the reason upon which he grounds this admonition is, that "Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee have fallen upon me." You say, to have communion with such weak brethren reproacheth your opinions and practice. Grant it; your dulness and deadness, and imperfections also, reproach the holiness of God. If you say, No; for Christ hath borne our sins; the answer is still the same, Their sins also are fallen upon Christ.

He then that hath taken away thy sins from before the throne of God, hath taken away their shortness in conformity to an outward circumstance in religion. Both your infirmities are fallen upon Christ; yea, if notwithstanding thy great sins thou standest by Christ complete before the throne of God, why may not thy brother, notwithstanding his little ones, stand complete before thee in the church?

Vain man! think not by the straitness of thine order, in outward and bodily conformity to outward and shadowish circumstances, that thy peace is maintained with God; for peace with God is by faith in the blood of his cross, who hath borne the reproaches of you both. Wherefore he that hath communion with God for Christ's sake, is as good and as worthy of the communion of saints as thyself. He erreth in a circumstance, thou errest in a substance. Who must bear these errors? upon whom must these reproaches fall? (Phil. i. 10.) Some of the things of God that are excellent have not been approved by some of the saints. What then? Must these for this be cast out of the church? No: these reproaches, by which the wisdom of heaven is reproached, have fallen upon me, saith Christ. But to return; God hath received him, Christ hath received him, therefore do you receive him. There is more solidity in this argument, than if all the churches of God had received him. This receiving, then, because it is set as an example to the church, is such as must needs be visible to them, and is best described by that word which discovereth the visible saint. Whoso, therefore, you can by the word judge a visible saint, one that walketh with God, you may judge by the self-same word that God hath received him. Now him that God receiveth, and holdeth communion with, him you should receive, and hold communion with. Will any say, We cannot believe that God hath received any but such as are baptized? I will not suppose a brother so stupified, and therefore to that I will not answer.

Receive him "to the glory of God." To the glory of God, is put in on purpose to show what dishonour they bring to God who despise to have communion with them, who yet they know have communion with God. For how doth this man, or that church, glorify God, or count the wisdom and holiness of heaven beyond them, when they refuse communion with them concerning whom they are by the word convinced that they have communion with God? "Now the God of patience and consolation grant you to be like-minded one towards another, according to Jesus Christ." (Rom. xv. 5.) By this word "patience," Paul insinuateth how many imperfections the choicest Christians do mingle their best performances with; and by this of "consolation," how readily God overlooks, passeth by them, and comforteth you notwithstanding. Now that this mind should be in Christians one to another, is manifest, because Paul prays that it might be so. But this is an heavenly gift, and therefore must be fetched from

thence. But let the patience of God, and the willingness of Christ, to bear the reproaches of the weak, and the consolations that they have in God, notwithstanding, moderate your passions, and put you upon prayer to be minded like Jesus Christ.

Fifth, Because a failure in such a circumstance as water doth not unchristian us. This must needs be granted, not only from what was said before, but for that thousands of thousands that could not consent thereto as we have, more gloriously than we are like to do, acquitted themselves and their Christianity before men, and are now with the innumerable company of angels, and the spirits of just men made perfect. What is said of eating, or the contrary, may as to this be said of water baptism. Neither if I be baptized am I the better, neither if I be not am I the worse: not the better before God, not the worse before men; still meaning, as Paul doth, provided I walk according to my light with God; otherwise it is false; for if a man that seeth it to be his duty shall despisingly neglect it, or if he that hath no faith therein shall foolishly take it up, both these are for this the worse, being convicted in themselves for transgressors. He therefore that doth it according to his light, doth well; and he that doth it not, or dare not do it, for want of light, doth not ill; for he approveth his heart to be sincere with God; he dare not do any thing but by light in the word. If therefore he be not by grace a partaker of light in that circumstance which thou professest, yet he is a partaker of that liberty and mercy by which thou standest. He hath liberty to call God Father, as thou, and to believe he shall be saved by Jesus: his faith, as thine, hath purified his heart; he is tender of the glory of God as thou art, and can claim by grace an interest in heaven, which thou must not do because of water; ye are both, then, Christians before God and men without it. He that can, let him preach to himself by that; he that cannot, let him preach to himself by the promises: but yet let us rejoice in God together; let us exalt his name together. Indeed, the baptized can thank God for that for which another cannot; but may not he that is unbaptized thank God for that which the baptized cannot? Wouldst thou be content that I should judge thee, because thou canst not for my light give thanks with me? why then should he judge me for that I cannot give thanks with him for his? "Let us not therefore judge one another any more; but judge this rather that no man put a stumbling-block or occasion of offence in his brother's way." (Rom. xiv. 13.) And seeing the things wherein we exceed each other are such as neither make nor mar Christianity, let us love one another, and walk together by that glorious rule above specified, leaving each other in all such circumstances to our own master, to our own faith: "Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up; for God is able to make him stand." (Rom. xiv. 4.)

Sixth. I am therefore for holding communion thus, because the edification of souls in the faith and holiness of the gospel is of greater concernment than an agreement in outward things; I say, it is of greater concernment with us, and of far more profit to our brother, than our agreeing in or contesting for the business of water baptism. (John xvi. 13. 1 Cor. xiv. 26. 2 Cor. x. 8; xii. 19. Eph. iv. 12. 2 Tim. iii. 17. 1 Cor. viii. 1; xiii. 1—4.) That the edification of the soul is of the greatest concern, is out of measure evident, because heaven and eternal happiness are so immediately concerned therein. Besides, this is that for which Christ died, for which the Holy Ghost was given, yea, for which the Scriptures and the gifts of all the godly are given to the church; yea, and if gifts are not bent to this very work, the persons are said to be proud or uncharitable that have them, and stand but for cyphers, or worse, among the churches of God. Further, edification is that that cherisheth all grace, and maketh the Christian quick and lively, and maketh sin lean and dwindling, and filleth the mouth with thanksgiving to God. But to contest with gracious men, with men that walk with God; to shut such out of the churches, because they will not sin against their souls, rendereth thee uncharitable. (Rom. xiv. 15, 20.) Thou seekest to destroy the word of God; thou begettest contentions, janglings, murmurings, and evil surmisings; thou ministerest occasion for whisperings, backbitings, slanders, and the like, rather than godly edifying, contrary to the whole current of the Scriptures, and peace of all communities. Let us therefore leave off these contentions, “and follow after things that make for peace, and things wherewith one may edify another,” (Rom. xiv. 19;) and know, that the edification of the church of God dependeth not upon, neither is tied to this or that circumstance. Especially when there are in the hearts of the godly different persuasions about it, then it becometh them, in the wisdom of God, to take more care for their peace and unity, than to widen or make large their uncomfortable differences.

Although Aaron transgressed the law, because he ate not the sin-offering of the people, yet seeing he could not do it with satisfaction to his own conscience, Moses was content that he left it undone. (Lev. x. 16—20.) Joshua was so zealous against Eldad and Medad, for prophesying in the camp without first going to the Lord to the door of the tabernacle, as they were commanded, that he desired Moses to forbid them. (Numb. xi. 27, 28.) But Moses calls his zeal envy, and prays to God for more such prophets, knowing that although they failed in a circumstance, they were right in that which was better. The edification of the people in the camp was that which pleased Moses.

In Hezekiah's time, though the people came to the passover in an undue manner, and “did eat it otherwise than it was written,” yet the wise king

would not forbid them, but rather admitted it, knowing that their edification was of greater concern than to hold them to a circumstance or two. (2 Chron. xxx. 13—27.) Yea, God himself did like the wisdom of the king, and healed, that is, forgave the people at the prayer of Hezekiah. And observe it, notwithstanding this disorder as to circumstances, the feast was kept with great gladness, and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord; yea, there was not the like joy in Jerusalem unto that time of Solomon unto that same time. What shall we say? all things must give place to the profit of the people of God; yea, sometimes laws themselves, for their outward preservation, much more for godly edifying. When Christ's disciples plucked the ears of corn on the Sabbath, no doubt for very hunger, and were rebuked by the Pharisees for it, as for that which was unlawful, how did their Lord succour them? By excusing them, and rebuking their adversaries: “Have ye not read,” said he, “what David did when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them that were with him, but for the priests only? Or have ye not read in the law, how that on the Sabbath-day the priests in the temple profaned the Sabbath, and were blameless?” (Matt. xii. 1—5.) Why blameless? Because they did it in order to the edification of the people. If laws and ordinances of old have been broken, and the breach of them borne with, when yet the observance of other things was more strictly commanded than now, when the profit and edification of the people came in competition, how much more may not we have communion, church communion, where no law is transgressed thereby?

Seventh. Therefore I am for holding communion thus, because love, which above all things we are commanded to put on, is of much more worth than to break about baptism. Love is also more discovered when it receiveth for the sake of Christ and grace, than when it refuseth for want of water. And observe it, as I have also said before, this exhortation to love is grounded upon the putting on of the new creature, which new creature hath swallowed up all distinctions that have before been common among the churches. As I am a Jew, you are a Greek; I am circumcised, you are not; I am free, you are bound; because Christ was all in all these. “Put on, therefore,” saith he, “as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, long-suffering,” that is, with reference to the infirmities of the weak, “forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all things, put on charity, which is the bond of perfectness.” (Col. iii. 12—14.) Which forbearing and forgiving respecteth not only private

and personal injuries, but also errors in judgment about inclinations and distinctions, tending to divisions, and separating upon the grounds laid down in verse 11, which, how little soever they now seem to us who are beyond them, were strong and of weight to them who in that day were entangled with them. Some saints then were not free to preach to any but the Jews, denying the word of life to the Gentiles, and contending with them who proffered it to them, which was a greater error than this of baptism. (Acts xi. 1—19.) But what should we do with such kind of saints? Why, love them still, forgive them, hear with them, and maintain church communion with them. Why? Because they are new creatures; because they are Christ's, for these swallow up all distinctions: further, because they are elect and beloved of God. Divisions and distinctions are of shorter date than election. Let not them, therefore, that are but momentary, and hatched in darkness, break that bond that is from everlasting. It is love, not baptism, that discovereth us to the world to be Christ's disciples. It is love that is the undoubted character of our interest in, and sonship with God; I mean, when we love as saints, and desire communion with others, because they have fellowship one with another, in their fellowship with God the Father, and his Son Jesus Christ. (1 John i. 3.) And now, though the truth and sincerity of our love to God be then discovered when we keep his commandments in love to his name, yet we should remember, again, that the two head and chief commandments are, faith in Jesus, and love to the brethren. (1 John iii. 23.) So then he that pretendeth to love, and yet seeks not the profit of his brother in chief; he loveth, but they are his own opinions and froward notions. (James iv. 11. Rom. xiv. 21.) "Love is the fulfilling of the law;" but he fulfils it not who judgeth and setteth at nought his brother, that stumbleth, offendeth, and maketh weak his brother; and all for the sake of a circumstance, that to which he cannot consent, except he sin against his own soul, or, Papist-like, live by an implicit faith. Love, therefore, is sometimes more seen and showed in forbearing to urge and press what we know, than in publishing and imposing: "I could not," saith Paul, love would not let me, "speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ; I have fed you with milk, and not with strong meat; for hitherto you have not been able to bear it, neither yet now are you able." (1 Cor. iii. 1, 2.) The Apostle considered, not only the knowledge that he had in the mysteries of Christ, but the temper, the growth, and strength of the churches, and accordingly kept back or communicated to them what might be for their profit. (Acts xx. 18—20.) So Christ, "I have many things to say unto you, but ye cannot bear them now." (John xvi. 12.) It may be, some will count these old and threadbare texts; but such must know, that the word of

the Lord must stand for ever. (Isa. xl. 8.) And I should dare to say to such, If the best of thy new shifts be to slight and abuse old scriptures, it shows thou art more fond of thy unwarrantable opinion, than swift to hear, and ready to yield to the authority that is infallible.

But to conclude this; when we attempt to force our brother beyond his light, or to break his heart with grief, to thrust him beyond his faith, or to bar him from his privilege, how can we say, I love? What shall I say? To have fellowship one with another, for the sake of an outward circumstance, or to make that the door to fellowship which God hath not; yea, to make that the including, excluding charter, the bounds, bar, and rule of communion, when by the word of the everlasting testament there is no warrant for it; to speak charitably, if it be not for want of love, it is for want of knowledge in the mysteries of the kingdom of Christ. Strange! Take two Christians, equal in all points but this, nay, let one go beyond the other far for grace and holiness; yet this circumstance of water shall drown and sweep away all his excellencies, not counting him worthy of that reception that with hand and heart shall be given a novice in religion, because he consents to water.

Eighth. But for God's people to divide into parties, or to shut each other from church communion, though from greater points, and upon higher pretences, than this of water baptism, hath heretofore been counted carnal, and the actors herein babyish Christians. Paul and Apollos, Cephas and Christ, were doubtless higher things than those about which we contend; yet when they made divisions for them, how sharply are they rebuked? Are ye not carnal, carnal, carnal? For whereas there are among you envyings, strife, divisions, or factions, are ye not carnal? (1 Cor. i. 11, 12; iii. 1—4.) While one saith, I am of Paul, and another, I am of Apollos, are ye not carnal? See therefore from whence arise all thy endeavours, zeal, and labour, to accomplish divisions among the godly. Let Paul, or Cephas, or Christ himself, be the burden of thy song; yet the heart from whence they flow is carnal, and thy actions discoveries of childishness. But, doubtless, when these contentions were among the Corinthians, and one man vilified that another might be promoted, a lift with a carnal brother was thought great wisdom to widen the breach. But why should he be rebuked that said he was for Christ? Because he was for him in opposition to his holy apostles. Hence he saith, Is Christ divided or separate from his servants? Note therefore that these divisions are deserted by the persons the divisions were made about; neither Paul, nor Apollos, nor Cephas, nor Christ is here. Let the cry be never so loud, "Christ," "Order," "The rule," "The command," or the like, carnality is but the bottom; and they are but babes that do it; their zeal is but a puff. (1 Cor. iv. 6.) And observe it, the divi-

sion at Corinth was helped forward by water baptism. This the Apostle intimates by, "Were ye baptized in the name of Paul?" Ah, brethren! carnal Christians, with outward circumstances, will, if they be let alone, make sad work in the churches of Christ, against the spiritual growth of the same. "But I thank God," saith Paul, "that I baptized none of you," &c. Not but that it was then an ordinance of God, but they abused it, in making parties thereby. "I baptized none of you but Crispus and Gaius, and the household of Stephanus;" men of note among the brethren, men of good judgment, and revered by the rest: they can tell you I intended not to make a party to myself thereby. "Besides, I know not whether I baptized any other." By this negligent relating who were baptized by him, he showeth that he made no such matter of baptism as some in these days do; nay, that he made no matter at all thereof with respect to church communion; for if he did not heed who himself had baptized, he much less heeded who were baptized by others. But if baptism had been the initiating or entering ordinance, and so appointed of God, no doubt he had made more conscience thereof than so lightly to pass it over. "For Christ sent me not to baptize, but to preach the gospel." The gospel then may be effectually preached, and yet baptism neither administered nor mentioned. The gospel being good tidings to sinners, upon the account of free grace through Christ; but baptism, with things of like nature, are duties enjoined such a people who received the gospel before. I speak not this because I would teach men to break the least of the commandments of God, but to persuade my brethren of the baptized way not to hold too much thereupon, not to make it an essential of the gospel of Christ, nor yet of communion of saints. "He sent me not to baptize." These words are spoken with holy indignation against them that abuse this ordinance of Christ. So when he speaketh of the ministers themselves, which also they had abused; in his speaking, he, as it were, trampled upon them, as if they were nothing at all: "Who then is Paul?" and "Who is Apollos?" "He that planteth is not anything, neither is he that watereth, but God that giveth the increase." (1 Cor. iii. 5, 7.) Yet for all this, the ministers and their ministry are a glorious appointment of God in the world. Baptism also is a holy ordinance; but when Satan abuseth it, and wrencheth it out of its place, making that which was ordained of God for the edification of believers the only weapon to break in pieces the love, the unity, the concord of saints, then what is baptism? then neither is baptism anything. And this is no new doctrine; for God, by the mouth of his prophets of old, cried out against his own institutions, when abused by his people: "To what purpose is the multitude of your sacrifices to me?" saith the Lord; "I am full of burnt-offerings of rams, and the fat of fed beasts; I delight not in the blood of bullocks, or of lambs, or of he-goats.

When you come to appear before me, who hath required these things at your hands, to tread my courts? Bring no more vain oblations; incense is an abomination to me; the new moons and the Sabbaths, and the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons, and your appointed feasts, my soul hateth: they are a trouble unto me; I am even weary to bear them." (Isa. i. 11—14.) And yet all these were his own appointments. But why then did he thus abhor them? Because they retained the evil of their doings, and used them as they did other of his appointments, viz. for strife and debate, and to strike with the fist of wickedness. (Isa. lviii. 4.) Wherefore, when that of God that is great is overweighed by that which is small, it is the wisdom of them that see it to put load to the other end of the scale, until the things thus abused poise in their own place. But to pass this, and proceed.

Ninth. If we shall reject visible saints by calling, saints that have communion with God, that have received the law at the hand of Christ, that are of holy conversion among men, they desiring to have communion with us, as much as in us lieth we take from them their very privileges, and the blessings to which they are born of God. For Paul saith, not only to the gathered church at Corinth, but to all scattered saints that in every place call upon the name of the Lord, that Jesus Christ is theirs; that Paul, and Apollos, and the world, and life, and death, and all things are theirs; because they are Christ's, and Christ is God's. But, saith he, let no man glory in men, such as Paul and Cephas, though these were excellent; because this privilege comes to you upon another bottom, even by faith of Jesus Christ; "Drink ye all of this," is entailed to faith, not baptism. Nay, baptized persons may yet be excluded this, when he that discerneth the Lord's body hath right and privilege to it. (1 Cor. xi. 28, 29.) But to exclude Christians from church communion, and to debar them their heaven-born privileges for the want of that which yet God never made a wall of division between us, 1. This looks too like a spirit of persecution. (Job xix. 28.) 2. It respecteth more a form, than the spirit and power of godliness. (2 Tim. iii. 5.) 3. This is to make laws where God hath made none, and to be wise above what is written: contrary to God's word, and our own principles. 4. It is a directing of the Spirit of God. 5. It bindeth all men's faith and light to mine opinion. 6. It taketh away the children's bread. 7. It withholdeth from them the increase of faith. 8. It tendeth to harden the hearts of the wicked. 9. It tendeth to make wicked the hearts of weak Christians. 10. It setteth open a door to all temptations. 11. It tempteth the devil to fall upon those that are alone, and have none to help them. 12. It is the nursery of all vain janglings, backbitings, and strangeness, among the Christians. 13. It occasioneth the

world to reproach us. 14. It holdeth staggering consciences in doubt of the right way of the Lord. 15. It giveth occasion to many to turn aside to most dangerous heresies. 16. It abuseth the Holy Scriptures; it wresteth God's ordinances out of their place. 17. It is a prop to antichrist. 18. Shall I add, Is it not that which greatly prevailed to bring down these judgments which at present we feel and groan under? I will dare to say it was a cause thereof.

Tenth, and last. Bear with one word further: What greater contempt can be thrown upon the saints than for their brethren to cast them off, or to debar them church communion? Think you not that the world may groundly say, Some great iniquity lies hid in the skirts of your brethren, when in truth the transgression is yet your own? But, I say, what can the church do more to the sinners, or open profane? Civil commerce you will have with the worst, and what more have you with these? Perhaps you will say, we can pray and preach with these, and hold them Christians, saints, and godly. Well, but let me ask you one word further: Do you believe, that of very conscience they cannot consent, as you, to that of water baptism? and that if they had light therein, they would as willingly do it as you? Why then, as I have showed you, our refusal to hold communion with them is without a ground from the word of God.

But can you commit your soul to their ministry, and join with them in prayer, and yet not count them meet for other gospel privileges? I would know by what scripture you do it. Perhaps you will say, I commit not my soul to their ministry, only hear them occasionally for trial. If this be all the respect thou hast for them and their ministry, thou mayest have as much for the worst that pisseth against the wall. But if thou canst hear them as God's ministers, and sit under their ministry as God's ordinance, then show me where God hath such a gospel ministry, as that the persons ministering may not, though desiring it, be admitted with you to the closest communion of saints. But if thou sittest under their ministry for fleshly politic ends, thou hearest the word like an atheist, and art thyself, while thou judgest thy brother, in the practice of the worst of men. But I say, where do you find this piecemeal communion with men that profess faith and holiness as you, and separation from the world?

If you object, that my principles lead me to have communion with all; I answer, With all as afore described, if they will have communion with me.

Obj. Then you may have communion with the members of antichrist.

Ans. If there be a visible saint yet remaining in that church, let him come to us, and we will have communion with him.

Quest. What, though he yet stand a member of that sinful number, and profess himself one of them?

Ans. You suppose an impossibility; for it cannot be that, at the same time, a man should visibly stand a member of two bodies diametrically opposite one to another. Wherefore it must be supposed, that he who professeth himself a member of a church of Christ, must forthwith, nay before, forsake the antichristian one. The which if he refuseth to do, it is evident he doth not sincerely desire to have fellowship with the saints.

But he saith, he cannot see that that company to which you stand opposite, and conclude antichristian, is indeed the antichristian church.

If so, he cannot desire to join with another, if he know them to be professedly and directly opposite. I hold therefore to what I said at first, that if there be any saints in the antichristian church, my heart, and the door of our congregation is open to receive them into closest fellowship with us.

Obj. But how if they yet retain some antichristian principles?

Ans. If they be such as eat out the bowels of a church, so soon as they are detected, he must either be kept out while out, or cast out if in. For it must be the prudence of every community to preserve its own unity with peace and truth; the which the churches of Christ may do, and yet, as I have showed already, receive such persons as differ upon the point of water baptism; for the doing or not doing of that neither maketh nor marreth the bowels or foundation of church communion.

Obj. But this is receiving for opinion sake, as before you said of us.

Ans. No; we receive him for the sake of Christ and grace, and for our mutual edification in the faith; and that we respect not opinions, I mean in lesser matters, it is evident; for things wherein we differ are no breach of communion among us; we let every man have his own faith in such things to himself before God.

I NOW COME TO A SHORT APPLICATION.

1. Keep a strict separation, I pray you, from communion with the open profane; and let no man use his liberty in church relation as an occasion to the flesh; but in love serve one another "Looking diligently, lest any root of bitterness," (any poisonous herb, Deut. xxix. 18,) "springing up, trouble you, and thereby many be defiled." (Heb. xii. 15.) And let those that before were reasons for my separation be motives to you to maintain the like; and remember, that when men have said what they can for a sinful mixture in the worship of God, the arm of the Lord is made bare against it.

2. In the midst of your zeal for the Lord, remember that the visible saint is his, and is privileged in all those spiritual things that you have in the word, and live in the practice of; and that he is to partake thereof, according to his light therein. Quarrel not with him about things that are circumstantial, but receive him in the Lord, as

becometh saints; if he will not have communion with you, the neglect is his, not yours. But, say the open profane, why cannot we be reckoned saints also? We have been christened, we go to church, we take the communion. Poor people! This will not do; for so long as in life and conversation you appear to be open profane, we cannot, unless we sin, receive you into our fellowship: for by your ungodly lives you show that you know not Christ; and while you are such by the word, you are reputed but beasts. Now, then, judge yourselves, if it be not a strange community that consisteth of men and beasts. Let beasts be with the beasts; you know yourselves do so; you receive not your horse nor your hog to your table; you put them in a room by themselves. Besides, I have showed you before, that for many reasons we cannot have communion with you.

(1.) The church of God must be holy. (Lev. xi. 44; xix. 2; xx. 7. 1 Pet. i. 15, 16. Isa. xxvi. 2. Ps. cxviii. 20. Ezek. xliii. 12; xlv. 9. Isa. lii. 11.)

(2.) The example of the churches of Christ before, hath been a community of visible saints. (Rom. i. 7. 1 Cor. i. 2. Eph. i. 1. Col. i. 2. 1 Thess. i. 1. 2 Thess. i. 1—5.) Poor carnal man! there are many other reasons urged in this little book, that show why we cannot have communion with thee. Not that we refuse of pride or stoutness, or because we scorn you as men; no, we pity you, and pray to God for you; and could, if you were converted, with joy receive you to fellowship with us. Did you never read in Daniel, that iron is not mixed with miry clay? (Dan. ii. 43.) No more can the saints with you, in the worship of God and fellowship of the gospel. When those you read of in the 4th of Ezra attempted to join in temple-work with the children of the captivity, what said the children of Judah? "You have nothing to do with us, to build an house to the Lord our God; but we our-

selves together will build unto the Lord God of Israel," &c. (Ezek. iv. 3.)

I return now to those that are visible saints by calling, that stand at a distance one from another, upon the accounts before specified. Brethren, close, close, be one, as the Father and Christ are one.

1. This is the way to convince the world that you are Christ's, and the subjects of one Lord; whereas the contrary makes them doubt it. (John xiii. 34, 35; xvii. 23.) 2. This is the way to increase love, that grace so much desired by some, and so little enjoyed by others. (2 Cor. vii. 15.) 3. This is the way to savour and taste the Spirit of God in each other's experience; for which, if you find it in truth, you cannot but bless, if you be saints, the name of our Lord Jesus Christ. (1 Thess. i. 2—4.) 4. This is the way to increase knowledge, or to see more in the word of God; for that may be known by two that is not seen by one. (Isa. lii. 8.) 5. This is the way to remove secret jealousies and murmurings one against the other; yea, this is the way to prevent much sin, and greatly to frustrate that design of hell. (Prov. vi. 16—19.) 6. This is the way to bring them out of the world into fellowship, that now stand off from our gospel privilegés, for the sake of our vain janglings. 7. This is the way to make anti-christ shake, totter, and tremble. (Isa. xi. 13, 14.) 8. This is the way to leave Babylon, as an habitation for devils only; and to make it a hold for foul spirits, and a cage only for every unclean and hateful bird. 9. This is the way to hasten the work of Christ's kingdom in the world, and to forward his coming to the eternal judgment. 10. And this is the way to obtain much of that, "Well done, good and faithful servant," when you stand before his face. "I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words." (Heb. xiii. 22.)

DIFFERENCES IN JUDGMENT ABOUT WATER BAPTISM,

NO BAR TO COMMUNION:

OR, TO COMMUNICATE WITH SAINTS, AS SAINTS, PROVED LAWFUL.

IN ANSWER TO A BOOK WRITTEN BY THE BAPTISTS, AND PUBLISHED BY MR. T. P. AND MR. W. K., INTITLED, "SOME SERIOUS REFLECTIONS ON THAT PART OF MR. BUNYAN'S CONFESSION OF FAITH, TOUCHING CHURCH COMMUNION WITH UNBAPTIZED BELIEVERS." WHEREIN THEIR OBJECTIONS AND ARGUMENTS ARE ANSWERED, AND THE DOCTRINE OF COMMUNION FULLY ASSERTED AND VINDICATED. HERE IS ALSO MR. HENRY JESSE'S JUDGMENT IN THE CASE, FULLY DECLARING THE DOCTRINE I HAVE ASSERTED.

"Should not the multitude of words be answered? and should a man full of talk be justified? Should thy lies make men hold their peace? and when thou mockest, shall no man make thee an answer?"—JOB xi. 2, 3.

"I am for peace: but when I speak, they are for war."—PS. cxx. 7.

COURTEOUS READER,—Be entreated to believe me, I had not set pen to paper about this controversy had we been let alone at quiet in our christian communion. But being assaulted for more than sixteen years, wherein the brethren of the bap-

tized way (as they had their opportunity) have sought to break us in pieces, merely because we are not, in their way, all baptized first; I could not, I durst not, forbear to do a little, if it might be, to settle the brethren, and to arm them against

the attempts which also of late they begin to revive upon us. That I deny the ordinance of baptism, or that I have placed one piece of an argument against it, though they feign it, is quite without colour of truth. All I say is, that the church of Christ hath not warrant to keep out of their communion the Christian that is discovered to be a visible saint by the word, the Christian that walketh according to his light with God. I will not make reflections upon those unhandsome brands that my brethren have laid upon me for this, as that I am a Machiavelian, a man devilish, proud, insolent, presumptuous, and the like: neither will I say, as they, The Lord rebuke thee; words fitter to be spoke to the devil than a brother. But, reader, read and compare, lay aside

prejudice, and judge. What Mr. Kiffin hath done in the matter I forgive, and love him never the worse; but must stand by my principles, because they are peaceable, godly, profitable, and such as tend to the edification of my brother, and, as I believe, will be justified in the day of judgment.

I have also here presented thee with the opinion of Mr. Henry Jesse in the case, which providentially I met with, as I was coming to London to put my papers to the press; and that it was his judgment is asserted to me, known many years since to some of the Baptists, to whom it was sent, but never yet answered; and will yet be attested, if need shall require. Farewell.

Thine in all Christian service, according to my light and power,
JOHN BUNYAN.

DIFFERENCES IN JUDGMENT ABOUT WATER BAPTISM, &c.

SIR,—Your seemingly serious reflections upon that part of my plain-hearted confession of faith, which rendereth a reason of my freedom to communicate with those of the saints and faithful who differ from me about water baptism, I have read and considered, and have weighed them so well as my rank and abilities will admit me to do. But finding yours, if I mistake not, far short of a candid replication, I thought convenient, not only to tell you of those impertinences every where scattered up and down in your book, but also that, in my simple opinion, your rigid and church-disquieting principles are not fit for any age and state of the church.

But before I enter the body of your book, give me leave a little to discourse you about your preamble to the same, wherein are two miscarriages unworthy your pretended seriousness, because void of love and humility. The first is, in that you closely disdain my person, because of my low descent among men, stigmatizing me for a person of that rank that need not to be heeded or attended unto. (p. 1.)

Ans. What it is that gives a man reverence with you, I know not; but for certain, "He that despiseth the poor, reproacheth his Maker;" yet, "a poor man is better than a liar." To have gay clothing, or gold rings, or the persons that wear them, in admiration, or to be partial in your judgment or respects, for the sake, or upon the account of flesh and blood, doubtless convicteth you to be of the law a transgressor, and not without partiality, &c. in the midst of your seeming sanctity.

Again, you say, I had not meddled with the controversy at all, had I found any of parts that would divert themselves to take notice of you. (p. 2.)

Ans. What need you, before you have showed one syllable of a reasonable argument in opposition to what I assert, thus tramule my person, my

gifts, and grace, have I any, so disdainfully under your feet? What kind of a *you* am I? and why is *my* rank so mean, that the most gracious and godly among you may not duly and soberly consider of what I have said? Was it not the art of the false apostles of old to say thus? to bespatter a man, that his doctrine might be disregarded? "Is not this the *carpenter*?" and "His bodily presence is weak and his speech contemptible," did not use to be in the mouths of the saints; for they knew, "the wind bloweth where it listeth." (John iii. 8.) Neither is it high birth, worldly breeding, or wealth, but electing love, grace, and the wisdom that comes from heaven, that those who strive for strictness of order in the things and kingdom of Christ should have in regard and esteem. Need I read you a lecture? "Hath not God chosen the foolish, the weak, the base, yea, and even things that are not, to bring to nought things that are?" (1 Cor. i. 27, 28.) Why then do you despise my rank, my state, and quality in the world?

As for my confession of faith, which you also secretly despise (p. 1), if it be good and godly why may it not be accepted? "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" If you and the brethren of your way did think it convenient to show to the world what you held, if perhaps by that means you might escape the prison, why might not I, after above eleven years' endurance there, give the world a view of my faith and practice, if peradventure wrong thoughts and false judgments of me might by that means be abated and removed?

But you suggest, I did it because I was so willing to be known in the world by my singular faith and practice. How singular my faith and practice is, may be better known to you hereafter; but that I did it for a popular applause and fame, as your words seem to bear, for they proceed from a taunting spirit, that will be known to you better

in the day of God, when your evil surmises of your brother, and my designs in writing my book, will be published upon the house-tops.

And even now, before I go any further, I will give you a touch of the reason of my publishing that part thereof which you so hotly oppose. It was because of those continual assaults that the rigid brethren of your way made, not only upon this congregation to rend it, but also upon many others about us, if peradventure they might break us in pieces, and draw from us disciples after them. Assaults, I say, upon this congregation by times, for no less than these sixteen or eighteen years: yea, myself they have sent for, and endeavoured to persuade me to break communion with my brethren; also with many others they have often tampered, if haply their seeds of division might take. Neither did they altogether fail of their purpose; for some they did rend and dismember from us: but none but those of whom now they begin to be ashamed; the judgment of God so following their design, that the persons which then they prevailed upon, are now a stink and reproach to religion. Neither were these spirits content with that discord they did sow among us, but they proceeded to seize upon others. But to pass these, the wild and unsound positions they have urged to maintain their practice, would be too large here to insert. Now, Sir, to settle the brethren, the brethren of our community, and to prevent such disorders among others, was the cause of my publishing my papers; and considering my concern in the house of God, I could do no less than to give them warning, that every man might deliver his soul.

You proceed, saying, "It is my liberty, as well as others into whose hands it falls, to weigh what you have said in truth's balance; and if it be found too light, to reject it, whether you will or no."

Ans. Do but grant me, without mocking of me, the liberty you desire to take, and, God helping me, I desire no more to shift for myself among you. As to your saying, that I proudly and imperiously insult, because I say they are babes, and carnal, that attempt to break the peace and communion of churches, though upon no better pretences than water; you must know, I am still of that mind, and shall be, so long as I see the effects that follow, viz. the breach of love, taking off Christians from the more weighty things of God, and to make them quarrel and have heart-burnings one against another.

Where you are pleased to charge me with raging, for laying those eighteen particular crimes to the charge of such who exclude Christians from church communion, and debar them their heaven-born privileges for the want of that which yet God never made the wall of division between us, (p. 116;) I say, when you can prove that God hath made water baptism that wall, and that the stress of the after eighteen charges lies wholly and only in that, then you may time enough call my

language such as wanteth charity: but I question, though that was granted, whether your saying I rage will be justified in the day of judgment.

My great noise, as you call it, about an initiating ordinance, you say, you shall take no notice of. (p. 3.)

Ans. 1. Although you do not, I must. For if baptism be not that, but another; and if visible saints may enter into fellowship by that other, and are nowhere forbidden so to do, because they have not light into water baptism; it is of weight to be considered by me, yea, and of others too who are unprejudiced. 2. How ignorant you are of such as hold it the initiating ordinance, I know not; nor how long you have been of that persuasion, I know not. This I know, that men of your own party, as serious, godly, and it may be more learned than yourself, have within less than this twelve-month urged it. Mr. D., in my hearing, did from Rom. vi. 1, 2, in the meeting in Lothbury, affirm it; also my much-esteemed Mr. D. A. did twice in a conference with me assert it. 3. But whatever you say, whether for or against, it is no matter; for while you deny it to be the entering ordinance, you account it the wall, bar, bolt, and door, even that which must separate between the righteous and the righteous; nay, you make want of light therein a ground to exclude the most godly your communion, when every novice in religion shall be received into your bosom, and be of esteem with you, because he hath, and from what ground God knows, submitted to water baptism.

I am glad that in p. 4 you conclude with me what is the initiating ordinance; but withal give me leave to correct, as I think, one extravagant expression of yours. You say, "It is consent on all hands, and nothing else, that makes them members of particular churches; and not faith and baptism." (p. 4.) You might have stopped at, "and nothing else." You need not, in particular, have rejected faith; your first error was bad enough. What, nothing else but consent? What, not so much as a respect to the matter or end? Why then are not all the communities of all the highwaymen in the land truly constituted churches of Christ, unless you can prove that they hold together, but not by consent. What! consent, and nothing else? But why do you throw out faith? Why, I throw out baptism; which because you cannot, as to the case in hand, fetch in again, therefore out must faith go too. Your action is much like that harlot's that stood to be judged by Solomon, who because her own child was dead, would have her neighbour's killed also. Faith, Sir, both in the profession and confession of it, is of immediate and also absolute concern, even in the very act of the church's reception of this or another member. Throw out faith, and there is no such thing as a Christian, neither visible nor invisible. You ought to receive no man, but upon a comfortable satisfaction to the church that you are now receiving a believer. Faith, whether it

be savingly there or no, is the great argument with the church in receiving any: we receive not men as men, but the man immediately under that supposition—he hath faith, he is a Christian. Sir, consent simply, without faith, makes no man a member of the church of God; because then would a church not cease to be a church, whoever they received among them: yea, by this assertion you have justified the church of Rome itself to be to this day both good and godly, unless you can prove that they did at first and do now receive their unbelieving members without their own consent.

The church hath no such liberty to receive men without respect to faith; yea, faith and holiness must be the essentials, or basis, upon and for the sake of which you receive them: holiness, I say; yet not such as is circumstantial, but that which is such in the very heart of it. Pray you in your next, therefore, word it better; lest while you slight and trample upon me, you stand before all blameworthy yourself.

The scriptures you speak of I did not in my first (p. 68) produce to show persons unbaptized might hold communion with the church (though I am fully convinced they may), but to show, that knowledge of those persons, of their faith and holiness in general, ought first to be showed to the church, before she can lawfully receive them. (Acts ix. 26—31. 1 Cor. xvi. 10. 2 Cor. viii. 23.)

As to my answer to a question (p. 70) which you have at p. 5 of yours corrupted, and then abused, I tell you again, that a discovery of the faith and holiness, and a declaration of the willingness of a person to subject himself to the laws and government of Christ in his church, is a ground sufficient to receive such a member.

But you descant, “Is baptism none of the laws of Christ?”

Ans. It is none of those laws, neither any part of them, that the church, as a church, should show her obedience by. For albeit that baptism be given by Christ our Lord to the church, yet not for them to worship him by as a church. Show me what church ordinance it is; and when or where the church, as a church, is to practise it as one of those laws and appointments that he hath commanded his church to show to him her obedience by. Again, that submitting to water baptism is a sign or note that was ever required by any of the primitive churches of him that would hold fellowship with them, or that it infuseth such grace and holiness into those that submit thereto, as to capacitate them for such a privilege, or that they did acknowledge it a sign thereof, I find not in all the Bible. I find not, as I told you in my first, that baptism is a sign to any but the person that is baptized. The church hath her satisfaction of the person from better proof. (Col. ii. 12. Rom. vi. 1—4. 1 Cor. xv. 29. Acts ii. 38; xxii. 16. 1 Pet. iii. 21.)

I told you also, that baptism makes thee no

member of the church, neither doth it make thee a visible saint: it giveth thee, therefore, neither right to, nor being of, membership at all. Why, Sir, did you not answer these things, but slip them, with others, as if you were unconcerned, troubling your reader with such kind of insinuations as must needs be unsavoury to godly ears? You make the moral law none of Christ's, but Moses'; not the Son's, but the servant's; and tell me, because I plead for faith and holiness, according to moral duties gospelized, (they are my words, p. 79.) whereby we ought to judge of the fitness of members, that therefore Moses is more beheld to me than Christ. (p. 6.)

Sir, know you not yet, that a difference is to be put betwixt those rules that discover the essentials of holiness, and those that in themselves are not such; and that that of faith and the moral law is the one, and baptism, &c., the other? Is not love to God, abhorrence of idols, to forbear blaspheming, to honour our parents, to do no murder, to forbear theft, not to bear false witness, nor covet, &c.; are not, I say, these the precepts of the Lord Jesus, because delivered by Moses? Or are these such as may better be broken, than for want of light to forbear baptism with water? Or doth a man, while he liveth in the neglect of these, and in the meantime bustle about those you call gospel commands, most honour Christ, or best fit himself for fellowship with the saints? Need I tell you, that the faith of Christ, with the Ten Commandments, are as much now gospel commands as baptism; and ought to be in as much, and far more respect, with the holy ones, than that, or other the like?

Yea, shall I tell you, that baptism will neither admit a man into fellowship, nor keep him there, if he be a transgressor of a moral precept; and that a man who believeth in Jesus, and fulfilleth the royal law, doth more glorify God, and honour religion in the world, than he that keepeth, if there were so many, ten thousand figurative laws?

As to those commands that respect God's instituted worship in a church, as a church, I have told you, that baptism is none of them; and you have been driven to confess it: the church then must first look to faith, then to good living according to the Ten Commandments; after that she must respect those appointments of our Lord Jesus that respect her outward order and discipline; and then she walks as becomes her, sinning if she neglecteth either, sinning if she overvalueth either.

But why did you not answer those texts I produced for the strengthening of my argument? viz. Rom. xiv. 18. Deut. xxvii. 17. James ii. 8—12. 1 Cor. ix. 21; v. 9—11. Gal. vi. 15, 16. Phil. iii. 1 Tim. i. 9—11. Acts xx. 28—32. Rom. xiii. 13. James iv. 11. 1 Cor. v. 12. Deal fairly: answer those texts, with the argument made upon them, and when you have, after a godly manner, done that you may the more boldly condemn.

You tell me that in p. 93 of mine I say, None

ever received baptism without light therein. What if I did? as I did not; but you grant it. And now I will ask you, and pray deal fairly in your answer, May a man be a visible saint without light therein? May he have a good conscience without light therein? And seeing that baptism is none of the worship that Christ instituted in his church for them to practise as a church, must he be kept dark about all other things concerning the worship of God in his church until he receive light therein?

You have answered already (p. 7), "that they ought to be ashamed and to repent of that abomination (their sprinkling), before they come to have a sight of the pattern of the house of God, the goings in and the comings out thereof." (Ezek. xliii. 10, 11.) But, Sir, where do you find that want of light in water baptism, or because a man hath been sprinkled, that he is to be kept dark in all other temple institutions, till he be ashamed and repent of that? Pray produce the texts; for Ezekiel helps you nothing. He speaks only of the pattern of the house, the goings out and comings in thereof. As for the coming in, you have already confessed, that baptism is not the entering ordinance. And as for the worship that Christ hath instituted in his church, as a church, I say, and you also have said it (p. 40), baptism is none of the forms thereof, none of the ordinances thereof, none of the laws thereof; for baptism is, as to the practice of it, that which is without the church, without the house of God. Then, by your own text, if a man do repent him of his christening in his childhood, he may be received into fellowship without submitting to baptism. But I will not strain you too far.

You add, "Is it a person's light that giveth being to a precept?"

Ans. Who said it? Yet it is his light and faith about it that can make him do it acceptably. You ask again, "Suppose men plead want of light in other commands?"

Ans. If they be not such, the forbearance of which discapacitates him of membership, he may yet be received to fellowship.

"But what if a man want light in the supper?" (p. 7.)

Ans. There is more to be said in that case than in the other; for that is a part of that worship which Christ hath instituted for his church, to be conversant in as a church; presenting them as such, with their communion with their head, and with one another, as members of him. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread, and one body; for we are all partakers of that one bread." (1 Cor. x. 16, 17.) Wherefore this being a duty incumbent on the church, as a church, and on every member of that body as such, they are obliged in that case more closely to deal with the members.

than in that wherein they are not so concerned; and with which as such they have nothing to do. No man baptizeth by virtue of his office in the church; no man is baptized by virtue of his membership there.

"But what if a man want light in his duty to the poor?" (p. 8.)

Ans. If he doth, God must give it him; I mean, to know his duty as a church member. Now I will add, but what if he that can give a shilling giveth nothing? I suppose all that the church can do in that case, is but to warn, to exhort, and charge him, and to show him his duty; and if he neglect, to show him that "he that soweth sparingly, shall not reap plentifully." (1 Cor. ix. 6.) But to cut a man off for this, as you frowardly urge, (p. 8,) would argue that church, at least I think so, a little too bold with so high and weighty a censure. I plead not here for the churl, but seek to allay your heat: and should it be granted that such deserve as you would have it, this makes no matter to the case in hand.

Now, whereas you suggest, "That moral evils are but sins against men," (p. 8,) you are too much unadvised. The moral evil, as you call it, whether you respect the breach of the first or second table, is first and immediately a sin against God; and more insufferable, yea and damnable, than for a man for want of light to forbear either baptism or the Lord's supper.

But, say you, "We have now found an advocate for sin against God, in the breach of one of his holy commands."

Ans. As if none of the moral precepts were his. But, Sir, who have I pleaded for in the denial of any one ordinance of God? yea, or for their neglect of it either? What I say is, but that men must have light, that they may not do in darkness or, Papist-like, live by an implicit faith.

But I see you put no difference between an open breach of the law, and a forbearing that which to him is doubtful. But I will suppose a case: There is a man wants light in baptism, yet by his neighbour is pressed to it; he saith he seeth it not to be his duty; the other saith, he sins if he doth it not. Now, seeing whatsoever is not of faith is sin, what should this man do? If you say, Let him use the means; I say so too. But what if, when he hath used it, he still continueth dark about it, what will you advise him now? If you bid him wait, do you not encourage him to live in sin as much as I do? Nay, and seeing you will not let him, for want of light in that, obey God in other his institutions, what is it but to say, Seeing you live for want of light in the neglect of baptism, we will make you, while you continue so, live, though quite against your light, in the breach of all the rest? And where you are commanded thus, you may show the place when you find it.

Now, where you urge, that you are one of them that say, "The epistles were writ to particular churches, and so serve nothing at all for our kind

of communion ;" urging further, "That it will be difficult for me to prove that they were also directed to particular saints."

Ans. I wish there were nothing harder that were good for me to do. But what should be the reason that our author, with others of his opinion, should stiekle so hard to prove all the epistles were wrote to particular churches? Why, because those members were, as they think, every one baptized: and so the epistles, from which we fetch our arguments for the love and concord of saints, to be only proper to themselves. But if this be true, there is virtue indeed, and more than ever I dreamed of, in partaking of water baptism; for if that shall take away the epistles, and consequently the whole Bible, from all that are not baptized, then are the other churches, and also particular saints, in a very deplorable condition. For he asked me very devoutly, "Whether any unbaptized persons were concerned in these epistles?" (p. 9.) But why would they take from us the Holy Scriptures? Verily, that we might have nought to justify our practice withal: for if the Scriptures belong only to baptized believers, they then belong not to the rest; and, in truth, if they could persuade us to yield them this grant, we should but sorrowfully justify our practice. But I would ask these men, "if the word of God came out from them? or if it came to them only?" or, whether Christ hath not given his whole word to every one that believeth, whether they be baptized, or in, or out of church-fellowship? (John xvii.) or, whether every saint, in some sort, hath not the keys of the kingdom of heaven, which are the Scriptures, and their power? Would to God they had learned more modesty, than thus to take from all others, and appropriate to themselves, and that for the sake of their observing a circumstance in religion, so high and glorious a privilege!

But we will come a little to proof. What church will this author find in Rome, that time the epistle was sent to the brethren there, besides that church that was in Aquila's house, although many more saints were then in the city? Yea, the Apostle, in his salutation at the beginning, embraceth them only as brethren, without the least intimation of their being gathered into fellowship: "To all that be at Rome, beloved of God, called to be saints, grace to you," &c. (chap. i. 7.) To all there, to all in that city, beloved of God, and that are converted to the Lord Jesus Christ. A church there was in Aquila's house; and that there were many more saints besides, is, and that by the texts, as manifest. Besides, considering the rules that are given them in the 14th and 15th chapters, about their receiving one another, doth yet strongly suggest to me, that they were not yet in fellowship, but as it were now about it, when Paul wrote his epistle to them.

The first epistle written to Corinth was also wrote to all them "that in every place called upon the name of the Lord Jesus Christ." (1 Cor. i. 2.)

But it will be hard work for our author to make it manifest that none in those days did call on the name of our Lord but those that were first baptized. The second epistle, also, was not only written to the church at Corinth, but also "to all the saints which were in all Achaia." To the Galatians and Thessalonians, indeed, his salutation was only to the churches there; but the three epistles before were as well to all other; as also that to the Ephesians, Philippians, and Colossians, in which the faithful and saints in Christ Jesus were also every one comprehended. Besides, to what particular church was the epistle to the Hebrews wrote? or the epistle of James? both those of Peter, and the first of John? Nay, that of John was wrote to some at that time out of fellowship, "that they might have fellowship with the church." (chap. i. 1—4.) So that these brethren must not have all the Scriptures. We have then a like privilege with all saints, to use the Scriptures for our godly edifying, and to defend ourselves thereby from the assaults of those that would make spoil of us. But to pass this, and come to the next:

You object for that I said, "If water baptism (as the circumstances with which the church was pestered of old) trouble the peace and wound the consciences of the godly, dismember and break their fellowship; it is, although an ordinance, for the present prudently to be shunned." (p. 86.)

At this, as I said, you object, (pp. 10, 11,) and say, "Did I ever find baptism a pest or plague to churches? and did ever God send an ordinance to be a pest and plague to his people?"

I answer, I said not that God did send it for any such end at all: God's ordinances are none of this in themselves; nor if used as, and for the end for which God sent them. But yet both baptism and the supper of the Lord have, by being wrested out of their place, been a great affliction to the godly, both in this and other ages. What say you to breaking of bread, which the devil, by abusing, made an engine in the hand of Papists, to burn, starve, hang and draw thousands. What say you to John of Leyden? What work did he make by the abuse of the ordinance of water baptism? And I wish this age had not given cause, through the church-rending spirits that some are possessed with, to make complaint of this matter, who have also had for their engine the baptism with water. Yea, yourself, Sir, so far as I can perceive, could you get but the opportunity—yourself, I say, under the pretence of this innocent ordinance, as you term it, would not stieck to make inroads, and outroads too, in all the churches that suit not your fancy in the land. For you have already been bold to affirm, "That all those that have baptized infants ought to be ashamed and repent before they be showed the pattern of the house." And what is this but to threaten, that could you have your will of them, you would quickly take from them their present church privileges, and let them see nothing thereof, till those

qualifications, especially subjection to water baptism, were found to attend each of them?

As to the persons you speak of, "who have rent churches in pieces, by making preaching by method, doctrine, reason, and use, to be antichristian;" or because they could not have other ministrations performed after their fancies (pp. 11, 12), the imprudence of such with yourselves hath been heart-breaking to many a gracious soul; a high occasion of stumbling to the weak, and a reproach to the ways of the Lord. That it may be prudently shunned, I referred you then for proof to what should be offered after; but at this you cry out, and so pass it.

And now, reader, although this author hath thus objected against some passages in this my first argument for communion with persons unbaptized, yet the body of my argument he misseeth, and passeth over, as a thing not worth the answering; whether because he forgot, or because he was conscious to himself that he knew not what to do therewith, I will not now determine.

1. I effectually prove, "That baptism is not the initiating ordinance," (pp. 71—75.) 2. I prove, "That though it was, yet the case may so fall out, that members might be received without it." (pp. 82, 83.) 3. I prove, "That baptism makes no man a visible saint, nor giveth any right to church-fellowship." (p. 76.) 4. I prove, "That faith, and a life becoming the law of the Ten Commandments, should be the chief and most solid argument with true churches to receive saints to fellowship." 5. I prove, "That circumcision in the flesh, which was the entering ordinance of old, was a type of circumcision in the heart," &c. (pp. 79, 80.) These things, with others, our author letteth pass, although in the proof of them abideth the strength of this first argument; to which I must entreat him in his next to cast his eye, and give fair answer; as also to the scriptures on which each is built: or he must suffer me to say, I am abused. Further, I make a question upon three scriptures, whether all the saints, even in the primitive times, were baptized with water? to which also he answereth nothing; whereas he ought to have done it, if he will take in hand to confute. The scriptures are, 1 Cor. i. 14—16. Rom. vi. 3. Gal. iii. 27. Yet, were they effectually answered, my argument is nothing weakened.

You come to my second argument, drawn from Eph. iv. 4—6; upon which a little more now to enlarge, and then to take notice of your objection. The Apostle then, in that 4th of the Ephesians, exhorteth the church there, "with all lowliness, and meekness, with long-suffering, and forbearing one another, to endeavour to keep the unity of the spirit in the bond of peace." (ver. 2, 3.) This done, he presents them with such arguments as might fasten his exhortation to purpose upon them.

1. The first is, because the body is one, there is "one body," therefore they should not divide;

for if the church of Christ be a body, there ought not to be a rent or schism among them.

2. His second argument is, there is "one spirit," or one quickening principle, by which the body is made to live. For having asserted before, that Christ hath indeed a body, it was meet that he showed also that this body hath life and motion. Now that life, being none other than that nourishment, or spirit of life, from which the "whole body, fitly joined together, and compact by that which every joint supplieth, according to the effectual working of the measure in every part, maketh increase of the body, to the edifying of itself in love." (Eph. iv. 16.) Now, this spirit, being first and chiefly in the head, therefore none other but those that hold the head can have this nourishment ministered to them. Besides, this is the spirit that knits the body together, and makes it increase with the increase of God. (Col. ii. 19.) This is "the unity of the spirit" which he before exhorts them to keep.

3. The third argument is, Because their hope is also but one: "Even as you are called," saith he, "in one hope of your calling." As who should say, My brethren, if you are called with one calling; if your hope, both as to the grace of hope, and also the object, be but one; if you hope for one heaven, and for one eternal life; then maintain that unity of the spirit, and hope, while here, in love, and the bond of peace.

4. The fourth argument is, there is "one Lord," or husband, or prince, to whom this church belongs: therefore, if we have husbands but one, Lord and prince but one, let us not rend into many parties, as if we had many husbands, lords, and princes, to govern us, as his wife, his house, and kingdom. Is Christ divided?

5. The fifth argument is, there is "one faith," by which we all stand justified by one Lord Jesus Christ; one faith by which we escape the wrath of God; one faith by which only they that have it are blessed. Yea, seeing there is but one faith, by which we are all put into one way of salvation, let us hold together as such.

6. The sixth argument, there is "one baptism." Now we are come to the pinch, viz. whether it be that of water, or no? which I must positively deny. (1.) Because water baptism hath nothing to do in a church, as a church: it neither bringeth us into the church, nor is any part of our worship when we come there. How, then, can the peace and unity of the church depend upon water baptism? Besides, he saith expressly, it is the unity of the spirit, not water, that is here intended; and the arguments brought to enforce it are such as wholly and immediately relate to the duty of the church, as a church. (2.) Further; that other text that treateth of our being baptized into a body, saith expressly it is done by the Spirit: "For by one Spirit we are all baptized into one body." (1 Cor. xii. 13.) Here is the church presented as under the notion of a body; here is a baptism mentioned, by which

they are brought or initiated into this body. Now, that this is the baptism of water, is utterly against the words of the text, "For by one Spirit are we all baptized into one body." Besides, if the baptism here be of water, then is it the initiating ordinance; but the contrary I have proved, and this author stands by my doctrine. So, then, the baptism here respecting the church as a body, and water having nothing to do to enter men into the church, nor to command them to practise it as a church, in order to their peace or communion, or respecting the worship of God as such; and, I say again, the baptism in the sixth argument being urged precisely for no other purpose but with respect to the church's peace as a body, it must needs be that baptism, by virtue of which they were initiated, and joined together in one; and that baptism being only that which the Spirit executeth; this therefore is that one baptism.

7. The other argument is also effectual: "There is one God and Father of all, who is above all, and through all, and in you all." (Eph. iv. 6.) If we are "one body;" if to it there be but "one Spirit;" if we have but "one hope," "one faith," and be all baptized by "one Spirit" into that one body; and if we have but "one Lord, one God," and he in every one of us; let us be also one; and let them that are thus qualified, both join together, and hold in one.

But our author against this objecteth, "That now I employ my pen against every man, and give the lie to all expositors; for they hold this one baptism to be none other than that of water." (p. 13.)

Ans. What if I should also send you to answer those expositors that expound certain scriptures for infant baptism, and that by them brand us for Anabaptists; must this drive you from your belief of the truth? Expositors I reverence, but must live by mine own faith. God hath no where bound himself to them more than to others, with respect to the revelation of his mind in his word. But it becomes not you to run thus to expositors, who are, as to your notions in many things, but of yesterday: "To the law, and to the testimony." (Isa. viii. 20.) For "out of the mouth of babes the Lord hath ordained strength." (P's. viii. 2.)

But you bid me tell you, "what I mean by Spirit baptism?"

Ans. Sir, you mistake me. I treat not here of our being baptized with the Spirit, with respect to its coming from heaven into us; but of that act of the Spirit, when come, which baptizeth us into a body, or church. It is one thing to be baptized with the Spirit in the first sense, and another to be baptized by it in the sense I treat of; for the Spirit to come upon me, is one thing, and for that when come, to implant, embody, or baptize me into the body of Christ, is another. Your question, therefore, is grounded on a mistake both of my judgment and the words of the Apostle. Wherefore thus I soon put an end to your objections. (p. 14.) For the Spirit to come down upon

me, is one thing; and for the Spirit to baptize, or implant me into the church, is another: for to be possessed with the Spirit, is one thing, and to be led by that Spirit, is another. I conclude, then, seeing the argument taken from that one baptism respecteth church-fellowship properly; and seeing water baptism meddleth not with it as such, it is the other, even that in I Cor. xii. 16, that is here intended, and no other.

But you add, "If nothing but extraordinary gifts are called the baptism of the Spirit in a strict sense, then that baptism, (I Cor. 12.) must be water baptism as well as that in the Ephesians."

Hold; you make your conclusions before you have cause: first, prove that in the Ephesians to be meant of water baptism, and that the baptism in I Cor. xii. 16, is the baptism you would have it, and then conclude my argument void. That it is the baptism of the Holy Ghost, according to the common notion, I say not; for you to assert it is the baptism of water, gives the lie to the text; but that it is an act of the Holy Ghost, baptizing the saints into a body, or church, you will hardly be able to make the contrary appear to be truth. But behold, while here you would have this to be baptism with water, how you contradict and condemn your own notion! You say water baptism is not the *entering* ordinance; yet the baptism here is such as baptizeth us *into* a body; wherefore, before you say next time that this in I Cor. xii. 16 is meant of water baptism, affirm that water baptism is the *initiating* or *entering* ordinance, that your opinion and doctrine may hang better together.

We come to my third argument; which is "to prove, it is lawful to hold church communion with the godly sincere believer, though he hath not been baptized with water, because he hath the doctrine of baptisms, Heb. vi." Which doctrine I distinguish from the practice of it; the doctrine being that which by the outward sign is presented to us, or which by the outward circumstance of the act is preached to the believer, viz. the death of Christ, my death with Christ; also his resurrection from the dead, and mine with him to newness of life. "This our author calleth one of the strangest paradoxes that he hath lightly observed."

Ans. How light he is in his observation of things I know not; this I am sure, the Apostle makes mention of the *doctrine* of baptisms. Now that the *doctrine* of a man, or ordinance, is the signification of what is preached, is apparent to very sense. What is Christ's doctrine, Paul's doctrine, Scripture doctrine, but the truth couched under the words that are spoken? So the doctrine of baptism, yea, and the doctrine of the Lord's supper, are those truths or mysteries that such ordinances preach unto us. And that the doctrine of baptism, in this sense, is the great end for which that and the Lord's supper were instituted, is apparent from all the Scriptures. It is that which the Apostle seeketh for in that eminent 6th of the Romans: "Know you not, that so many of us as were bap-

tized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism; that like as Christ was raised from the dead by the glory of the Father, so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. vi. 3—5.) What is here discoursed but the doctrine of, or that which baptism teacheth; with an intimation that that was the chief, for the sake of which that shadow was instituted; as also that they that have the doctrine, or that which is signified thereby, they only must reign with Christ?

Again; this is that which he seeketh for among the Corinthians: "If the dead rise not at all," saith he, "why then were you baptized for the dead?" (1 Cor. xv. 29.) Why then were you baptized? what did baptism teach you? what doctrine did it preach to you? Further; "Buried with him in baptism, wherein also you are risen again with him through the faith of the operation of God, who raised him from the dead." What is here in chief asserted, but the doctrine only which water baptism preacheth? with an intimation that they, and they only, are the saved of the Lord, that have heard, received, and that live in this doctrine. (Col. ii. 12.)

The same may be said of the Lord's supper; it also hath its doctrine. But against this our author objecteth, saying, "That this is called the doctrine of baptism I am yet to learn."

Ans. Your ignorance of the truth makes it not an error; but I pray you, what is the doctrine of baptism, if not that which baptism teacheth, even that which is signified thereby? as that is the doctrine of Christ and the Scriptures, which he and they teach as the mind of God.

But you say, "I took the doctrine of baptism to be the command that a believer should be baptized, for such ends as the gospel expresseth."

Ans. To assert that a figurative ordinance is of God, is one thing; but the doctrinal signification of that ordinance is another: a man may preach the command, yet none of the doctrine which baptism preacheth. The doctrine lieth not in the command, but the mystery discovered to faith by the act.

You object, "If the resurrection be the doctrine of baptism, why doth the Apostle make that, and the doctrine of baptism, things distinct, in Heb. vi.?"

Ans. The resurrection, simply considered, is not the doctrine of baptism, but Christ's, and mine by him. Besides, there is more in it than the mystery of this resurrection; there is my death first, and then my rising with him.

But you add, "Under the law, all the sacrifices of that dispensation, with their sabbaths, were types of that Christ who was the substance of all those ceremonies. If any of them, then, that professed faith in the Messiah to come, should, upon scruples, or want of pretended light, neglect the

whole, or part of that typical worship, why may not a man say of them, as this advocate of the practice under debate, They had the richer and better sacrifice?"

Ans. First, that the brethren which refuse to be baptized, as you and I would have them, refuse it for want of pretended light, becomes you not to imagine, unless your boldness will lead you to judge that all men want sincerity that come not up to our judgment. Their conscience may be better than either yours or mine; yet God, for purposes best known to himself, may forbear to give them conviction of their duty in this particular. But what, because they are not baptized, have they not Jesus Christ? or must we now be afraid to say, Christ is better than water baptism? Yea, God himself, for the sake of this better thing, hath suffered in his church a suspension of some of his ordinances, yet owned them for his truly constituted congregation. What say you to the church in the wilderness? I touched you with it in my first; but perceive you listed not to meddle therewith. That church received members the way which was not prescribed by, but directly against the revealed mind of God, yet stood a true church, their members true members; also that church, in that state, was such before whom, among whom, and to whom, God continually made known himself to be their God, and owned them for his peculiar treasure.

And now I am fallen upon it, let me a little enlarge. This church, according to the then instituted worship of God, had circumcision for their entering ordinance, (Gen. xvii. 13, 14;) without which it was unlawful to receive any into fellowship with them; yea, he that without it was received, was to be cut off, and cast out again. Further, as to the passover, the uncircumcised was utterly forbidden to eat it. (Exod. xii. 48.) Now, if our brethren had as express prohibition to justify their groundless opinion, as here is to exclude the uncircumcised from the communion of the church and the passover; I say, if they could find it written, "No unbaptized person shall enter, no unbaptized person shall eat of the supper," what a noise would they make about it! But yet let the reader observe, that although circumcision was the entering ordinance, and our author saith baptism is not; yea, though this church was expressly forbidden to receive the uncircumcised, and we have not a syllable now to forbid the unbaptized, yet this church received members without, and otherwise than by this entering ordinance. They also admitted them to the passover; yea, entertained, retained, and held communion with them, so long as forty years, without it. I say again, that the number of this sort of communicants was not so few as six hundred thousand. Moreover, to these uncircumcised was the land of Canaan given, yea, a possession of part thereof, before they were circumcised; but the old circumcised ones might not enter therein. I am the

larger in this, because our author hath overlooked my first mention thereof. And now I ask, What was the reason that God continued his presence with this church, notwithstanding this transgression? Was it not because they had that richer and better thing, "the Lord Jesus Christ?" "For they did all eat of that spiritual bread, and drink of that spiritual rock which followed them; and that rock was Christ." (1 Cor. x. 3, 4.) I confess I find them under rebukes and judgments in the wilderness; and that they were many times threatened to be destroyed; but yet I find not so much as one check for their receiving of members uncircumcised. Further, in the New Testament, where we have a catalogue of their sins, and also of their punishment for them, we find not a word about circumcision, nor the smallest intimation of the least rebuke for neglecting the entering ordinance. (1 Cor. x. 5—10.) I will therefore say of them, as I have also said of my brethren, "They had the richer and better thing."

But you object, "That this putteth the whole of God's instituted worship, both under the law and gospel, to the highest uncertainties." (p. 17.)

Ans. This putteth our opposers out of their road, and quencheth the flame of their unwarrantable zeal. For if the entering ordinance, if the ordinance without which no man might be added to the church, was laid aside for forty years; yea, if more than six hundred thousand did communicate with them without it; I say again, if they did it, and held communion, with God, that notwithstanding; yea, and had not, that we read of, all that time one small check for so doing; why may not we now enter communion, hold communion, maintain communion, church communion, without being judged and condemned by you; because we cannot, for want of light, be all baptized before; especially considering baptism makes no man a saint, is not the entering ordinance, is no part of the worship of God enjoined the church as a church? To conclude; although we receive members unbaptized, we leave not God's instituted worship at uncertainties, especially what he hath commanded us as his church: we only profess our want of light in some things; but see no word to warrant the forbearance of our duty in all, for want of persuasion in one.

You object, "I call baptism a circumstance, a show, an outward show, I nick-name it."

Ans. Deep reproof! But why did you not show me my evil in thus calling it, when opposed to the substance, and the thing signified? Is it the substance? Is it the thing signified? And why may not I give it the name of a show, when you call it a symbol, and compare it to a gentleman's livery? (p. 52.)

But you say, "I call it an outward show?"

Ans. Is it an inward one? What is it?

"It is a command."

Ans. But doth that instal it in that place and dignity that was never intended for it?

You object further, "They cannot have the doctrine of baptism that understand not our way of administering it." (p. 18.)

This is your mistake, both of the doctrine and thing itself. But if you will not scorn to take notice of me, I advise you again to consider, that a man may find baptism to be commanded, may be informed who ought to administer it, may also know the proper subject, and that the manner of baptizing is dipping, and may desire to practise it because it is commanded; and yet know nothing of what water baptism preacheth, or of the mystery baptism showeth to faith. But that the doctrine of baptism is not the practice of it; not the outward act, but the thing signified; and that every believer hath that, must argue you more than bold to deny it.

But say you, "Who taught you to divide betwixt Christ and his precepts, that you word it at such a rate? That he that hath the one," &c.

Ans. To say nothing of faith, and the word, verily reason itself teacheth it. For if Christ be my righteousness, and not water; if Christ be my advocate, and not water; if there be that good and blessedness in Christ that is not in water; then is Jesus Christ better than water; and also in these to be eternally divided from water, unless we will make them co-saviours, co-advocates, and such as are equally good and profitable to men.

But say you, "I thought that he that hath Christ had an orderly right to all Christ's promises and precepts, and that the precepts of Christ are part of the riches that a believer hath in and by Christ."

Ans. A believer hath more in Christ than either promise or precept; but all believers know not all things that of God are given to them by Christ. But must not they use and enjoy that which they know, because they know not all? or must they neglect the weightier matters, because they want mint, and anise, and cummin? Your pretended orderly right is your fancy: there is not a syllable in the whole Bible that bids a Christian to forbear his duty in other things, because he wanteth, as you term it, the symbol, or water baptism.

But say you, "He that despiseth his birthright of ordinances, our church privileges, will be found to be a profane person, as Esau, in God's account."

Baptism is not the privilege of a church as such. But what? Are they all Esaus indeed? Must we go to hell, and be damned, for want of faith in water baptism? And take notice, I do not plead for a despising of baptism, but a bearing with our brother that cannot do it for want of light. The best of baptism he hath, viz. the signification thereof: he wanteth only the outward show; which, if he had, would not prove him a truly visible saint; it would not tell me he had the grace of God in his heart; it is no characteristic note to another of my sonship with God. But why did you not answer these parts of my argument? Why did you only cavil at words? which if they

had been left out, the argument yet stands good. "He that is not baptized, if yet a true believer, hath the doctrine of baptism; yea, he ought to have it before he be convicted it is his duty to be baptized, or else he playeth the hypocrite. There is therefore no difference between that believer that is, and he that is not yet baptized with water, but only his going down into the water, there to perform an outward ceremony the substance of which he hath already; which yet he is not commanded to do with respect to membership with the church, but to obtain by that further understanding of his privilege by Christ, which before he made profession of, and that as a visible believer."

But to come to my fourth argument, which you so tenderly touch as if it burnt your fingers: "I am bold," say I, "to have communion with visible saints as before, because God hath communion with them, whose example in the case we are strictly commanded to follow." "Receive ye one another, as Christ Jesus hath received you, to the glory of God." (Rom. xv. 7.) Yea, though they be saints in opinion contrary to you or I. "We that are strong ought to bear the infirmities of the weak, and not to please ourselves," (ch. xv. I;) infirmities that are sinful, for they that are natural are incident to all. Infirmities therefore they are, that for want of light cause a man to err in circumstantial. And the reason upon which Paul groundeth this admonition is, "For Christ pleased not himself: but, as it is written, The reproaches of them that reproached thee are fallen upon me." (ch. xv. 3.)

You say to this, (p. 20,) "That it is Paul's direction to the church at Rome, how to receive their brethren church members."

I answer, 1. What! are not the poor saints now in this city, are not they concerned in these instructions? Or is not the church, by these words, at all directed how to carry it to those that were not yet in fellowship? A bold assertion; but grounded upon nothing but that you would have it so. 2. But how will you prove that there was a church, a rightly constituted church at Rome, besides that in Aquila's house? (ch. 16.) Neither doth this epistle, nor any other in the whole book of God, affirm it. Besides, since Paul, in this last chapter, saluteth the church as in this man's house, but the other only as particular saints, it giveth further ground of conviction to you, that those others were not as yet embodied in such a fellowship. 3. But suppose there was another church besides, it doth not therefore follow, that the Apostle exhorteth them only to receive persons already in fellowship, but him, even every him, that there was weak in the faith, but not to doubtful disputations. 4. Suppose, again, the receiving here exhorted to be such as you would have it, yet the rule by which they are directed to do it, is that by which we perceive that Christ hath received them: but Christ did not receive them by baptism, but as given to him by the

Father. Him therefore concerning whom we are convinced, that he by the Father is given to Christ, him should we receive. 5. But what need I grant you that which cannot be proved? yet if you could prove it, it availeth nothing at all; because you may not, cannot, ought not, to dare to limit the exhortations to receiving of one another into each other's affections only, and not also receiving saints into communion.

But you object, "To make God's receiving the rule of our receiving, in all cases will not hold." (p. 21.)

Ans. Keep to the thing, man: if it hold in the case in hand, it is enough; the which you have not denied. And that it holds thus, is plain, because commanded. But let the reader know, that your putting in that way of his receiving which is invisible to us, is but an unhandsome straddling over my argument, which treateth only of a visible receiving, such as is manifest to the church. This you knew, but sought, by evading, to turn the reader from considering the strength of this my argument. "The receiving, then," (said I, p. 29.) "because it is set as an example to the church, is such as must needs be visible unto them, and is best discovered by that word that describeth the visible saint. Whoso then you can judge a visible saint, one that walketh with God, you may, nay ought to judge by the same word, God hath received him. Now, him that God receiveth, him should you receive." But will any object, they cannot believe that God receiveth the unbaptized saints? I will not suppose you so much stupified, and therefore shall make no answer. But you seem to be much offended because I said, "Vain man! think not by the straitness of thine order in outward, and bodily conformity to outward and shadowish circumstances, that thy peace is maintained with God."

But why so much offended at this?

"Because you intend by this the brethren of the baptized way?"

Ans. If they be vain men, and set up their own order, how strait soever they make it, they are worthy to be reprov'd. "If they have rejected the word of the Lord, what wisdom is in them?" And as you suggest the first, I affirm the second. But if you would be justified in excluding those with whom yet you see God hath communion, because they yet see not a shadow with you, produce the scripture for such order, that we may believe it is the order of God: but deal fairly, lest we show your nakedness, and others see your shame. You tell me of the order of the Colossians, (ch. ii. 5;) but if you can prove that that church refused to hold communion with that saint whom they knew to be received by Christ, and held communion with him; or that none but those that are baptized are received by, and hold communion with him; then you justify your order. In the mean while, the whole of mine argument stands firm against you: "You must have communion with visible

saints, because God hath communion with them, whose example in the ease we are strictly commanded to follow."

But you ask me, "If outward and bodily conformity be become a crime?" (p. 23.)

Ans. I nowhere said it; but know that to glorify God with our bodies respecteth chiefly far higher and more weighty things than that of water baptism: "Whatsoever is not of faith, is sin;" and to set up an ordinance, though an ordinance of God, that by it the church may be pulled in pieces, or the truly visible saints excluded communion with their brethren; I say, again, to make water baptism a bar and division between saint and saint, every whit otherwise gracious and holy alike; this is "like fasting for strife and debate, and to smite with the fist of wickedness;" and is not to be found within the whole Bible, but is only an order of your own devising. As to the peace you make an objection about, (p. 23.) you have granted me what I intended: and now I add further, that for church peace to be founded in baptism, or any other external rite, not having to do with the church as a church, is poor peace indeed. Church peace is founded in blood, and love to each other for Jesus's sake; bearing with, and forbearing one another, in all things circumstantial, that concern not church worship as such. And in my other treatise I have proved that baptism is not such, and therefore ought not to be urged, to make rents and divisions among brethren.

But you ask, "Is my peace maintained in a way of disobedience?" and conclude, "if it be, you fear it is false." (p. 24.)

Ans. If the first were true, you need not to doubt of the second; but it may be thought he hath little to say in controversy, who is forced to stuff out his papers with such needless prattles as these.

My fifth argument is, "That a failure in such a circumstance as water baptism, doth not unchristian us," This you are compelled to grant, (p. 25.) And I conclude with your words, persons ought to be Christians before visible Christians, such as any congregation in the land may receive to communion with themselves, because God hath showed us that he has received them: "Receive him to the glory of God." To the glory of God is put in on purpose, to show what dishonour they bring to him, who despise to have communion with such whom they know do maintain communion with God. I say again, how doth this man, or that church, glorify God, or count the wisdom and holiness of heaven beyond them, when they refuse communion with them concerning whom yet they are convinced that they have communion with God? But my argument you have not denied, nor meddled with the conclusion at all; which is, "That therefore, even because a failure here doth not unchristian us, doth not make us insinere, and, I add, doth not lay us open to any revealed judgment or displeasure of God—(if it

doth, show where;) therefore it should not, it ought not to make us obnoxious to the displeasure of the church of God."

But you say, "I rank gospel precepts with Old Testament abrogated ceremonies." (p. 25.)

Ans. You should have given your reader my words, that he might have judged from my own mouth. I said then, speaking before of Christianity itself (p. 34), "That thousands of thousands that could not consent to water, as we, are now with the innumerable company of angels, and the spirits of just men made perfect." What was said of eating, or the contrary, may as to this be said of water baptism: neither if I be baptized am I the better, neither if I be not am I the worse; not the better before God, not the worse before men: still meaning, as Paul, provided I walk according to my light with God. Otherwise it is false; for if a man that seeth it to be his duty, shall despisingly neglect it, or if he that hath not faith about it shall foolishly take it up, both these are for this the worse; I mean, as to their own sense, being convicted in themselves as transgressors. He therefore that doth it according to his light, doth well; and he that doth it not, for want of light, doth not ill: for he approveth his heart to be sincere with God, even by that his forbearance. And I tell you again, it is nowhere recorded, that this man is under any revealed threatening of God, for his not being baptized with water, he not having light therein, but is admitted through his grace to as many promises as you. If therefore he be not a partaker of that circumstance, yet he is of that liberty and mercy by which you stand with God.

But that I praetise instituted worship upon the same account as Paul did circumcision, and shaving, is too bold for you to presume to imagine. What! because I will not suffer water to carry away the epistles from the Christians; and because I will not let water baptism be the rule, the door, the bolt, the bar, the wall of division between the righteous and the righteous; must I therefore be judged to be a man without conscience to the worship of Jesus Christ? The Lord deliver me from superstitious and idolatrous thoughts about any of the ordinances of Christ and of God. But my fifth argument standeth against you untouched; you have not denied, much less confuted, the least syllable thereof.

You tell me my sixth argument is, "Edification."

Ans. If it be, why is it not embraced? But my own words are these: "I am for holding communion thus, because the edification of souls in faith and holiness of the gospel is of greater concern than an agreement in outward things; I say, it is of greater concern with us, and of far more profit to our brother, than our agreeing in, or contesting for water baptism." (John xvi. 13. 1 Cor. xiv. 12. 2 Cor. x. 8; xii. 19. Eph. iv. 12. 1 Cor. xiii. 1, 2; viii. 1.) Now, why did you not

take this argument in pieces, and answer those scriptures on which the strength thereof depends? But if to contest, and fall out about water baptism, be better than to edify the house of God, produce the texts, that we may be informed.

You say, "Edification is the end of all communion, but all things must be done in order, orderly." (p. 26.)

Ans. When you have proved that there is no such thing as an orderly edifying of the church, without water baptism precede, then it will be time enough to think you have said something.

You add, "Edification as to church fellowship being a building up, doth suppose the being of a church; but pray you show us a church without baptism." (p. 26.)

Ans. See here the spirit of these men, who, for the want of water baptism, have at once unchurched all such congregations of God in the world. But against this I have, and do urge, that water baptism giveth neither being nor well-being to a church; neither is any part of that instituted worship of God, that the church, as such, should be found in the practice of. Therefore her edification as a church may, yea, and ought to be attained unto, without it.

But you say, "Show us a New Testament church without baptism." (p. 26.)

Ans. What say you to the church all along the Revelation, quite through the reign of antichrist? Was that a New Testament church or no? Again; if baptism be without the church, as a church, if it hath nothing to do in the constituting of a church, if it be not the door of entrance into the church, if it be no part of church worship as such; then, although all the members of that church were baptized, yet the church is a church without water baptism. But all the churches in the New Testament were such; therefore, &c. Again; if baptism respect believers, as particular persons only, if it respects their own conscience only; if it make a man no visible believer to me; then it hath nothing to do with church membership; because that which respects my own person only, my own conscience only, that which is no character of my visible saintship to the church, cannot be an argument unto them to receive me into fellowship with themselves. But this is true; therefore, &c.

You proceed, "If by edification be meant the private increase of grace in one another, in the use of private means, as private Christians in meeting together; how doth the principle you oppose hinder that? Endeavour to make men as holy as you can, that they may be fitted for church fellowship, when God shall show them the orderly way to it." (p. 26.)

Ans. What a many private things have we now brought out to public view! Private Christians, private means, and a private increase of grace. But, Sir, are none but those of your way the public Christians? or ought none but them that are bap-

tized to have the public means of grace? or must their graces be increased by none but private means? Was you awake now? or are you become so high in your own fantasies, that none have, or are to have, but private means of grace? and are there no public Christians, or public Christian meetings, but them of your way? I did not think that all but Baptists should only abide in holes.

But you find fault because I said, "Edification is greater than contesting about water baptism." (p. 27.)

Ans. If it be not, confute me; if it be, forbear to cavil. Water baptism, and all God's ordinances, are to be used to edification, not to beget heats and contentions among the godly; wherefore edification is best.

Obj. "I had thought that the preaching, and opening baptism, might have been reckoned a part of our edification."

Ans. The act of water baptism hath not place in church worship, neither in whole nor in part; wherefore pressing it upon the church is to no purpose at all.

Obj. "Why may you not as well say, that edification is greater than breaking of bread?" (p. 27.)

Ans. So it is; else that should never have been instituted to edify withal. That which serveth is not greater than he that is served thereby. Baptism and the Lord's supper both were made for us, not we for them; wherefore both were made for our edification, but no one for our destruction. But, again, the Lord's supper, not baptism, is for the church, as a church; therefore, as we will maintain the church's edifying, that must be maintained in it; yea, used oft, to show the Lord's death till he come. (1 Cor. xi. 22—26.) Besides, because it is a great part of church worship, as such, therefore, it is pronounced blessed; the Lord did openly bless it before he gave it; yea, and we ought to bless it also: "The cup of blessing which we bless." Not to say more, therefore, your reasoning from the one to the other will not hold.

Obj. "How comes contesting for water baptism to be so much against you?"

Ans. First; because weak brethren cannot bear it; whom yet we are commanded to receive, but not to doubtful disputation; doubtful to them, therefore for their sakes I must forbear it. (Rom. xiv. 1.) Secondly, because I have not seen any good effect; but the contrary, wherever such hot spirits have gone before me: "For where envy and strife is, there is confusion," or tumults, "and every evil work." (Jam. iii. 16.) Thirdly, because by the example of the Lord and Paul, we must consider the present state of the church, and not trouble them with what they cannot bear. (John xvi. 13. 1 Cor. iii. 1—3.) I conclude, then, edification in the church is to be preferred above what the church, as a church, hath nothing to do withal:

"All things, dearly beloved, are for our edifying." (1 Cor. xiv. 5; xii. 26. 2 Cor. xii. 19. Eph. iv. 16. Rom. xv. 2. 1 Cor. xiv. 3. 2 Cor. x. 8; xiii. 10. Rom. xiv. 19.)

Before I wind up this argument, I present you with several instances, showing that the breach of some of God's precepts has been borne with when they came in competition with edification. As, first, that of Aaron, who let the offering for sin be burnt, that should have indeed been eaten, (Lev. x. 16—20;) yet, because he could not do it to his edification, Moses was content. But the law was thereby transgressed, (Lev. vi. 26;) "The priest that offereth it for sin, shall eat it."

To this you reply, "That was not a constant, continued forbearing of God's worship, but a suspending of it for a season."

Ans. We also suspend it but for a season: when persons can be baptized to their edification, they have the liberty. But, secondly, this was not a bare suspension, but a flat transgression of the law. "Ye should indeed have eaten it." Yet Moses was content. (Lev. x. 16—20.)

But, say you, "Perhaps it was suspended upon just and legal grounds, though not expressed."

Ans. The express rule was against it: "Ye should indeed," saith Moses, "have eaten it in the holy place, as I commanded." (Lev. x. 18.) But, good Sir, are you now for unwritten verities? for legal grounds, though not expressed? I will not drive you further; here is room enough. As for Eldad and Medad, it cannot be denied but that their edifying of the people was preferred before their conforming to every circumstance. (Numb. xi. 16—26.)

You add, "That Paul, for a seeming low thing, did withstand Peter."

Sir, if you make but a seeming low thing of dissembling, and teaching others so to do, especially where the doctrine of justification is endangered, I cannot expect much good conscience from you. As for your answer to the case of Hezekiah, it is faulty in two respects: 1. For that you make the passover a type of the Lord's supper, when it was only a type of the body and blood of the Lord; "For even Christ our passover is sacrificed for us." (1 Cor. v. 7.) 2. In that you make it an example to you to admit persons unprepared to the Lord's supper. (p. 29.)

Ans. May you indeed receive persons into the church unprepared for the Lord's supper; yea, unprepared for that, with other solemn appointments? For so you word it. (p. 29.) Oh, what an engine have you made of water baptism! Thus, gentle reader, while this author teareth us in pieces for not making baptism the orderly rule for receiving the godly and conscientious into communion; he can receive persons, if baptized, though unprepared for the supper, and other solemn appointments. I would have thee consult the place, and see if it countenanceth such an act, that a man who pleadeth for water baptism above the peace and edification

of the church, ought to be received, although unprepared, into the church to the Lord's supper, and other solemn appointments; especially considering the nature of right church constitution, and the severity of God towards those that came unprepared to his table of old. (1 Cor. xi. 28—30.) A riddle indeed, that the Lord should, without a word, so severely command, that all which want light in baptism be excluded church privileges; and yet, against his word, admit of persons unprepared to the Lord's table, and other solemn appointments.

But, good Sir, why so short-winded? why could not you make the same work with the other scriptures as you did with these? I must leave them upon you unanswered; and, standing by my argument conclude, that if laws and ordinances of old have been broken, and the breach of them borne with, when yet the observation of outward things was more strictly commanded than now, if the profit and edification of the church come in competition; how much more, may not we have communion, church communion, when no law of God is transgressed thereby? And note, that all this while I plead not, as you, for persons unprepared, but godly, and such as walk with God.

We come now to my seventh argument, for communion with the godly, though unbaptized persons; which you say is love. (p. 29.) My argument is this; "Therefore I am for communion thus; because love, which above all things we are commanded to put on, is of much more worth than to break about baptism." And let the reader note, That of this argument you deny not so much as one syllable, but run to another story; but I will follow you. I add, further, that love is more discovered when we receive for the sake of Christ, than when we refuse his children for want of water: and tell you again, that this exhortation to love is grounded not upon baptism, but the putting on of the new creature, which hath swallowed up all distinctions, (Col. iii. 9—14.) Yea, there are ten arguments in this one, which you have not so much as touched; but thus object, "That man that makes affection the rule of his walking, rather than judgment, it is no wonder if he go out of the way."

Ans. Love to them we are persuaded that God hath received, is love that is guided by judgment; and to receive them that are such, because God hath bidden us, (Rom. xiv.) is judgment guided by rule. My argument therefore hath forestalled all your noise, and standeth still on its legs against you. As to the duties of piety and charity, you boast of, (p. 30.) sound not a trumpet, tell not your left hand of it; we are talking now of communion of saints, church communion; and I plead that to love, and hold together as such, is better than to break in pieces for want of water baptism. My reason is, because we are exhorted in all things to put on love; the love of church communion: contrariwise you oppose, Above all things put on

water. For the best saint under heaven that hath not that, with him you refuse communion. Thus you make baptism, though no church ordinance, a bar to shut out the godly, and a trap-door to let the unprepared into churches, to the Lord's supper, and other solemn appointments. (p. 29.)

But you object, "Must our love to the unbaptized indulge them in an act of disobedience? cannot we love their persons, parts, graces, but we must love their sins?" (p. 30.)

Ans. We plead not for indulging. "But are there not with you, even with you, sins against the Lord your God?" (2 Chron. xxviii. 10.) But why can you indulge the baptists in many acts of disobedience? for to come unprepared into the church is an act of disobedience; to come unprepared to the supper is an act of disobedience; and to come so also to other solemn appointments, are acts of disobedience.

"But for these things," you say, "you do not cast, nor keep any out of the church."

Ans. But what acts of disobedience do we indulge them in?

"In the sin of infant baptism."

Ans. We indulge them not; but being commanded to bear with the infirmities of each other, suffer it; it being indeed in our eyes such: but in theirs they say a duty, till God shall otherwise persuade them. If you be without infirmity, do you first throw a stone at them; they keep their faith in that to themselves, and trouble not their brethren therewith: we believe that God hath received them; they do not want to us a proof of their sonship with God, neither hath he made water a wall of division between us, and therefore we do receive them.

Object. "I take it to be the highest act of friendship to be faithful to these professors, and to tell them they want this one thing in gospel order, which ought not to be left undone." (p. 30.)

Ans. If it be the highest piece of friendship to preach water baptism to unbaptized believers, the lowest act thereof must needs be very low. But contrariwise, I count it so far off from being any act of friendship, to press baptism in our notion on those that cannot bear it; that it is a great abuse of the peace of my brother, the law of love, the law of Christ, or the society of the faithful. Love suffereth long, and is kind, is not easily provoked: let us therefore follow after the things that make for peace, and things wherewith one may edify another: let every one of us please his neighbour, for his good to edification: "Bear you one another's burdens, and so fulfil the law of Christ." (1 Cor. xiii. Rom. xiv. 19; xv. 2. Gal. vi. 2.)

But, say you, "I doubt when this comes to be weighed in God's balance, it will be found no less than flattery, for which you will be reprov'd." (p. 31.)

Ans. It seems you do but doubt it, wherefore the principles from which you doubt it, of that methinks you should not be certain; but this is of

little weight to me; for he that will presume to appropriate the epistles to himself and fellows for the sake of baptism, and that will condemn all the churches of Christ in the land for want of baptism, and that will account his brother as profane Esau, (p. 20.) and rejected, as idolatrous Ephraim, (p. 32.) because he wanteth his way of water baptism; he acts out of his wonted way of rigidness, when he doth but doubt, and not affirm his brother to be a flatterer. I leave therefore this your doubt to be resolved at the day of judgment, and in the mean time trample upon your harsh and unchristian surmises. As to our love to Christians in other cases, I hope we shall also endeavour to follow the law of the Lord; but because it respects not the matter in hand, it concerns us not now to treat thereof.

My argument treateth of church communion; in the prosecution of which I prove: 1. That love is grounded upon the new creature. (Col. iii. 9, &c.) 2. Upon our fellowship with the Father and Son. (1 John i. 2, 3.) 3. That with respect to this, it is the fulfilling of the royal law. (Jam. iv. 11. Rom. xiv. 21.) 4. That it shows itself in acts of forbearing, rather than in publishing some truths: communicating only what is profitable, forbearing to publish what cannot be borne. (1 Cor. iii. 1, 2. Acts xx. 18—20. John iii. 16, 17.) 5. I show further that to have fellowship for, to make that the ground of, or to receive one another chiefly upon the account of an outward circumstance; to make baptism the including and excluding charter; the bounds, bar, and rule of communion, when by the word of the everlasting testament there is no word for it, to speak charitably, if it be not for want of love, it is for want of light in the mysteries of the kingdom of Christ. Strange! Take two Christians equal in all points but this; nay, let one go beyond the other in grace and goodness, as far as a man is beyond a babe, yet water shall turn the scale, shall open the door of communion to the less; and command the other to stand back. Yet it is no proof to the church of this babe's faith and hope, hath nothing to do with his entering into fellowship, is no part of the worship of the church. These things should have been answered, seeing you will take upon you so roundly to condemn our practice.

You come now to my eighth argument; which you do not only render falsely, but by so doing abuse your reader. I said not that the church of Corinth did shut each other out of communion, but, for God's people to divide into parties, or to shut each other from church communion, though for greater points, and upon higher pretences than that of water baptism, hath heretofore been counted carnal, and the actors therein babyish Christians; and then bring in the factions, that was in the church at Corinth. But what! May not the evil of denying church communion now, if proved naught by a less crime in the church at Corinth, be counted carnal and babyish; but the breach of

communion must be charged upon them at Corinth also?

That my argument is good you grant, (p. 32.) saying, "The divisions of the church at Corinth were about the highest fundamental principles, for which they are often called carnal;" yet you cavil at it. But if they were to be blamed for dividing, though for the highest points, are not you much more for condemning your brethren to perpetual banishment from church communion, though sound in all the great points of the gospel, and right in all church ordinances also, because for want of light they fail only in the point of baptism?

As to your quibble about Paul and Apollos, whether they, or others, were the persons, though I am satisfied you are out, yet it weakeneth not my argument; for if they were blameworthy for dividing, though about the highest fundamental principles, as you say, how ought you to blush for carrying it as you do to persons, perhaps, more godly than yourselves, because they jump not with you in a circumstance? That the divisions at Corinth were helped on by the abuse of baptism, to me is evident, from Paul's so oft suggesting it: "Were you baptized in the name of Paul? I thank God I baptized none of you, lest any should say, I had baptized in my own name." (ch. i. 13—15.)

I do not say, that they who baptized them designed this, or that baptism in itself effected it; nor yet, though our author feigns it, "that they were most of them baptized by their factious leaders," (p. 55;) but that they had their factious leaders, is evident; and that these leaders made use of the names of Paul, Apollos, and Christ, is as evident; for by these names they were beguiled by the help of abused baptism.

But, say you, "Wherein lies the force of this man's argument against baptism as to its place, worth, and continuance?"

I answer: I have no argument against its place, worth, or continuance, although you seek thus to scandalize me. But this kind of sincerity of yours will never make me one of your disciples. Have not I told you, even in this argument, "That I speak not as I do, to persuade or teach men to break the least of God's commandments? but that my brethren of the baptized way may not hold too much thereupon, may not make it an essential of the gospel, nor yet of the communion of saints." Yet he feigns that I urge two arguments against it (pp. 36—38.) But, reader, thou mayest know I have no such reason in my book. Besides, I should be a fool indeed, were I against it, should I make use of such weak arguments. My words then are these:

"I thank God," saith Paul, "that I baptized none of you but Crispus," &c. Not but that then it was an ordinance, but they abused it in making parties thereby, as they abused also Paul and Cephas. Besides, saith he, 'I know not whether I baptized any other.' By this negligent relating

who were baptized by him, he showeth that he made no such matter thereof, as some in these days do. Nay, that he made no matter at all thereof with respect to a church communion. For if he did not heed who himself had baptized, much less did he heed who were baptized by others? But if baptism had been the initiating ordinance, and I now add, essential to church communion; then no doubt he had made more conscience of it, than thus lightly to pass it by."

I add further, where he saith, he was not sent to baptize; that he spake with a holy indignation against those that had abused that ordinance

"Baptism is a holy ordinance, but when Satan abuseth it, and wrencheth it out of its place, making that which is ordained of God, for the edification of believers, the only weapon to break in pieces the love, unity, and concord of the saints; then as Paul said of himself, and fellows, 'What is baptism? Neither is baptism anything?' This is no new doctrine, for God, by the mouth of the prophet of old, cried out against his own appointments, when abused by his own people, 'because they used them for strife, and debate, and to smite with the fist of wickedness.'" But to forbear, to take notice thus of these things, my argument stands firm against you: "For if they at Corinth were blameworthy for dividing, though their divisions were, if you say true, about the highest fundamentals, you ought to be ashamed thus to banish your brethren from the privileges of church communion for ever, for the want of so low a thing as water baptism." I call it not low, with respect to God's appointment, though so, it is far from the highest place, but in comparison of those fundamentals, about which you say, "the Corinthians made their divisions."

You come next to my ninth argument, and serve it as Hanun served David's servants, (2 Sam. x. 4:) you have cut off one half of its beard, and its garments to its buttocks, thinking to send it home with shame. You state it thus: "That by denying communion with unbaptized believers, you take from them their privileges to which they are born." (p. 40.)

Ans. Have I such an argument in all my little book? Are not my words verbatim these? "If we shall reject visible saints by calling, saints that have communion with God; that have received the law at the hand of Christ; that are of a holy conversation among men, they desiring to have communion with us; as much as in us lieth, we take from them their very privileges, and the blessings to which they were born of God." This is mine argument: now confute it.

Paul saith, (1 Cor. i. 1, 2; iii. 22.) not only to the gathered church at Corinth, but to all scattered saints, that in every place call upon the name of the Lord, that "Jesus Christ is theirs; that Paul, and Apollos, and Cephas, and the world, and all things else was theirs."

But you answer, "We take from them nothing, but we keep them from a disorderly practice of

gospel ordinances, we offer them their privileges, in the way of gospel order."

Ans. Where have you one word of God that forbiddeth a person, so qualified, as is signified in mine argument, the best communion of saints for want of water? There is not a syllable for this in all the book of God. So then you, in this your plausible defence, do make your scriptureless light, which in very deed is darkness, (Isa. viii. 20.) the rule of your brother's faith; and how well you will come off for this in the day of God, you might, were you not wedded to your wordless opinion, soon begin to conceive.

I know your reply, "New Testament saints are all baptized first."

Ans. Suppose it granted; Were they baptized, that thereby they might be qualified for their right to communion of saints, so that without their submitting to water they were to be denied the other? Further, suppose I should grant this groundless notion, Were not the Jews in Old Testament times to enter the church by circumcision? For that, though water is not, was the very entering ordinance. Besides, as I said before, there was a full forbidding of all that were not circumcised from entering into fellowship, with a threatening to cut them off from the church if they entered in without it. Yet more than six hundred thousand entered that church without it. But how now, if such an one as you had then stood up and objected, Sir Moses, what is the reason that you transgress the order of God, to receive members without circumcision? Is not that the very entering ordinance? Are not you commanded to keep out of the church all that are not circumcised? Yea, and for all those that you thus received, are you not commanded to cast them out again, "to cut them off from among this people?" (Gen. xvii. 13, 14. Exod. xii. 44—46.) I say, would not this man have had a far better argument to have resisted Moses, than you in your wordless notion have to shut out men from the church, more holy than many of ourselves? But do you think that Moses and Joshua, and all the elders of Israel, would have thanked this fellow, or have concluded that he spake on God's behalf? or, that they should then, for the sake of a better than what you call order, have set to the work that you would be doing, even to break the church in pieces for this?

But say you, "If any will find or force another way into the sheepfold, than by the footsteps of the flock, we have no such custom, nor the churches of God." (p. 41.)

Ans. What was done of old I have showed you; that Christ, not baptism, "is the way to the sheepfold," is apparent. And that the person in mine argument is entitled to all these, viz. Christ, grace, and all the things of the kingdom of Christ in the church, is upon the Scriptures urged, as evident.

But you add, "That according to mine old confidence, I affirm, That 'drink ye all of this,' is

entailed to faith, not baptism; a thing," say you, "soon said, but yet never proved."

Ans. 1. That it is entailed to faith, must be confessed of all hands. 2. That it is the privilege of him "that discerneth the Lord's body;" and that no man is to deny him it, is also by the text as evident, "and so let him eat" because he is worthy. Wherefore he, and he only that discerneth the Lord's body, he is the worthy receiver, the worthy receiver, in God's estimation; but that none discerneth the Lord's body but the baptized is both fond and ridiculous once to surmise.

Wherefore to exclude Christians, and to debar them their heaven-born privileges, for want of that which yet God never made the wall of division betwixt us, this looks too like a spirit of persecution, (Job xix. 28;) and carrieth in it those eighteen absurdities which you have so hotly cried out against. And I do still add, "Is it not that which greatly prevailed with God to bring down those judgments which at present we, the people of God, groan under, I will dare to say it was a cause thereof." Yea, I will yet proceed; I fear, I strongly fear, that the rod of God is not yet to be taken from us; for what more provoking sin among Christians than to deny one another their rights and privileges to which they are born of God? And then to father these their doings upon God, when yet he hath not commanded it, neither in the New Testament nor the Old!

But I may not lightly pass this by, for because I have gathered eighteen absurdities from this abuse of God's ordinances, or from the sin of binding the brethren to observe order, not founded on the command of God; and I am sure you have none to shut out men as good, as holy, and as sound in faith as ourselves from communion. Therefore you call my conclusion "devilish," (p. 43;) "top-full of ignorance and prejudice," (p. 41;) and me, "one of Machiavel's scholars," (p. 42;) "also proud, presumptuous, impeaching the judgment of God."

Ans. But what is there in my proposition that men, considerate, can be offended at? These are my words; "But to exclude Christians from church communion, and to debar them their heaven-born privileges, for the want of that which yet God never made a wall of division between us: this looks too like a spirit of persecution; this respecteth more the form than the spirit and power of godliness, &c. Shall I add, is it not that which greatly prevailed to bring down those judgments which at present we feel and groan under? I will dare to say, it was a cause thereof." (pp. 116, 117.) *A*, was in my copy, instead whereof the printer put in *the*; for this, although I speak only the truth, I will not beg of you belief; besides, the bookseller desired me, because of the printer's haste, to leave the last sheet to be overlooked by him, which was the cause it was not among the erratas. But, I say, wherein is the provision offensive? Is it not a wicked thing to

make bars to communion, where God hath made none? Is it not a wickedness to make that a wall of division betwixt us which God never commanded to be so. If it be not, justify your practice; if it be, take shame. Besides, the proposition is universal, why then should you be the chief intended? but you have in this done like to the lawyers of old, who, when Christ reproved the Pharisees of wickedness before them, said, "Master, thus saying thou reproachest us also," (Luke xi. 45.)

But you feign, and would also that the world should believe, that the eighteen absurdities which naturally flow from the proposition I make, to be the effects of baptism, saying to me, "None but yourself could find an innocent truth big with so many monstrous absurdities," (p. 42.)

I answer: This is but speaking wickedly of God, or rather to justify your wordless practice. I say not that baptism hath any absurdity in it, though your abusing it hath them all, and many more, while you make it, without warrant from the word, as the flaming sword, to keep the brotherhood out of communion, because they, after your manner, cannot consent thereto. And let no man be offended, for that I suggest that baptism may be abused to the breeding such monstrous absurdities, for greater truths than that have been as much abused. What say you to, "This is my body?" To instance no more, although I could instance many, are not they the words of our Lord? are not they part of the Scriptures of truth? and yet behold, even with those words the devil, by abusing them, made an engine to let out the heart-blood of thousands. Baptism also may be abused, and is, when more is laid upon it by us than is commanded by God. And that you do so, is manifest by what I have said already, and shall yet say to your fourteen arguments.

My last argument, you say, is this: "The world may wonder at your carriage to these unbaptized persons, in keeping them out of communion?"

Ans. You will set up your own words, and then fight against them; but my words are these: 'What greater contempt can be thrown upon the saints, than for their brethren to cut them off from, or to debar them church communion!' And now I add, Is not this to deliver them to the devil, (I Cor. v.) or to put them to shame before all that see your acts? There is but one thing can hinder this, and that is, bystanders see that these, your brethren, that you thus abuse, are as holy men as ourselves. Do you more to the open profane, yea, to all wizards and witches in the land? For all you can do to them—I speak now as to church acts—is no other than to debar them the communion of saints.

And now I say again, the world may well wonder, when they see you deny holy men of God that liberty of the communion of saints, which you monopolise to yourselves; and though they do not understand the grounds of profession, or com-

munion; yet they can both see, and say, these holy men of God, in all visible acts of holiness, are not one inch behind you. Yea, I will put it to yourselves, if those many, yea very many, who thus severely, but with how little ground is seen by men of God, you deny communion with, are not of as good, as holy, as unblameable in life, and as sound, if not sounder in the faith than many among ourselves: here only they make the stop, they cannot, without light, be driven into water baptism, I mean, after our notion of it; but what if they were, it would be little sign to me that they were sincere with God.

To conclude this; when you have proved that water baptism, which you yourself have said is not a church ordinance, (p. 40.) is essential to church communion, and that the church may, by the word of God, bolt, bar, and for ever shut out those, far better than ourselves, that have not, according to our notion, been baptized with water, then it will be time enough to talk of ground for so doing. In the mean time I must take leave to tell you, "There is not in all the Bible one syllable for such a practice, wherefore your great cry about your order is wordless, and therefore faithless, and is a mere human invention."

I COME NOW TO YOUR FOURTEEN ARGUMENTS, AND SHALL IMPARTIALLY CONSIDER THEM.

Your first argument to prove it lawful to reject the unbaptized saint is—"Because the great commission of Christ, (Matt. xxviii.) from which all persons have their authority for their ministry, if any authority at all, doth clearly direct the contrary. By that commission ministers are first to disciple, and then to baptize them so made disciples, and afterwards to teach them to observe all that Christ commanded them, as to other ordinances of worship. If ministers have no other authority to teach them other parts of gospel worship, before they believe and are baptized; it may be strongly supposed, they are not to admit them to other ordinances before they have passed this first enjoined in the commission."

Ans. 1. That the ministers are to disciple and baptize, is granted. But that they are prohibited by the commission, (Matt. xxviii.) to teach the disciples other parts of gospel worship, that have not light in baptism, remains for you to prove. Shall I add, this position is so absurd and void of truth, that none that have ever read the love of Christ, the nature of faith, the end of the gospel, or of the reason of instituted worship, which is edification, with understanding, should so much as once imagine.

But where are they here forbidden to teach them other truths before they be baptized? This text as fairly denieth the unbaptized believer heaven and glory. Nay, our author, in the midst of all his flutter about this 28th of Matthew, dare venture to gather no more therefrom, but that it may be strongly supposed. Behold, therefore,

gentle reader, the ground on which these brethren lay the stress of their separation from their fellows, is nothing else but a supposition, without warrant, screwed out of this blessed word of God. Strongly supposed! but may it not be as strongly supposed that the presence and blessing of the Lord Jesus with his ministers is laid upon the same ground also? for thus he concludes the text, "And lo! I am with you always, even to the end of the world." But would, I say, any man from these words conclude, that Christ Jesus hath here promised his presence only to them that, after discipling, baptize those that are so made; and that they that do not baptize, shall neither have his presence nor his blessing? I say again, should any so conclude hence, would not all experience prove him void of truth? The words therefore must be left by you as you found them; they favour not at all your groundless supposition.

To conclude; these words have not laid baptism in the way to debar the saint from fellowship of his brethren, no more than to hinder his inheritance in life and glory. Mark reads it thus: "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned," (Mark xvi. 16;) letting baptism, which he mentioned in the promise, fall, when he came at the threatening. God also doth thus with respect to his worship in the church; he commands all and every whit of his will to be done, but beareth with our coming short in this, and that, and another duty. But let us go on.

Your second argument is:—"That the order of Christ's commission, as well as the matter therein contained to be observed, may easily be concluded from God's severity towards them that sought him not according to due order. (1 Chron. xv. 13.) Was God so exact with his people, then, that all things to a pin must be according to the pattern in the mount, (Heb. viii. 5; ix. 11,) whose worship then, comparatively to the gospel, was but after the law of a carnal commandment; and can it be supposed he should be so indifferent now to leave men to their own liberty, to time and place his appointments contrary to what he hath given an express rule for in his word as before? (Ezek. xliv. 7, 9, 10.) It was the priest's sin formerly to bring the uncircumcised in heart and flesh into his house."

Ans. That there is no such order in that commission as you feign, I have proved. As for your far-fetched instance (1 Chron. xv.) it is quite beside your purpose. The express word was, That the priest, not a cart, should bear the ark of God. Also they were not to touch it, and yet Uzza did. (Exod. xxv. 14. 1 Chron. xv. 12—16. Num. iv. 15. 1 Chron. xiii.) Now, if you can make that 28th of Matthew say, Receive none that are not baptized first; or that Christ would have them of his, that are not yet baptized, kept ignorant of all other truths that respect church communion; then you say something, else you do but

raise a mist before the simple reader: but whose listeth may hang on your sleeve. As for the pins and tacks of the tabernacle, they were expressly commanded: and when you have proved by the word of God that you ought to shut saints out of your communion for want of baptism, then you may begin more justly to make your parallel. How fitly you have urged Ezek. xliv. to insinuate that unbaptized believers are like the uncircumcised in heart and flesh, I leave it to all gospel-novices to consider.

Your third argument is:—"The practice of the first gospel ministers, with them that first trusted in Christ, discovers the truth of what I assert. Certainly, they that lived at the spring-head, or fountain of truth, and had the law from Christ's own mouth, knew the meaning of his commission better than we: but their constant practice, in conformity to that commission, all along the Acts of the Apostles, discovers that they never arrived to such a latitude as men plead for now-a-days. They that gladly received the word were baptized, and they, yea, they only, were received into the church."

Ans. How well you have proved what you have asserted, is manifest by my answer to the two former arguments. I add, that the ministers and servants of Jesus Christ in the first churches, for that you are to prove, were commanded to forbear to preach other truths to the unbaptized believers; or that they were to keep them out of the church; or that the apostles, and first fathers, have given you to understand by their example, that you ought to keep as good out of churches as yourselves, hath not yet been showed by the authority of the word. The second of the Acts proveth not that the three thousand were necessitated to be baptized in order to their fellowship with the church, neither doth it say they, yea, they only, were received into the church. But suppose all this, as much was done at the first institution of circumcision, &c., yet afterwards thousands were received without it.

Your fourth argument is:—"None of the Scripture saints ever attempted this church privilege without baptism; if they did, let it be shown. The Eunuch first desired baptism before anything else; Paul was first baptized before he did essay to join with the church. Our Lord Christ, the great example of the New Testament, entered not upon his public ministry, much less any other gospel ordinance of worship, till he was baptized."

Ans. That none of the Scripture saints, if there be any unscripture ones, so much as attempted this church privilege first, remains for you to prove. But suppose they were all baptized, because they had light therein, what then? Doth this prove that baptism is essential to church communion? or, that Christ commanded, in the 28th of Matthew, or gave his ministers by that authority, not to make known to believers other parts of gospel worship, if they shall want light in bap-

tism? The Eunuch, Paul, and our blessed Lord Jesus, did none of them, by their baptism, set themselves to us examples how to enter into church communion? What church was the Eunuch baptized into, or made a member of? But where is it said, that the unbaptized believer, how excellent soever in faith and holiness, must, for want of water baptism, be shut out from the communion of saints, or be debarred the privilege of his Father's house? This you are to prove.

Your fifth argument is:—"If Christ himself was made manifest to be the sent of God by baptism, as appears Mark i. 9, 10; then why may not baptism, as the first-fruits of faith, and the first step of gospel obedience, as to instituted worship, be a manifesting, discovering ordinance upon others who thus follow Christ's steps?"

Ans. That Jesus Christ was manifested as the sent of God by baptism, or that baptism is the first-fruit of faith and the first step of gospel obedience as to instituted worship, is both without proof and truth; the text saith not, he was manifest to be the sent of God by baptism; nay, it saith not that by that he was manifest to others to be anything: you have therefore but wronged the text to prove your wordless practice by. Yea, John himself, though he knew him before he was baptized to be a man of God, for saith he, "I have need to be baptized of thee, and comest thou to me?" (Matt. iii. 14:) and knew him after to be the sent of God; yet not in, or by, but after he was baptized, viz. by the descending of the Holy Ghost, after he was come out of the water, as he was in prayer, for the heavens were opened to John, and he saw, and bare record, because he saw the Spirit descend from heaven and abide upon Jesus, after his baptism, as he was in prayer. (Matt. iii. 13—17. Luke iii. 21, 22.) Thus we find him made known before and after, but not at all by baptism, to be the sent of God.

And that baptism is the fruit of faith, or that faith ought to be tied to take its first step in water baptism in the instituted worship of God, this you must prove; it is not found expressed within the whole Bible. Faith acts according to its strength, and as it sees; it is not tied or bound to any outward circumstance; one believeth he may, and another believeth he may not, either do this or that.

Your sixth argument is:—"If baptism be in any sense any part of the foundation of a church as to order, (Heb. vi. 1, 2,) it must have place here or nowhere. Why are those things called first principles, if not first to be believed and practised? Why are they rendered by the learned the A, B, C, of a Christian, and the beginning of Christianity, milk for babes, if it be no matter whether baptism be practised or no? If it be said, water baptism is not there intended, let them show me how many baptisms there are besides water baptism. Can you build and leave out a stone in the foundation? I intend not baptism a foundation any other way

but in respect of order, and it is either intended for that or nothing."

Ans. Baptism is in no sense the foundation of a church. I find no foundation of a church, but Jesus Christ himself. (Matt. xvi. 18. 1 Cor. iii. 11.) Yea, the foundation mentioned Heb. vi. 1, 2, is nothing else but this very Christ. For he is the foundation, not only of the church, but of all that good that at any time is found in her. He is the foundation of our repentance, and of our faith towards God. (ver. 1, 2.) Further; baptisms are not here mentioned with respect to the act in water, but of the doctrine, that is, the signification thereof. "The doctrine of baptisms." And observe, neither faith, nor repentance, nor baptisms, are called here foundations. Another thing; for a foundation is here by the Holy Ghost intended, even a foundation for them all; a foundation of faith, of repentance, of the doctrine of baptisms, of the resurrection of the dead, and of eternal judgment. And this foundation is Jesus Christ himself, and these are the first principles, the milk, the A, B, C, and the beginning of Christian religion in the world. I dare not say, no matter whether water baptism be practised or no. But it is not a stone in the foundation of a church, no, not respecting order; it is not, to another, a sign of my sonship with God; it is not the door into fellowship with the saints; it is no church ordinance, as you yourself have testified. (p. 40.) So, then, as to church-work, it hath no place at all therein.

Your seventh argument is:—"If Paul knew the Galatians only upon the account of charity, no other ways, to be the sons of God by faith, but by this part of their obedience, as he seems to import, then the same may we judge of the truth of men's profession of faith, when it shows itself by this self-same obedience. (Gal. iii. 26, 27;) baptism being an obligation to all following duties."

Ans. This your argument, being builded upon no more than a seeming import, and having been above ten times overthrown already, I might leave still with you, till your seeming import is come to a real one, and both to a greater persuasion upon your own conscience. But verily, Sir, you grossly abuse your reader. Must imports, yea, must seeming imports now stand for arguments, thereby to maintain your confident separation from your brethren? Yea, must such things as these be the basis on which you build those heavy censures and condemnations you raise against your brethren that cannot comply with you because you want the word? A seeming import! But are these words of faith? or do the Scriptures only help you to seeming imports, and me-hap-soes for your practice? No, nor yet to them neither; for I dare boldly affirm it, and demand, if you can, to prove that there is so much as a seeming import in all the word of God, that countenanceth your shutting men, better than ourselves, from the things and privileges of our Father's house. That to the

Galatians saith not that Paul knew them to be the sons of God by faith, no other way but by this part of their obedience; but puts them upon concluding themselves the sons of God, if they were baptized into the Lord Jesus, which could not, ordinarily, be known but unto themselves alone; because, being thus baptized respecteth a special act of faith, which only God, and him that hath and acteth it, can be privy to. It is one thing for him that administereth to baptize in the name of Jesus, another thing for him that is the subject by that to be baptized into Jesus Christ. Baptizing into Christ, is rather the act of the faith of him that is baptized, than his going into water and coming out again. But that Paul knew this to be the state of the Galatians no other way, but by their external act of being baptized with water, is both wild and unsound, and a miserable import indeed.

Your eighth argument is:—"If being baptized into Christ be a putting on of Christ, as Paul expresses, then they have not put on Christ, in that sense he means, that are not baptized; if this putting on of Christ doth not respect the visibility of Christianity, assign something else as its signification; great men's servants are known by their masters' liveries, so are gospel believers by this livery of water baptism, that all that first trusted in Christ submitted unto; which is in itself as much an obligation to all gospel obedience, as circumcision was to keep the whole law."

Ans. For a reply to the first part of this argument, go back to the answer to the seventh. Now that none have put on Christ in Paul's sense, yea, in a saving, in the best sense, but them that have, as you would have them, gone into water, will be hard for you to prove, yea, is ungodly for you to assert. Your comparing water baptism to a gentleman's livery, by which his man is known to be his, is fantastical. Go you but ten doors from where men have knowledge of you, and see how many of the world, or Christians, will know you by this goodly livery to be one that hath put on Christ. What! known by water baptism to be one that hath put on Christ, as a gentleman's man is known to be his master's servant by the gay garment his master gave him. Away, fond man, you do quite forget the text, "By this shall all men know that you are my disciples, if you love one another." (John xiii. 35.) That baptism is in itself obliging, to speak properly, it is false, for set it by itself, and it stands without the stamp of heaven upon it, and without its signification also; and how, as such, it should be obliging, I see not. Where you insinuate, it comes in the room of, and obligeth as circumcision, you say you know not what. Circumcision was the initiating ordinance, but this you have denied to baptism. Further, circumcision then bound men to the whole obedience of the law, when urged by the false apostles, and received by an erroneous conscience. Would you thus urge water baptism? would you have men to receive it with such consciences? Circumcision

in the flesh was a type of circumcision in the heart, and not of water baptism.

Your ninth argument is:—"If it were commendable in the Thessalonians, that they followed the footsteps of the church of Judea, (1 Thess. ii. 14,) who it appears followed this order of adding baptized believers unto the church, then they that have found out another way of making church members, are not by that rule praiseworthy, but rather to be blamed; it was not what was since in corrupted times, but that which was from the beginning: the first churches were the purest pattern."

Ans. That the text saith there was a church of Judea, I find not in 1 Thess. ii. 14. And that the Thessalonians are commended for refusing to have communion with the unbaptized believers, for that is our question, prove it by the word, and then you do something. Again, that the commendations, (1 Thess. ii. 14,) do chiefly, or at all, respect their being baptized; or, because they followed the churches of God, which in Judea were in Christ Jesus, in the example of water baptism, is quite beside the word. The verse runs thus, "For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews," &c. This text then commends them, not for that they were baptized with water, but for that they stood their ground although baptized with suffering, like them in Judea, for the name of the Lord Jesus, for suffering like things of their own countrymen, as they did of the Jews. Will you not yet leave off to abuse the word of God, and forbear turning it out of its place, to maintain your unchristian practice of rejecting the people of God, and excluding them their blessed privileges? The unbaptized believer, instead of taking shame for entering into fellowship without it, will be ready, I doubt, to put you to shame for bringing scriptures so much beside the purpose, and for stretching them so miserably to uphold you in your fancies.

Your tenth argument is:—"If so be that any of the members at Corinth, Galatia, Colosse, Rome, or them that Peter wrote to, were not baptized, then Paul's arguments for the resurrection to them, or to press them to holiness from that ground, (Rom. vi. Col. ii. 1 Cor. xv.) was out of doors, and altogether needless, yea, it bespeaks his ignorance, and throweth contempt upon the Spirit's wisdom, (Heb. vi. 1 Pet. iii. 21,) by which he wrote, if that must be asserted as a ground to provoke them to such an end, which had no being; and if all the members of all those churches were baptized, why should any plead for an exemption from baptism, for any church member now?"

Ans. Suppose all, if all these churches were baptized, what then? That answereth not our question. We ask where you find it written, that those that are baptized should keep men as holy, and as much beloved of the Lord Jesus as them-

selves, out of church communion, for want of light in water baptism?

Why we plead for their admission, though they see not yet that that is their duty, is because we are not forbidden, but commanded to receive them, because God and Christ hath done it. (Rom. xiv.)

Your eleventh argument is:—"If unbaptized persons must be received into churches only because they are believers, though they deny baptism: then why may not others plead for the same privilege, that are negligent in any other gospel ordinance of worship, from the same ground of want of light, be it what it will? So then, as the consequence of this principle, churches may be made up of visible sinners, instead of visible saints."

Ans. 1. I plead not for believers, simply because they are believers, but for such believers of whom we are persuaded by the word that God hath received them. 2. There are some of the ordinances, that be they neglected, the being of a church, as to her visible gospel constitution, is taken quite away; but baptism is none of them, it being no church ordinance as such, nor any part of faith, nor of that holiness of heart, or life, that showeth me to the church to be indeed a visible saint. The saint is a saint before, and may walk with God, and be faithful with the saints, and to his own light also though he never be baptized. Therefore to plead for his admission makes no way at all for the admission of the open profane, or to receive, as you profess you do, persons unprepared to the Lord's table, and other solemn appointments. (p. 29.)

Your twelfth argument is:—"Why should professors have more light in breaking of bread than baptism, that this must be so urged for their excuse? Hath God been more sparing in making out his mind in the one, rather than the other? Are there more precepts or precedents for the supper than baptism? Hath God been so bountiful in making out himself about the supper, that few or none that own ordinances scruple it? And must baptism be such a rock of offence to professors, that few will inquire after it, or submit to it? Hath not man's wisdom interposed to darken this part of God's counsel, by which professors seem willingly led, though against so many plain commands and examples, written as with a sun-beam, that he that runs may read? And must an advocate be entertained to plead for so gross a piece of ignorance, that the meanest babes of the first gospel-times were never guilty of?"

Ans. Many words to little purpose. 1. Must God be called to an account by you, why he giveth more light about the supper than baptism? May he not show to, or conceal from this, or another of his servants, which of his truths he pleaseth? Some of the members of the church at Jerusalem had a greater truth than this kept from them, for aught I know, as long as they lived, (Acts xi. 19.) yet God was not called in question about it. 2. Breaking of bread, not baptism, being a church

ordinance, and that such also as must be often reiterated; yea, it being an ordinance so full of blessedness, as lively to present union and communion with Christ to all the members that worthily eat thereof: I say, the Lord's supper being such, that while the members sit at that feast, they show to each other the death and blood of the Lord, as they ought to do, till he comes. (1 Cor. x. 15—17; xi. 25, 26;) the church, as a church, is much more concerned in that than in water baptism, both as to her faith and comfort, both as to her union and communion. 3. Your supposition, that very few professors will seriously inquire after water baptism, is too rude. What, must all the children of God, that are not baptized for want of light, be still stigmatized with want of serious inquiry after God's mind in it? 4. That I am an advocate, entertained to plead for so gross a piece of ignorance, as want of light in baptism, is but like the rest of your jumbling. I plead for communion with men, godly and faithful; I plead that they may be received that God hath showed us he hath received, and commanded we should receive them.

Your thirteenth argument is:—"If obedience must discover the truth of a man's faith to others, why must baptism be shut out, as if it was no part of gospel obedience? Is there no precept for this practice, that it must be thus despised, as a matter of little use? Or shall one of Christ's precious commands be blotted out of a Christian's obedience, to make way for a church fellowship of man's devising?"

Ans. 1. This is but round, round, the same thing over and over. That my obedience to water is not a discovery of my faith to others, is evident from the body of the Bible, we find nothing that affirms it. And I will now add, that if a man cannot show himself a Christian without water baptism, he shall never show either saint or sinner that he is a Christian by it. 2. Who they are that despise it, I know not; but that church membership may be without it, seeing even you yourself have concluded it is no church ordinance, (p. 40.) nor the entering ordinance, (pp. 3, 4,) standeth both with Scripture and reason, as mine arguments make manifest. So that all your arguments prove no more but this, "That you are so wedded to your wordless notions, that charity can have no place with you." Have you all this while so much as given me one small piece of a text to prove it unlawful for the church to receive those whom she, by the word, perceiveth the Lord God and her Christ have received? No; and therefore you have said so much as amounts to nothing.

Your last argument is:—"If the baptism of John was so far honoured and dignified, that they that did submit to it are said to justify God; and those that did it not are said to reject his counsel against themselves; so that their receiving or rejecting the whole doctrine of God hath its denomination from this single practice: and is there not as

much to be said of the baptism of Christ, unless you will say it is inferior to John's in worth and use?"

Ans. 1. That our denomination of believers, and of our receiving the doctrine of the Lord Jesus, is not to be reckoned from our baptism, is evident; because, according to our notion of it, they only that have before received the doctrine of the gospel, and so show it us by their confession of faith, they only ought to be baptized. This might serve for an answer for all: But, 2. The baptism of John was "the baptism of repentance for the remission of sins," of which water was but an outward signification. (Mark i. 4.) Now what is the baptism of repentance, but an unfeigned acknowledgment that they were sinners, and so stood in need of a Saviour, Jesus Christ? This baptism, or baptism under this notion, the Pharisees would not receive, for they "trusted to themselves that they were righteous, that they were not as other men, that they had need of no repentance." (Luke xviii. 9.) Not but that they would have been baptized with water, might that have been without an acknowledgment that they were sinners; wherefore, seeing the counsel of God respected rather the remission of sins by Jesus Christ, than the outward act of water baptism, ye ought not, as you do, by this your reasoning, to make it rather, at least in the revelation of it, to terminate in the outward act of being baptized, but in unfeigned and sound repentance, and the receiving of Jesus Christ by faith.

Further. A desire to submit to John's water baptism, or of being baptized by him in water, did not demonstrate by that single act the receiving of the whole doctrine of God, as you suggest. Why did John reject the Pharisees that would have been baptized? and Paul examine them that were? (Matt. iii. 7. Acts xix. 2, 3.) If your doctrine be true, why did they not rather say, Oh! seeing you desire to be baptized, seeing you have been baptized, you need not to be questioned any further; your submitting to John's water, to us is a sufficient testimony, even that single act, that you have received the whole doctrine of God. But I say, why did John call them vipers? And Paul asked them, whether they had yet received the Holy Ghost? Yea, it is evident, that a man may be desirous of water, that a man may be baptized, and neither own the doctrine of repentance, nor know on whom he should believe; evident, I say, and that by the same texts. (Matt. iii. 7. Acts xix. 2—4.)

You have grounded therefore this your last argument, as also the rest, upon an utter mistake of things.

I COME NOW TO YOUR "QUESTIONS;" WHICH, ALTHOUGH THEY BE MIXED WITH GALL, I WILL WITH PATIENCE SEE IF I CAN TURN THEM INTO FOOD.

Your *first question* is:—"I ask your own heart, whether popularity and applause of variety of pro-

fessors, be not in the bottom of what you have said; that hath been your snare to pervert the right ways of the Lord, and to lead others into a path wherein we can find none of the footsteps of the flock in the first ages?"

Ans. Setting aside a retaliation, like your question, I say, and God knows I speak the truth, I have been tempted to do what I have done by a provocation of sixteen years long; tempted, I say, by the brethren of your way; who, whenever they saw their opportunity, have made it their business to seek to rend us in pieces; mine own self they have endeavoured to persuade to forsake the church; some they have rent quite off from us, others they have attempted and attempted to divide and break off from us, but by the mercy of God have been hitherto prevented. A more large account you may have in my next, if you think good to demand it; but I thank God that I have written what I have written.

Quest. 2. "Have you dealt brotherly, or like a Christian, to throw so much dirt upon your brethren, in print, in the face of the world, when you had opportunity to converse with them of reputation amongst us before printing, being allowed the liberty by them, at the same time for you to speak among them?"

Ans. I have thrown no dirt upon them, nor laid any thing to their charge, if their practice be warrantable by the word; but you have not been offended at the dirt yourselves have thrown at all the godly in the land that are not of your persuasion, in counting them unfit to be communicated with, or to be accompanied with in the house of God. This dirt you never complained of, nor would, I doubt, to this day, might you be still let alone to throw it. As to my book, it was printed before I spake with any of you, or knew whether I might be accepted of you. As to them of reputation among you, I know others not one tittle inferior to them, and have my liberty to consult with who I like best.

Quest. 3. "Doth your carriage answer the law of love or civility, when the brethren used means to send for you for a conference, and their letter was received by you, that you should go out again from the city after knowledge of their desires, and not vouchsafe a meeting with them, when the glory of God, and the vindication of so many churches is concerned?"

Ans. The reason why I came not amongst you, was partly because I consulted mine own weakness, and counted not myself, being a dull-headed man, able to engage so many of the chief of you, as I was then informed intended to meet me; I also feared, in personal disputes, heats and bitter contentions might arise, a thing my spirit hath not pleasure in; I feared also, that both myself and words would be misrepresented; and that not without cause, for if they that answer a book will alter, and screw arguments out of their places, and make my sentences stand in their own words, not mine,

when, I say, my words are in a book to be seen; what would you have done, had I in the least, either in matter or manner, though but seemingly, miscarried among you? As for the many churches which you say are concerned, as also the glory of God, I doubt not to say they are only your wordless opinions that are concerned; and the glory of God is vindicated: "We receive him that God hath received, and that to the glory of God." (Rom. xv. 7.)

Quest. 4. "Is it not the spirit of Diotrephes of old in you, who loved to have the pre-eminence, that you are so bold to keep out all the brethren that are not of your mind in this matter from having any entertainment in the churches or meetings to which you belong, though you yourself have not been denied the like liberty among them that are contrary-minded to you? Is this the way of your retaliation? Or are you afraid lest the truth should invade your quarters?"

Ans. I can say, I would not have the spirit you talk of; what I have of it, God take it from me. But what was the spirit of Diotrephes? Why, "not to receive the brethren into the church, and to forbid them that would." (3 John 9, 10.) This do not I; I am for communion with saints, because they are saints: I shut none of the brethren out of the churches, nor forbid them that would receive them. I say, again, show me the man that is a visible believer and that walketh with God; and though he differ with me about baptism, the doors of the church stand open for him, and all our heaven-born privileges he shall be admitted to them. But how came Diotrephes so lately into our parts? Where was he in those days that our brethren of the baptized way would neither receive into the church, nor pray with men as good as themselves, because they were not baptized; but would either, like Quakers, stand with their hats on their heads, or else withdraw till we had done?

As to our not suffering those you plead for to preach in our assemblies, the reason is, because we cannot yet prevail with them to repent of their church-rending principles. As to the retaliation, mind the hand of God, and remember Adonibezek, (Judg. i. 7.) Let the truth come into our quarters, and welcome, but sowers of discord, because the Lord hates it, we also ourselves will avoid them.

Quest. 5. "Is there no contempt cast upon the brethren, who desired your satisfaction, that at the same time when you had opportunity to speak to them, instead of that, you committed the letters to others, by way of reflection upon them?"

Ans. It is no contempt at all to consult men more wise and judicious than him that wrote, or myself either. But why not consult with others; is wisdom to die with you? Or do you count all that yourselves have no hand in, done to your disparagement?

Quest. 6. "Did not your presumption prompt you to provoke them to printing, in your letter to them, when they desired to be found in no such

practice, lest the enemies of truth should take advantage by it?"

Ans. What provoked you to print will be best known at the day of judgment, whether your fear of losing your wordless opinion, or my plain answer to your letter. The words in my letter are, "As for my book, never defer its answer till you speak with me, for I strive not for mastery but truth. Though you did not desire to write, yet with us there was continual labour to rend us to pieces, and to prevent that was my first book written. And let who will take advantage, so the truth of God, and the edification of my brother be promoted."

Quest. 7. "Whether your principle and practice is not equally against others as well as us, viz. Episcopalians, Presbyterians, and Independents, who are also of our side, for our practice, though they differ with us about the subject of baptism. Do you delight to have your hand against every man?"

Ans. I own water baptism to be God's ordinance, but I make no idol of it. Where you call now the Episcopalian to side with you, and also the Presbyterian, &c., you will not find them easily persuaded to conclude with you against me. They are against your manner of dipping, as well as the subject of water baptism; neither do you, for all you flatter them, agree together in all but the subject. Do you allow their sprinkling? Do you allow their signing with the cross? Why then have you so stoutly, a hundred times over, condemned these things as antichristian? I am not against every man, though by your abusive language you would set every one against me; but I am for union, concord, and communion with saints, as saints, and for that cause I wrote my book.

To conclude.—1. In all I have said, I put a difference between my brethren of the baptized way; I know some are more moderate than some. 2. When I plead for the unbaptized, I chiefly intend those that are not so baptized as my brethren judge right, according to the first pattern. 3. If any shall count my papers worth the scribbling against, let him deal with my arguments, and things immediately depending upon them, and not conclude he hath confused a book, when he hath only quarrelled at words. 4. I have done when I have told you that I strive not for mastery, nor to show myself singular; but, if it might be, for union and communion among the godly. And count me not as an enemy, because I tell you the truth. 5. And now, dissenting brethren, I commend you to God, who can pardon your sin, and give you more grace, and an inheritance among them that are sanctified by faith in Jesus Christ. Amen.

HERE FOLLOWETH MR. HENRY JESSEY'S JUDGMENT UPON THE SAME ARGUMENT.

"Such as are weak in the faith, receive ye," &c.—Rom. xiv. 1.

Whereas some suppose the receiving there mentioned was but receiving into brotherly affection such as were in church fellowship, but not

a receiving of such as were weak into the church : For answer unto which consider,

That in the text are two things to be inquired into :

First. What weakness of faith this is, that must not hinder receiving. Second. By whom, and to what, he that is weak in the faith is to be received.

First. To the first, What weakness of faith this is that must not hinder receiving, whether was it weakness in the graces of faith, or in the doctrine of faith ? It is conceived the first is included, but the second principally intended.

1. That some of the Lord's people are weak in the graces of faith, will be confessed by all ; and that the Lord would have his lambs fed as well as his sheep, and his children as well as grown men, and that he hath given the right to gospel privileges, not to degrees of grace, but to the truth ; " Him that is weak in the faith, receive " ye, or unto you, as some good translations read it. (Rom. xiv. 1.)

2. It is supposed, this command of receiving him that is weak in the faith doth principally intend, that is weak in the doctrine of faith, and that not so much in the doctrine of justification, as in gospel institutions, as doth appear by the second and sixth verses ; which show, that it was in matters of practice, wherein some were weak, and at which others were offended ; notwithstanding the glorious Lord, who bears all his Israel upon his heart, receives them, (ver. 3,) and commandeth, " him that is weak in the faith receive ye," or unto you.

Second. Therefore, here we are to inquire of the receiving in the text, by whom and to what he that is weak in the faith should be received. In which inquiry there are two parts. First. By whom. Second. To what.

1. To the first. The text makes answer, " Him that is weak in the faith receive ye," or unto you ; which must be the church at Rome, to whom the epistle was writ ; as also to all beloved of God, called to be saints. (Rom. i. 7.) And as to them, so unto all churches and saints, beloved and called throughout the world.

Note, that epistles are as well to direct how churches are to carry things toward saints without, as to saints within ; and also toward all men, so as to give no offence to Jew or Gentile, nor to the church of God. (1 Cor. x. 32.)

2. The second part of the inquiry is, to what he that is weak in the faith is to be received ? Whether only unto mutual affection, as some affirm, as if he were in church fellowship before, that were weak in the faith ? or whether the text doth as well, if not rather intend, the receiving such as were and are weak in the faith, not only unto mutual affection, if in the church, but unto church fellowship also, if they were out. For clearing of which consider, to whom the epistle was written. (Rom. i. 7.) Not only to the church there, but unto all that were beloved of

God, and called to be saints in all ages. And as at Rome it is like there then were, and in other places now are, saints weak in the faith, both in and out of church fellowship ; and it is probable there then were, and elsewhere now are, those that will cast such out of their mutual affection. And if they will cast such out of their mutual affection that are within, no doubt they will keep out of their church fellowship those that are without.

Arg. 1. Whereas the Lord's care extends to all his ; and if it were a good argument, in the third verse, for them to receive those within, because God hath received them, it would be as good an argument to receive in those without, for God hath received them also : unless it could be proved, that all that were and are weak in the faith were and are in church fellowship, which is not likely. For if they would cast such out of their affection that are within, they would upon the same account keep them out of church fellowship that are without. Therefore as it is a duty to receive those within unto mutual affection, so it is no less a duty, by the text, to receive such weak ones as are without into church fellowship.

Arg. 2. Is urged from the words themselves, which are, " Receive him that is weak in the faith ; " wherein the Lord puts no limitation in this text or in any other ; and who is he then that can restrain it, unless he will limit the Holy One of Israel ? And how would such an interpretation foolishly charge the Lord, as if he took care only of those within, but not like care of those without ! whereas he commandeth them to receive them, and useth this motive, he had received them, and he receiveth those that are weak in the faith, if without, as well as those within.

From the example, viz. that God had received them ; whereas had he been of the church, they would have been persuaded of that before the motive was urged : for no true church of Christ's would take in, or keep in any, whom they judged the Lord had not received ; but those weak ones were such as they questioned whether the Lord had received them, else the text had not been an answer sufficient for their receiving them. There might have been objected, they hold up Jewish observations of meats and days, which by the death of Christ were abolished, and so did deny some of the effects of his death ; yet the Lord who was principally wronged could pass this by, and commandeth others to receive them also. And if it be a good argument to receive such as are weak in any thing, whom the Lord hath received, then there can be no good argument to reject for any thing for which the Lord will not reject them ; for else the command in the first verse, and his example in the third verse were insufficient, without some other arguments unto the church, besides his command and example.

Some object Rom. xv. 7 : " Receive ye one another, as Christ hath received us, unto the glory of God ; " and from thence supposing they were

all in church fellowship before, whereas the text saith not so. For if you consider the 8th and 9th verses, you may see he speaks unto Jews and Gentiles in general, that if the Jews had the receiving, they should receive Gentiles; and if the Gentiles had the receiving, they should receive Jews. For had they not been on both sides commanded, the Jews might have said to the Gentiles, you are commanded to receive us, but we are not commanded to receive you: and if the weak had the receiving, they should receive the strong; and if the strong had the receiving, they should not keep out the weak. And the text is reinforced with the example of the Son's receiving us unto the glory of God, that as he receiveth Jews, and poor Gentiles, weak and strong, in church fellowship, or out of church fellowship; so should they, to the glory of God. And as the Lord Jesus received some, though they held some things more than were commanded, and some things less than were commanded, and as those that were weak and in church fellowship, so those that were weak and out of church fellowship; and that not only into mutual affection, but unto fellowship with himself; and so should they not only receive such as were weak within into mutual affection, but such as were without, both to mutual affection and to church fellowship; or else such weak ones as were without had been excluded by the text. Oh! how is the heart of God the Father and the Son set upon this, to have his children in his house, and in one another's hearts as they are in his, and are borne upon the shoulders and breasts of his Son their high-priest. And as if all this will not do it, but the devil will divide them still whose work it properly is: "But the God of peace will come in shortly, and bruise Satan under their feet," as in Rom. xvi. 20. And they will agree to be in one house, when they are more of one heart; in the mean time pray as in Rom. xv. 5: "Now the God of patience and consolation grant that we be like-minded one towards another according to Christ Jesus."

I shall endeavour the answering of some objections, and leave it unto consideration.

Obj. Some say, "This bearing, or receiving, were but in things indifferent."

Ans. That eating, or forbearing upon a civil account, are things indifferent, is true; but not when done upon the account of worship, as keeping of days, and establishing Jewish observations about meats, which by the death of Christ are taken away; and it is not fairly to be imagined the same church at Rome looked so upon them as indifferent; nor that the Lord doth. That it were all alike to him to hold up Jewish observations, or to keep days or no days, right days or wrong days, as indifferent things, which is a great mistake, and no less than to make God's grace little in receiving such. For if it were but in things wherein they had not sinned, it were no great matter for the Lord to receive, and it would have been as good an argument or motive to the church, to say the things

were indifferent, as to say the Lord hath received them. Whereas the text is to set out the riches of grace to the vessels of mercy, as Rom. ix. 15. That as at first he did freely choose and accept them, so when they fail and miscarry in many things, yea about his worship also, although he be most injured thereby, yet he is first in passing it by, and persuading others to do the like. That as the good Samaritan did in the Old Testament, so our good Samaritan doth in the New, when Priest and Levite passed by, pastor and people pass by, yet he will not, but pours in oil, and carries them to his inn, and calls for receiving, and setting it upon his account.

Obj. "That this bearing with, and receiving such as are weak in the faith, must be limited to meats, and days, and such like things that had been old Jewish observations, but not unto the being ignorant in, or doubting of any New Testament institution."

Ans. Where the Lord puts no limitation, men should be wary how they do it, for they must have a command or example before they can limit this command; for although the Lord took this occasion from their difference about meats and days to give this command, yet the command is not limited there, no more than Matt. xii. 1—8. That when they made use of his good law rigorously in the letter, he presently published an act of grace in the 7th verse, and tells them, Had they known what this meaneth, "I will have mercy and not sacrifice," they would not have condemned the guiltless. As also Matt. ix. 13; "Go learn what this meaneth, I will have mercy and not sacrifice," which is not to be limited unto what was the present occasion of publishing the command, but observed as a general rule upon all occasions, wherein mercy and sacrifice come in competition, to show the Lord will rather have a duty omitted that is due to him, than mercy to his creatures omitted by them. So in the text, when some would not receive such as were weak in the faith, as to matters of practice, the Lord was pleased to publish this act of grace: "Him that is weak in the faith receive ye, but not to doubtful disputations." Now unless it be proved, that no saint can be weak in the faith in any thing but meats and days, or in some Old Testament observations, and that he ought not to be judged a saint that is weak in the faith as it relates to gospel institutions, in matters of practice, you cannot limit the text, and you must also prove his weakness such as that the Lord will not receive him; else the command in the first verse, and the reason or motive in the third verse, will both be in force upon you; viz. "Him that is weak in the faith receive ye," or unto you, "for God hath received him."

Obj. But some may object from 1 Cor. xii. 13: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles." Some there are that affirm this to be meant of water baptism, and that particular churches are formed

thereby, and all persons are to be admitted and joined unto such churches by water baptism.

Ans. That the baptism intended in the text is the Spirit's baptism, and not water baptism; and that the body the text intends, is not principally the church of Corinth, but all believers, both Jews and Gentiles, being baptized into one mystical body, as Eph. iv. 4: "There is one body, and one Spirit," wherein there is set out the united and the united; therefore in the third verse they are exhorted to keep the unity of the Spirit in the bond of peace. The united are all the faithful in one body; into whom? in the fifth verse, in one Lord Jesus Christ: by what? one faith, one baptism, which *cannot* be meant of water baptism; for water baptism doth not unite all this body, for some of them never had water baptism, and are yet of this body, and by the Spirit gathered into one Lord Jesus Christ, (Eph. i. 10.) "both which are in heaven and in earth," Jew and Gentile, (Eph. ii. 16;) that he might reconcile both unto God in one body by his cross. The instrument you have in ver. 18, "by one Spirit," (Eph. iii. 6.) "That the Gentiles should be fellow-heirs, and of the same body," (ver. 15,) "of whom the whole family in heaven and earth is named." And the reasons of their keeping the unity of the Spirit in Eph. iv. 3, is laid down in ver. 4, 5, being "one body," "one Spirit," having "one hope." "one Lord," "one faith," "one baptism," whether they were Jews or Gentiles, such as were in heaven or in earth; which *cannot* be meant of water baptism, for in that sense they had not all one baptism, nor admitted and united thereby. So in 1 Cor. xii. 13: "For by one Spirit we are all baptized into one body, whether Jews or Gentiles, whether we be bond or free; we having been all made to drink into one Spirit;" which *cannot* be meant of water baptism, in regard all the body of Christ, Jews and Gentiles, bond and free, partook not thereof.

Obj. But Eph. iv. 5 saith, there is but "one baptism;" and by what hath been said, if granted, water baptism will be excluded, or else there are more baptisms than one.

Ans. It followeth not that because the Spirit will have no co-rival, that therefore other things may not be in their places; that because the Spirit of God taketh the pre-eminence, therefore other things may not be subservient. (1 John ii. 27.) The Apostle tells them, that the anointing which they have received of him abideth in them; and you need not, saith he, "that any man teach you, but as the same anointing teacheth you all things." By this some may think John excludes the ministry; no such matter, though the Holy Ghost had confirmed and instructed them so in the truth of the gospel, as that they were furnished against seducers in ver. 26; yet you see John goes on still teaching them in many things; as also in Eph. iv. 11—13: "He gave some apostles, some evangelists, some pastors and teachers (ver. 12); for the perfecting of the saints, for the work of the ministry, for the

edifying of the body of Christ" (ver. 13); "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." So in the Spirit's baptism, though it have the pre-eminence, and appropriateth some things as peculiar to itself, it doth not thereby destroy the use and end of water baptism, or any other ordinance in its place; for water baptism is a means to increase grace, and in it and by it sanctification is forwarded, and remission of sins more cleared and witnessed; yet the giving grace, and regenerating and renewing, is the Holy Spirit's peculiar. Consider Tit. iii. 5: "By the washing of regeneration, and renewing of the Holy Ghost," baptism being the outward sign of the inward graces wrought by the Spirit; a representation or figure, as in 1 Pet. iii. 21. "The like figure, whereunto baptism doth now also save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ;" not excluding water baptism, but showing that the spiritual part is chiefly to be looked at; though such as slight water baptism, as the Pharisees and lawyers did, (Luke vii. 30,) reject the counsel of God against themselves, not being baptized. And such as would set water baptism in the Spirit's place, exalt a duty against the deity and dignity of the Spirit, and do give the glory due unto him, as God blessed for ever, unto a duty.

By which mistake of setting up water baptism in the Spirit's place, and assigning it a work which was never appointed unto it, of forming the body of Christ, either in general, as in 1 Cor. xii. 13, Eph. iv. 5, or as to particular churches of Christ, we may see the fruit; that instead of being the means of uniting as the Spirit doth, that it hath not only rent his seamless coat, but divided his body which he hath purchased with his own blood, and opposed that great design of Father, Son, and Spirit, in uniting poor saints, thereby pulling in pieces what the Spirit hath put together. "Him that is weak in the faith receive ye, for God hath received him." Being such as the Spirit had baptized and admitted of the body of Christ, he would have his churches receive them also; whose baptism is the only baptism, and so is called the one baptism. Therefore consider, whether such a practice hath a command or an example, that persons must be joined into church fellowship by water baptism; for John baptized many, yet he did not baptize some into one church, and some into another, nor all into one church, as the church of Rome doth. And into what church did Philip baptize the eunuch, or the Apostle the jailor and his house? And all the rest they baptized, were they not left free to join themselves for their convenience and edification? All which I leave to consideration. I might have named some inconveniences, if not absurdities, that would follow the assertion: as to father the mistakes of the baptizers on the Spirit's act, who is not mistaken in

any he baptizeth; no false brethren creep in unawares into the mystical body by him; and also how this manner of forming churches would suit a country where many are converted, and willing to be baptized; but there being no church to be baptized into, how shall such a church state begin? The first must be baptized into no church, and the rest into him as the church, or the work stand still for want of a church.

Obj. "But God is a God of order, and hath ordained order in all the churches of Christ; and for to receive one that holds the baptism he had in his infancy, there is no command nor example for, and by the same rule children will be brought in to be church members."

Ans. That God is a God of order, and hath ordained orders in all the churches of Christ, is true; and that this is one of the orders, to receive him that is weak in the faith, is as true. And though there be no example or command, in so many words, to receive such an one that holds the baptism he had in his infancy, nor to reject such an one; but there is a command to receive him that is weak in the faith, without limitation, and it is like this might not be a doubt in those days, and so not spoken of in particular.

But the Lord provides a remedy for all times in the text, "Him that is weak in the faith, receive ye;" for else receiving would not be upon the account of saintship; but upon knowing and doing all things according to rule and order, and that must be perfectly, else for to deny any thing, or to affirm too much is disorderly, and would hinder receiving; but the Lord deals not so with his people, but accounts love the fulfilling of the law, though they be ignorant in many things both as to knowledge and doing; and receives them into communion and fellowship with himself, and would have others do the same also: and if he would have so much bearing in the Apostle's days, when they had infallible helps to expound truths unto them, much more now the church hath been so long in the wilderness and in captivity, and not that his people should be driven away in the dark day, though they are sick and weak. (Ezek. xxxiv. 16, 21.) And that it should be supposed such tenderness would bring in children in age to be church members, yea, and welcome, if any body could prove them in the faith, though never so weak; for the text is, "Him that is weak in the faith, receive ye:" it is not he and his wife and children, unless it can be proved they are in the faith.

Obj. "By this, some ordinances may be lost or omitted, and is it to be supposed the Lord would suffer any of his ordinances to be lost or omitted in the Old or New Testament, or the right use of them, and yet own such for true churches, and what reason can there be for it?"

Ans. The Lord hath suffered some ordinances to be omitted and lost in the Old Testament, and yet owned the church. Though circumcision were omitted in the wilderness, yet he owned them to

be his church, (Acts vii. 32;) and many of the ordinances were lost in the captivity, (see Ainsworth upon Exod. xxviii. 30, &c.) which showed what the high-priest was to put on, and were not to be omitted upon pain of death, as the Urim and Thummim; yet being lost, and several other ordinances, the ark, with the mercy-seat and cherubims, the fire from heaven, the majesty and divine presence, &c., yet he owns the second temple, though short of the first, and filled it with his glory, and honoured it with his Son, being a member and a minister therein. (Mal. iii. 1.) "The Lord whom you seek will suddenly come to his temple." So in the New Testament, since their wilderness condition, and great and long captivity, there are some darkness and doubts, and want of light in the best of the Lord's people, in many of his ordinances, and that for several ages; and yet how hath the Lord owned them for his churches, wherein he is to have glory and praise "throughout all ages?" (Eph. iii. 21.) And so should we own them, unless we will condemn the generation of the just. It must be confessed, that if exact practice be required, and clearness in gospel institutions before communion; who dare be so bold as to say his hands are clean, and that he hath done all the Lord's commands, as to institutions in his worship? and must not confess the change of times doth necessitate some variation, if not alteration, either in the matter or manner of things according to primitive practice; yet owned for true churches, and received as visible saints, though ignorant, either wholly or in great measure, in laying on of hands, singing, washing of feet, and anointing with oil, in the gifts of the Spirit, which is the Urim and Thummim of the gospel. And it cannot be proved, that the churches were so ignorant in the primitive times, nor yet that such were received into fellowship; yet now herein it is thought meet there should be bearing, and why not in baptism, especially in such as own it for an ordinance, though in some things miss it, and do yet show their love unto it, and unto the Lord, and unto his law therein, that they could be willing to die for it rather than to deny it, and to be baptized in their blood; which showeth, they hold it in conscience their duty, while they have further light from above, and are willing to hear and obey as far as they know, though weak in the faith, as to clearness in gospel institutions; surely the text is on their side, or else it will exclude all the former. "Him that is weak in the faith receive ye, but not to doubtful disputations." (Rom. xiv. 5.) Let every man be fully persuaded in his own mind, and such the Lord hath received.

As to the query, "What reason is there, why the Lord should suffer any of his ordinances to be lost?"

Ans. If there were no reason to be shown, it should teach us silence, for he doth nothing without the highest reason; and there doth appear some reasons in the Old Testament why these

ordinances of Urim and Thummim, &c. were suffered to be lost in the captivity, that they might long and look for the Lord Jesus, the priest, that was to stand up with Urim and Thummim, (Ezra ii. 63. Neh. vii. 65;) which the Lord by this puts them upon the hoping for, and to be in the expectation of so great a mercy, which was the promise of the Old Testament, and all the church's losses in the New Testament. By all the dark night of ignorance she hath been in, and long captivity she hath been under, and in her wandering wilderness state, wherein she hath rather been fed with manna from heaven than by men upon earth; and after all her crosses and losses, the Lord lets light break in by degrees, and deliverance by little and little; and she is "coming out of the wilderness leaning upon her beloved;" and the Lord hath given the valley of Achor for a door of hope, that ere long she may receive the promise of the gospel richly, by the Spirit, to be poured upon us from on high, (Isa. xxxii. 15;) "and the wilderness be a fruitful field, and the fruitful field become a forest, and then the Lord will take away the covering cast over all people," (Isa. xxv. 7;) "and the veil that is spread over all nations." (Isa. xi. 9.) "For the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." (ver. 13.) "Then Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Thus will the God of peace bruise Satan under foot shortly; and one reason why the Lord may suffer all this darkness and differences that have been, and yet are, is, that we might long and look for this blessed promise of the gospel, the pourings out of the Spirit.

Obj. "But many authors do judge, that the weak and strong were all in church fellowship before, and that the receiving, (Rom. xiv. 1.) was but into mutual affection."

Ans. It ought to be seriously weighed how any differ from so many worthy authors, is confessed; to whom the world is so much beholden for their help in many things; but it would be of dangerous consequence to take all for granted they say, and unlike the noble Bereans. (Acts xvii. 11.) Though they had some infallible teachers, yet they took not their words or doctrine upon trust; and there may be more ground to question expositors on this text, in regard their principles necessitate them to judge that the sense; for if it be in their judgments a duty to compel all to come in, and to receive all, and their children, they must needs judge by that text, they were all of the church, and in fellowship, before their scrupling meats and days, because that is an act of grown persons at years of discretion; and therefore the receiving is judged by them to be only into mutual affection, for it is impossible for them to hold their opinion, and judge otherwise of the text; for in baptism, they judge infants should be received into church fellowship; and then scrupling meats and days must needs be after joining. Their judgments

might as well be taken, that it is a duty to baptize infants, as that they can judge of this text rightly, and hold their practice.

Obj. But no uncircumcised person was to eat the passover, (Exod. xii. ;) and doth not the Lord as well require the sign of baptism now, as of circumcision then? and is there not like reason for it?

Ans. The Lord, in the Old Testament, expressly commanded no uncircumcised person should eat the passover, (Exod. xii. 48;) and in Ezek. xlv. 9, that no stranger, uncircumcised in heart, or uncircumcised in flesh, should enter into his sanctuary. And had the Lord commanded that no unbaptized person should enter into his churches, it had been clear. And, no doubt, Christ was as faithful as a Son in all his house, as Moses was as a servant; and although there had been but little reason, if the Lord had commanded it so to be, yet in God's worship we must not make the likeness of any thing in our reason, but the will of God, the ground of duty; for upon such a foundation some would build the baptizing of infants, because it would be like unto circumcision, and so break the second commandment, in making the likeness of things of their own contrivance of force with institutions in the worship of God.

The most that I think can be said is, That we have no gospel example for receiving without baptism, or rejecting any for want of it; therefore it is desired, what hath been said may be considered, lest while we look for an example, we do not overlook a command upon a mistake, supposing that they were all in church fellowship before; whereas the text saith not so, but, "Him that is weak in the faith receive ye," or unto you.

We may see also how the Lord proceeds under the law, though he accounts those things that were done contrary to his law sinful, though done ignorantly; yet never required the offender to offer sacrifice till he knew thereof. (Lev. v. 5, comp. with ver. 15, 16.) And that may be a man's own sin through his ignorance; that though it may be another's duty to endeavour to inform him in, yet not thereupon to keep him out of his Father's house; for surely the Lord would not have any of his children kept out, without we have a word for it. And though they scruple some meats in their Father's house, yet it may be dangerous for the stronger children to deny them all the rest of the dainties therein, till the weak and sick can eat strong meat; whereas Peter had meat for one, and milk for another; and Peter must feed the poor lambs as well as the sheep; and if others will not do it, the great Shepherd will come ere long and look up what hath been driven away. (Ezek. xxxiv. 4, 11. Isa. xl. 11.) "He will feed his flock like a shepherd; he shall gather the lambs into his bosom, and gently lead those that are with young."

PEACEABLE PRINCIPLES, AND TRUE:

OR,

A BRIEF ANSWER TO MR. D'ANVERS'S AND MR. PAUL'S BOOKS, AGAINST MY CONFESSION OF FAITH, AND DIFFERENCES IN JUDGMENT ABOUT WATER BAPTISM, NO BAR TO COMMUNION.

WHEREIN THEIR SCRIPTURELESS NOTIONS ARE OVERTHROWN, AND MY PEACEABLE PRINCIPLES STILL MAINTAINED.

“Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?”—Ps. lvi. 1.

SIR,—I have received and considered your short reply to my *Differences in Judgment about Water Baptism no Bar to Communion*; and observe, that you touch not the argument at all; but rather labour what you can, and beyond what you ought, to throw odiums upon your brother for reproving you for your error; viz. “That those believers that have been baptized after confession of faith made by themselves, ought and are in duty bound to exclude from their church fellowship, and communion at the table of the Lord, those of their holy brethren that have not been so baptized.” This is your error; error, I call it, because it is not founded upon the word, but a mere human device; for although I do not deny, but acknowledge, that baptism is God’s ordinance; yet I have denied, that baptism was ever ordained of God to be a wall of division between the holy and the holy; the holy that are, and the holy that are not so baptized with water as we. You, on the contrary, both by doctrine and practice, assert that it is; and therefore do separate yourselves from all your brethren that in that matter differ from you; accounting them, notwithstanding their saving faith and holy lives, not fitly qualified for church communion, and all because they have not been, as you, baptized. (Your *Reflections*, p. 7.) Further, you count their communion among themselves unlawful, and therefore unwarrantable; and have concluded, (p. 32.) “They are joined to idols, and that they ought not to be showed the pattern of the house of God, until they be ashamed of their sprinkling in their infancy, and accept of and receive baptism as you.” Yea, you count them as they stand, not the churches of God; saying, “We have no such custom, nor the churches of God.” (p. 26.) At this I have called for your proofs, the which you have attempted to produce; but in conclusion have showed none other, but, “That the primitive churches had those they received, baptized before so received.” (p. 41.)

I have told you, that this, though it were granted, cometh not up to the question; for we ask not, “whether they were so baptized?” but, “whether you find a word in the Bible that justifieth your concluding that it is your duty to exclude those of your holy brethren that have not been so baptized?” From this you cry out, that I take up the arguments of them that plead for

infant baptism. I answer, I take up no other argument but your own, viz. “That there being no precept, precedent, nor example in all the Scripture, for our excluding our holy brethren that differ in this point from us, therefore we ought not to dare to do it,” but contrariwise to receive them; because God hath given us sufficient proof that himself hath received them, whose example in this case he hath commanded us to follow. (Rom. xiv. 3, 15.) This might serve for an answer to your reply. But because, perhaps, should I thus conclude, some might make an ill use of my brevity, I shall therefore briefly step after you, and examine your short reply; at least, where show of argument is.

Your first five pages are spent to prove me either proud or a liar, for inserting in the title-page of my *Differences*, &c. that your book was written by the Baptist, or brethren of your way.

In answer to which; whoso, (if unbiassed,) readeth your second, your fifth and sixth questions to me, may not perhaps be easily persuaded to the contrary; but the two last in your reply are omitted by you: whether for brevity’s sake, or because you were conscious to yourself that the sight of them would overthrow your insinuations, I leave to the sober to judge. But put the case I had failed herein, doth this warrant your unlawful practice?

You ask me next, “How long it is since I was a Baptist?” and then add, “It is an ill bird that bewrays his own nest.” (p. 5.)

Ans. I must tell you, avoiding your slovenly language, I know none to whom that title is so proper as to the disciples of John. (p. 6.) And since you would know by what name I would be distinguished from others, I tell you, I would be, and hope I am, a Christian; and choose, if God should count me worthy, to be called a Christian, a believer, or other such name which is approved by the Holy Ghost. (Acts xi. 26.) And as for those factious titles of Anabaptists, Independents, Presbyterians, or the like, I conclude, that they came neither from Jerusalem nor Antioch, but rather from hell and Babylon, for they naturally tend to divisions; “you may know them by their fruits.”

Next, you tell us of your “goodly harmony in London;” or of the “amicable christian corre-

spondency betwixt those of divers persuasions there, until my turbulent and mutineering spirit got up." (p. 7.)

Ans. The cause of my writing I told you, which you have neither disapproved in whole nor in part. And now I ask what kind of christian correspondency you have with them? Is it such as relateth to church communion, or such only as you are commanded to have with every brother that walketh disorderly, that they may be ashamed of their church communion, which you condemn? If so, your great flourish will add no praise to them; and why they should glory in a correspondency with them as Christians, who yet count them under such deadly sin, which will not by any means, as they now stand, suffer you to admit them to their Father's table, to me is not easy to believe.

Further, your christian correspondency, as you call it, will not keep you now and then from fingering some of their members from them; nor from teaching them that you so take away to judge and condemn them that are left behind. Now, who boasteth in this beside yourself, I know not. Touching Mr. Jesse's judgment in the case in hand, you know it condemneth your practice; and since in your first you have called for an author's testimony, I have presented you with one whose arguments you have not condemned.

For your insinuating my abusive and unworthy behaviour as the cause of the brethren's attempting to break our christian communion, it is not only false, but ridiculous; false, for they have attempted to make me also one of their disciples, and sent to me, and for me for that purpose. (This attempt began above sixteen years ago.) Besides, it is ridiculous. Surely their pretended order, and, as they call it, our disorder was the cause; or they must render themselves very malicious, to seek the overthrow of a whole congregation, for, if it had been so, the unworthy behaviour of one.

Now, since you tell me, (p. 9.) "that Mr. Kiffin hath no need of my forgiveness for the wrong he hath done me in his epistle,

I ask, did he tell you so? But let it lie as it doth; I will at this time turn his argument upon him, and desire his direct answer: "There being no precept, precedent, or example for Mr. Kiffin to exclude his holy brethren from Christian communion that differ with him about baptism, he ought not to do it; but there is neither precept, precedent, nor example; therefore, &c.

You blame me for writing his name at length; but I know he is not ashamed of his name: and for you, though at the remotest rate, to insinuate it, must needs be damage to him.

Your artificial squibbling suggestions to the world about myself, imprisonment and the like, I freely bind unto me as an ornament among the rest of my reproaches, till the Lord shall wipe them off at his coming. But they are no argument that you have a word that binds you to exclude the holy brethren communion.

Now, what if, as you suggest, the sober Dr. Owen, though he told me and others at first he would write an epistle to my book, yet waived it afterwards; this is also to my advantage, because it was through the earnest solicitations of several of you that at that time stopped his hand: and, perhaps, it was more for the glory of God that truth should go naked into the world than as seconded by so mighty an armour-bearer as he.

You tell me also, that some of the sober Independents have showed dislike to my writing on this subject. (p. 6.) What then? If I should also say, as I can without lying, that several of the Baptists have wished yours burnt before it had come to light; is your book ever the worse for that?

In p. 13 you tell us, you "meddle not with Presbyterians, Independents, Mixed Communionists (a new name), but are for liberty for all according to their light."

Ans. I ask, then, suppose a holy man of God, that differeth from you, as those above named do, in the manner of water baptism; I say, suppose such an one should desire communion with you, yet abiding by his own light, as to the thing in question, would you receive him to fellowship? If no, do you not dissemble?

But you add, "If unbaptized believers do not walk with us, they may walk with them with whom they are better agreed."

Ans. Then it seems you do but flatter them. You are not, for all you pretend to give them their liberty, agreed they should have it with you; thus do the Papists give the Protestants their liberty, because they can neither will nor choose.

Again; but do you not follow them with clamours and outcries that their communion, even amongst themselves, is unwarrantable? Now, how then do you give them their liberty? Nay, do not even these things declare that you would take it away if you could?

"For the time that I have been a Baptist," say you, "I do not remember that ever I knew that one unbaptized person did so much as offer himself to us for church fellowship."

Ans. This is no proof of your love to your brethren; but rather an argument that your rigidity was from that day to this so apparent, that those good souls despaired to make such attempts; we know they have done it elsewhere, where they hoped to meet with encouragement.

In p. 14 you seem to retract your denial of baptism to be the initiating ordinance. And, indeed, Mr. D'Anvers told me that you must retract that opinion, and that he had or would speak to you to do it; yet by some it is still so acknowledged to be; and in particular, by your great helper, Mr. Denne, who strives to maintain it by several arguments; but your denial may be a sufficient confutation to him; so I leave you together to agree about it, and conclude you have overthrown him. — (*Denne's Truth outweighing, &c.* p. 46.)

But it seems, though you do not now own it to be the inlet into a particular church, yet, as you tell us in p. 14 of your last, "you never denied that baptism doth not make a believer a member of the universal, orderly, church visible." And in this Mr. D'Anvers and you agree. "Persons enter into the visible church thereby," saith he.—(*Treatise of Baptism.*)

Ans. Universal, that is, the whole church. This word now comprehendeth all the parts of it, even from Adam to the very world's end, whether in heaven or earth, &c. Now, that baptism makes a man a member of this church I do not yet believe, nor can you show me why I should. 2. The universal, orderly church. What church this should be, if by orderly you mean harmony or agreement in the outward parts of worship, I do not understand neither.

And yet thus you should mean, because you add the word "visible" to all at the last; the universal, orderly, visible church. Now, I would yet learn of this brother where this church is; for if it be visible, he can tell and also show it. But, to be short, there is no such church: the universal church cannot be visible; a great part of that vast body being already in heaven, and a great part as yet, perhaps, unborn.

But if he should mean by universal, the whole of that part of this church that is on earth, then neither is it visible nor orderly. 1. Not visible; for the part remains always to the best man's eye utterly invisible. 2. This church is not orderly; that is, hath not harmony in its outward and visible parts of worship; some parts opposing and contradicting the other most severely. Yea, would it be uncharitable to believe that some of the members of this body could willingly die in opposing that which others of the members hold to be a truth of Christ? As, for instance, at home; could not some of those called Baptists die in opposing infant baptism? And again, some of them that are for infant baptism, die for that as a truth? Here, therefore, is no order, but an evident contradiction; and that, too, in such parts of worship as both count visible parts of worship indeed.

So then by "universal, orderly, visible church," this brother must mean those of the saints only that have been, or are baptized as we; this is clear, because baptism, saith he, maketh a believer a member of this church: his meaning then is, that there is an universal, orderly, visible church, and they alone are the Baptists; and that every one that is baptized, is by that made a member of the universal, orderly, visible church of Baptists, and that the whole number of the rest of saints are utterly excluded.

But now if other men should do as this man, how many universal churches should we have? An universal, orderly, visible church of Independents; an universal, orderly, visible church of Presbyterians, and the like. And who of them, if

as much confused in their notions as this brother, might not, they judging by their own light, contend for their universal church, as he for his? But they have more wit.

But suppose that this unheard-of fictitious church were the only true universal church; yet whoever they baptize must be a visible saint first; and if a visible saint, then a visible member of Christ; and if so, then a visible member of his body, which is the church, before they be baptized; now he which is a visible member of the church already, that which hath so made him hath prevented all those claims that by any may be made or imputed to this or that ordinance to make him so. His visibility is already; he is already a visible member of the body of Christ, and after that baptized. His baptism then neither makes him a member, nor a visible member, of the body of Jesus Christ. (Acts viii. 37; xix. 17; xvi. 33.)

You go on, "That I said it was consent that makes persons members of particular churches, is true." (p. 4, of your first.)

Ans. But that it is consent and nothing else, consent without faith, &c., is false. Your after-endeavour to heal your unsound saying, will do you no good: "Faith gives being to, as well as probation for membership."

What you say now of the epistles, that they were written to particular saints, and those too out of churches as well as in, I always believed: but in your first you were pleased to say, "You were one of them that objected against our proofs out of the epistles, because they were written to particular churches, intending these baptized; and that they were written to other saints, would be hard for me to prove:" but you do well to give way to the truth. (*Your Reflections*, p. 9.)

What I said about baptism's being a pest, take my words as they lie, and I stand still thereto; "Knowing that Satan can make any of God's ordinances a pest and plague to his people, even baptism, the Lord's table, and the Holy Scriptures; yea, the ministers also of Jesus Christ may be suffered to abuse them, and wrench them out of their place." Wherefore I pray, if you write again, either consent to, or deny this position, before you proceed in your outcry.

But I must still continue to tell you, though you love not to hear thereof, that supposing your opinion hath hold of your conscience, if you might have your will, you would make inroads and outroads too in all the churches that are not as you in the land. You reckon that church privileges belong not to them who are not baptized as we; saying, "How can we take these privileges from them before they have them? we keep them from a disorderly practice of ordinances, especially among ourselves;" intimating you do what you can also among others; and he that shall judge those he walketh not with, or say, as you, that they, like Ephraim, are "joined to an

idol, and ought to repent and be ashamed of that idol before they be showed the pattern of the house," and then shall back all with the citation of a text, doth it either in jest or in earnest; if in jest, it is abominable; if in earnest, his conscience is engaged; and being engaged, it putteth him upon doing what he can to extirpate the thing he counteth idolatrous and abominable out of the churches abroad, as well as that he stands in relation unto. This being thus, 'tis reasonable to conclude, you want not a heart, but opportunity, for your inroads and outroads among them.

Touching those five things I mentioned in my second, you should not have counted they were found nowhere, because not found under that head which I mention: and now, lest you should miss them again, I will present you with them here.

1. Baptism is not the initiating ordinance. 2. That though it was, the case may so fall out, that members might be received without it. 3. That baptism makes no man a visible saint. 4. That faith, and a life becoming the Ten Commandments, should be the chief and most solid argument with churches to receive to fellowship. 5. That circumcision in the flesh was a type of circumcision in the heart, and not of water baptism. To these you should have given fair answers, then you had done like a workman.

Now we are come to pp. 22 and 23 of yours; where you labour to insinuate, "That a transgression against a positive precept, respecting instituted worship, hath been punished with the utmost severity that God hath executed against men, on record, on this side hell."

Ans. Mr. D'Anvers says, "That to transgress a positive precept respecting worship, is a breach of the first and second commandments." If so, then it is for the breach of them that these severe rebukes befall the sons of men. 2. But you instance the case of Adam his eating the forbidden fruit; yet to no great purpose; Adam's first transgression was, that he violated the law that was written in his heart, in that he hearkened to the tempting voice of his wife; and after, because he did eat of the tree. (Gen. iii.) He was bad, then, before he did eat of the tree; which badness was infused over his whole nature; and then he bare this evil fruit of eating things that God hath forgiven. (Matt. vii. 17.) Either make the tree good, and his fruit good; or the tree bad, and his fruit bad: men must be bad, ere they do evil; and good, ere they do good. (Luke vi. 43, 44.)

Again; which was the greatest judgment, to be defiled and depraved, or to be put out of Paradise? do you in your next determine.

But as to the matter in hand, What positive precept do they transgress that will not reject him that God bids us receive, if he want light in baptism?

As for my calling for Scripture to prove it lawful thus to exclude them, blame me for it no

more; verily I still must do it; and had you but one to give, I had had it long before this. But you wonder I should ask for a Scripture to prove a negative.

Ans. 1. Are you at that door, my brother? If a drunkard, a swearer, or whoremonger should desire communion with you, and upon your refusal, demand your grounds; would you think his demands such you ought not to answer? would you not readily give him by scores? So doubtless would you deal with us, but that in this you are without the lids of the Bible. 2. But, again, you have acted as those that must produce a positive rule. You count it your duty, a part of your obedience to God, to keep those out of church fellowship that are not baptized as you. I then demand what precept bids you do this? where are you commanded to do it?

You object, that in Eph. iv. and 1 Cor. xii. is not meant of Spirit-baptism; but Mr. Jesse says it is not, cannot be the baptism with water; and you have not at all refuted him. And now for the church in the wilderness; you thought, as you say, I would have answered myself in the thing; but as yet I have not, neither have you. But let us see what you urge for an answer.

1. Say you, "Though God dispensed with their obedience to circumcision in that time, it follows not that I or you should dispense with the ordinance of water baptism now." (Gen. xvii. Exod. xii.)

Ans. God commanded it, and made it the initiating ordinance to church communion. But Moses, and Aaron, and Joshua, and the elders of Israel dispensed with it for forty years; therefore the dispensing with it was ministerial, and that with God's allowance, as you affirm. Now if they might dispense with circumcision, though the initiating ordinance; why may not we receive God's holy ones into fellowship, since we are not forbidden it, but commanded; yea, why should we make water baptism, which God never ordained to that end, a bar to shut out and let in to church communion?

2. You ask, "Was circumcision dispensed with for want of light, it being plainly commanded?"

Ans. Whatever was the cause, want of light is as great a cause; and that it must necessarily follow, they must needs see it because commanded, savours too much of a tang of free-will, or of the sufficiency of our understanding, and entrencheth too hard on the glory of the Holy Ghost; whose work it is "to bring all things to our remembrance, whatsoever Christ hath said to us." (John xiv. 26.)

3. You ask, "Cannot you give yourself a reason, that their moving, travelling state, made them incapable, and that God was merciful? Can the same reason, or any thing like it, for refusing baptism, be given now?"

Ans. I cannot give myself this reason, nor can you by it give me any satisfaction.

Because their travelling state could not hinder; if you consider, that they might, and doubtless did, lie still in one place years together. 1. They were forty years going from Egypt to Canaan; and they had but forty-two journeys thither. 2. They at times went several of these journeys in one and the same year. They went, as I take it, eleven of them by the end of the third month after they came out of the land of Egypt. (Comp. Exod. xix. 1, with Numb. xxxiii. 15.) 3. Again, in the fortieth year, we find them in Mount Hor, where Aaron died and was buried. Now that was the year they went into Canaan; and in that year they had nine journeys more, or ten, by that they got over Jordan. (Numb. xxxiii. 38, &c.) Here then were twenty journeys in less than a year and a half. Divide then the rest of the time to the rest of the journeys, and they had above thirty-eight years to go their two and twenty journeys in. And how this should be such a travelling, moving state, as that it should hinder their keeping this ordinance in its season, viz. "to circumcise their children the eighth day;" especially considering, to circumcise them in their childhood, as they were born, might be with more security than to let them live while they were men, I see not.

If you should think that their wars in the wilderness might hinder them; I answer, they had, for aught I can discern, ten times as much fighting in the land of Canaan, where they were circumcised, as in the wilderness where they were not. And if carnal or outward safety had been the argument, doubtless they would not have circumcised themselves in the sight, as it were, of one and thirty kings. (Josh. v. xii.) I say, they would not have circumcised their six hundred thousand warriors, and have laid them open to the attempts and dangers of their enemies. No such thing, therefore, as you are pleased to suggest, was the cause of their not being as yet circumcised.

4. "An extraordinary instance to be brought into a standing rule, are no parallels." That is the sum of your fourth.

Ans. The rule was ordinary, which was circumcision; the laying aside of this rule became as ordinary, so long a time as forty years, and in the whole church also. But this is a poor shift, to have nothing to say but that the case was extraordinary, when it was not.

But you ask, "Might they do so when they came into Canaan?"

Ans. No, no. No more shall we do as we do now, "when that which is perfect is come."

You add, "Because the church in the wilderness could not come by ordinances, &c. (Rev. xii.) therefore when they may be come at, we need not practise them."

Ans. Nobody told you so. But are you out of that wilderness mentioned, Rev. xii.? Is antichrist down and dead to aught but your faith? Or are

we only out of that Egyptian darkness, that in baptism have got the start of our brethren? For shame, be silent: yourselves are yet under so great a cloud, as to imagine to yourselves a rule of practice not found in the Bible; that is, "to count it a sin to receive your holy brethren, though not forbidden, but commanded to do it." (Rom. xiv. xv.)

Your great flourish against my fourth argument I leave to them that can judge of the weight of your words; as also what you say of the fifth or sixth.

For the instance I give you of Aaron, David and Hezekiah, who did things not commanded, and that about holy matters, and yet were held excusable, you, nor yet your abettors for you, can by any means overthrow. Aaron transgressed the commandment. (Lev. vi. 25; x. 18.) David did what was not lawful; and they in Hezekiah's time did eat the passover otherwise than it was written. (2 Chron. xxx. 18.) But here I perceive the shoe pincheth; which makes you glad of Mr. Denne's evasion for help. At this also Mr. D'Anvers, but yet to no purpose, cries out, charging me with asserting, "that ignorance absolves from sin of omission and commission." (p. 29.) But, Sirs, fairly take from me the texts, with others that I can urge, and then begin to accuse. You have healed your suggestion of unwritten verities poorly. But any shift to shift off the force of truth. After the same manner, also, you have helped your asserting, "that you neither keep out, nor cast out from the church, if baptized, such as come unprepared to the supper, and other solemn appointments." Let us leave yours and mine to the pondering of wiser men.

My seventh argument, as I said, you have not so much as touched; nor the ten in that one, but only derided at the ten. (p. 31.) But we will show them to the reader. 1. Love, which above all other things we are commanded to put on, is much more worth than to break about baptism. (Col. iii. 14.) 2. Love is more discovered when we receive for the sake of Christ and grace, than when we refuse for want of water. 3. The church at Colosse was charged to receive and forbear the saints, because they were new creatures. 4. Some saints were in the church at Jerusalem that opposed the preaching of salvation to the Gentiles, and yet retain their membership. 5. Divisions and distinctions among saints are of later date than election, and the signs of that; and therefore should give place. 6. It is love, not baptism, that discovereth us to the world to be Christ's disciples. (John xiii. 35.) 7. It is love that is the undoubted character of our interest in, and fellowship with Christ. 8. Fellowship with Christ is sufficient to invite to, and the new creature the great rule of our fellowship with Christ. (1 John i. 2.) 9. Love is the fulfilling of the law; wherefore he that hath it is accepted with God, and ought to be approved of men; but he fulfils

it not, who judgeth and setteth at nought his brother. (Gal. vi. 16. Phil. iii. 16. Rom. xiv. James iv. 11.) 10. Love is sometimes more seen and shown in forbearing to urge and press what we know, than in publishing and imposing. (John xvi. 12. I Cor. iii. 1, 2.) 11. When we attempt to force our brother beyond his light, or to break his heart with grief, to trust him beyond his faith, or bar him from his privileges, how can we say, I love? 12. To make that the door to communion which God hath not; to make that the including, excluding charter, the bar, bounds, and rule of communion, is for want of love. Here are two into the bargain.

If any of these, Sir, please you not in this dress, give me a word, and I shall, as well as my wit will serve, give you them in a syllogistical mode.

Now that you say, practically, "for some speak with their feet," (their walking, Prov. vi. 13.) that water is above love; and all other things are evident; because have they all but water, you refuse them for want of that; yea, and will be so hardy, though without God's word, to refuse communion with them. (p. 32.)

In our discourse about the carnality that was the cause of the divisions that were at Corinth, you ask, Who must the charge of carnality fall upon; them that defend, or them that oppose the truth? (p. 33.)

Ans. Perhaps on both; but be sure upon them that oppose; wherefore look you to yourselves, "who, without any command of God to warrant you, exclude your brother from communion; your brother, whom God hath commanded you to receive."

My ninth argument you make yourself merry with in the beginning; but why do you by and by so cut and hack, and cast it as it were in the fire? These seventeen absurdities you can by no means avoid; for if you have not, as indeed you have not, though you mock me for speaking a word in Latin, one word of God that commands you to shut out your brethren, for want of water baptism, from your communion; I say, if you have not one word of God to make this a duty to you, then unavoidably, 1. You do it by a spirit of persecution. 2. With more respect to a form, than the spirit and power of godliness. 3. This also makes laws where God makes none, and is to be wise above what is written. 4. It is a directing the Spirit of the Lord. 5. And bindeth all men's consciences to our light and opinion. 6. It taketh away the children's bread. 7. And withholdeth from them the increase of faith. 8. It tendeth to make wicked the hearts of weak Christians. 9. It tendeth to harden the hearts of the wicked. 10. It setteth open a door to all temptations. 11. It tempteth the devil to fall upon them that are alone. 12. It is the nursery of all vain janglings. 13. It occasioneth the world to reproach us. 14. It holdeth staggering consciences in doubt of the right ways of the Lord. 15. It abuseth the Holy

Scriptures. 16. It is a prop to antichrist. 17. And giveth occasion to many to turn aside to most dangerous errors.

And though the last is so abhorred by you, that you cannot contain yourselves when you read it, yet do I affirm, as I did in my first, (p. 116,) "That to exclude Christians from church communion, and to debar them their heaven-born privileges, for the want of that which God never yet made a wall of division between us; did, and doth, and will, prevail with God to send those judgments we have, or may hereafter feel." Like me yet, as you will.

I come next to what you have said in justification of your fourteen arguments. "Such as they were," say you, "I am willing to stand by them: what I have offered, I have offered modestly, according to the utmost light I had into those Scriptures upon which they are bottomed; having not arrived unto such a peremptory way of dictatorship, as what I render must be taken for laws binding to others in faith and practice; and therefore express myself by suppositions, strong presumptions, and fair-seeming conclusions, from the premises."

Ans. Your arguments, as you truly say, are builded upon, or drawn from suppositions and presumptions, and all because you want for your help the words of the Holy Scripture. And let the reader note; for as I have often called for the word, but as yet could never get it, because you have it not, neither in precept, precedent, nor example; therefore come you forth with your seeming imports and presumptions.

The judicious reader will see in this last, that not only here, but in other places, what poor shifts you are driven to, to keep your pen going. But, Sir, since you are not peremptory in your proof, how came you to be so absolute in your practice? For, notwithstanding all your seeming modesty, you will neither grant these communion with you, nor allow their communion among themselves, that turn aside from your seeming imports, and that go not with you in your strong presumptions. You must not, you dare not, lest you countenance their idolatry, and nourish them up in sin; they live in the breach of gospel order, and, Ephraim-like, are joined to an idol. And as for your love, it amounts to this, you thus deal with them, and withdraw from them; and all because of some strong presumptions and suppositions.

But you tell me, "I use the arguments of the Pædo-baptist, viz. But where are infants forbidden to be baptized?"

But I ingeniously tell you, I know not what *Pædo* means; and how then should I know his arguments? I take no man's argument but Mr. K.'s.—I must not name him farther—I say, I take no man's argument but his; now, viz. "That there being no precept, precedent, or example, for you to shut your holy brethren out of church communion, therefore you should not do it." That you

have no command to do it is clear; and you must of necessity grant it. Now where there is no precept for a foundation, it is not what you by all your reasonings can suggest, can deliver you from the guilt of adding to his word. Are you commanded to reject them? If yea, where is it? If nay, for shame be silent.

"Let us say what we will," say you, "for our own practice, unless we bring positive scriptures that yours is forbidden, though nowhere written, you will be as a man in a rage without it, and would have it thought you go away with the garland."

Ans. 1. I am not in a rage, but contend with you earnestly for the truth. And say what you will or can, though with much more squibbling, frumps, and taunts, than hitherto you have mixed your writing with, Scripture, Scripture, we cry still. And it is a bad sign that your cause is nought, when you snap and snarl because I call for Scripture. 2. Had you a Scripture for this practice, that you ought to keep your brethren out of communion for want of water baptism, I had done; but you are left of the word of God, and confess it. 3. And as you have not a text that justifies your own, so neither that condemns our holy and christian communion. We are commanded also to receive him that is weak in the faith, for God hath received him. I read not of garlands but those in the Acts; take you them. And I say, moreover, that honest and holy Mr. Jesse hath justified our practice, and you have not condemned his arguments; they therefore stand all upon their feet against you.

I leave your second, third, fourth, fifth, and sixth arguments under my answers, where they are suppressed. In your seventh you again complain, for that I touch your seeming imports, saying, "I do not use to say as John Bunyan, This I say, and I dare to say: I please myself by commending my apprehensions soberly and submissively to others much above me."

Ans. 1. Seeming imports are a base and unworthy foundation for a practice in religion; and therefore I speak against them. 2. Where you say, You submit your apprehensions soberly to those much above you, it is false; unless you conclude none are above you, but those of your own opinion. Have you soberly and submissively commended your apprehensions to those congregations in London that are not of your persuasion in the case in hand? and have you consented to stand by their opinion? Have you commended your apprehensions soberly and submissively to those you call Independents and Presbyters? And are you willing to stand by their judgment in the case? Do you not reserve to yourself the liberty of judging what they say? and of choosing what you judge is right, whether they conclude with you or no? If so, why do you so much dissemble with all the world in print, to pretend you submit to others' judgment, and yet abide to condemn their judg-

ments? You have but one help; perhaps you think they are not above you; and by that proviso secure yourself; but it will not do.

For the offence you take at my comment upon your calling baptism a livery; and for your calling it the Spirit's metaphorical description of baptism; both phrases are boldness without the word. Neither do I find it called a listing ordinance, nor the solemnization of the marriage betwixt Christ and a believer. But perhaps you had this from Mr. D'Anvers, who pleaseth himself with this kind of wording it; and says moreover in justification of you, "That persons entering into the visible church thereby," (by baptism, which is untrue, though Mr. Baxter also saith it), "are by consent admitted into particular congregations, where they may claim the privileges due to baptized believers, being orderly put into the body, and put on Christ by their baptismal vow and covenant; for by that public declaration of consent is the marriage and solemn contract made betwixt Christ and a believer in baptism. And, saith he, if it be preposterous and wicked for a man and woman to cohabit together, and to enjoy the privileges of a married estate, without the passing of that public solemnity; so it is no less disorderly, upon a spiritual account, for any to claim the privileges of a church, or be admitted to the same, till the passing of this solemnity by them."

Ans. But these words are very black. First. Here he hath not only implicitly forbidden Jesus Christ to hold communion with the saints that are not yet his by baptism; but is bold to charge him with being as preposterous and wicked if he do, as a man that liveth with a woman in the privileges of a married state, without passing that public solemnity. Secondly. He here also chargeth him as guilty of the same wickedness, that shall but dare to claim church communion without it; yea, and the whole church too, if they shall admit such members to their fellowship.

And now, since cleaving to Christ by vow and covenant will not do without baptism, after personal confession of faith, what a state are all those poor saints of Jesus in, that have avowed themselves to be his a thousand times without this baptism? yea, and what a case is Jesus Christ in too, by your argument, to hold that communion with them, that belongeth only unto them that are married to him by this solemnity? Brother, God give him repentance. I wot that through ignorance, and a preposterous zeal he said it: unsay it again with tears, and by a public renunciation of so wicked and horrible words; but I thus sparingly pass you by.

I shall not trouble the world any farther with an answer to the rest of your books. The books are public to the world; let men read and judge. And had it not been for your endeavouring to stigmatize me with reproach and scandal, a thing that doth not become you, I needed not have given you two lines in answer.

And now, my angry brother, if you shall write again, pray keep to the question; namely, "What precept, precedent, or example, have you in God's word, to exclude your holy brethren from church communion for want of water baptism?"

Mr. Denne's great measure, please yourself with it; and when you shall make his arguments your own, and tell me so, you perhaps may have an answer; but considering him, and comparing his notions with his conversation, I count it will be better for him to be better in morals, before he be worthy of an answer.

THE CONCLUSION.

Reader, when Moses sought to set the brethren that strove against each other at one, he that did the wrong thrust him away, as unwilling to be hindered in his ungodly attempts: but Moses continuing to make peace betwixt them, the same person attempted to charge him with a murderous and bloody design, saying, "Wilt thou kill me as thou didst the Egyptian yesterday?" A thing too commonly thrown upon those that seek peace and ensue it. "My soul," saith David, "hath long dwelt with him that hateth peace. I am for peace," said he, "but when I speak they are for war." (Ps. cxx. 6, 7.) One would think that even nature itself should count peace and concord a thing of greatest worth among saints, especially since they, above all men, know themselves; for he that best knoweth himself is best able to pity and bear with another; yet even among these, such will arise as will make divisions among their brethren, and seek "to draw away disciples after them," (Acts xx. 30;) crying still that they, even they, are in the right, and all that hold not with them in the wrong, and to be withdrawn from.

But when every he hath said all that he can, it is one of the things which the Lord hateth, to "sow discord among brethren." (Prov. vi. 19.)

Yet many years' experience we have had of these mischievous attempts, as also have others in other places, as may be instanced if occasion require it; and that especially by those of the rigid way of our brethren, the Baptists so called, whose principles will neither allow them to admit to communion the saint that differeth from them about baptism, nor consent they should communicate in a church state, among themselves; but take occasion still ever as they can, both to reproach their church state, and to finger from amongst them who they can to themselves. These things being grievous to those concerned, as we are, though perhaps those at quiet are too little concerned in the matter, therefore when I could no longer forbear, I thought good to present to public view the warrantableness of our holy communion, and the unreasonableness of their seeking to break us to pieces. At this, Mr. William K., Mr. Thomas Paul, and Mr. Henry D'Anvers, and Mr. Denne, fell with might and main upon me; some comparing me to the devil, others to a bedlam,

others to a sot, and the like, for my seeking peace and truth among the godly. Nay, further, they began to cry out murder, as if I intended nothing less than to acense them to the magistrate, and to render them incapable of a share in the commonwealth, when I only struck at their heart-breaking, church-rending principles and practice, in their excluding their holy brethren's communion from them, and their condemning of it among themselves. They also follow me with slanders and reproaches, counting, it seems, such things arguments to defend themselves.

But I in the mean time call for proof, Scripture proof, to convince me it is a duty to refuse communion with those of the saints that differ from them about baptism; at this Mr. P. takes offence, calling my demanding of proof for their rejecting the unbaptized believer, how excellent soever in faith and holiness, a clamorous calling for proof, with high and swelling words, which he counteth not worthy to answer; but I know the reason—he by this demand is shut out of the Bible, as himself also suggesteth; wherefore, when coming to assault me with arguments, he can do it but by seeming imports, suppositions, and strong presumptions; and tells you further, in his reply, "That this is the utmost of his light in the Scriptures urged for his practice;" of which light thou mayest easily judge, good reader, that hast but the common understanding of the mind of God concerning brotherly love. Strange that the Scripture, that every where commandeth and presses to love, to forbearance, and bearing the burden of our brother, should yet imply, or implicitly import that we should shunt them out of our Father's house; or that those scriptures that command us to receive the weak, should yet command us to shunt out the strong! Thinkest thou, reader, that the Scripture hath two faces, and speaketh with two mouths? yet ye must do so by these men's doctrine. It saith expressly, "Receive one another, as Christ also received us to the glory of God." (Rom. xv. 7.) But these men say, it is not duty, it is preposterous and idolatrous; concluding, that to receive this brother is not a custom of them, nor yet of the churches of God: consequently telling thee that those that receive such a brother are not (let them talk while they will) any of the churches of God. See their charity, their candour, and love, in the midst of their great pretensions of love.

But he thou assured, christian reader, that for these their uncharitable words and actions they have not footing in the word of God, neither can they heal themselves with suggesting their amicable correspondence to the world; church communion I plead for, church communion they deny them; yet church communion is Scripture communion, and we read of none other among the saints. True, we are commanded to withdraw from every brother that walks disorderly, that he may be ashamed, yet not to count him as an

enemy, but to admonish him as a brother. If this be that they intend, for I know not of another communion that we ought to have with those to whom we deny church communion; then what ground of rejoicing those have that are thus respected by their brethren, I leave it to themselves to consider of.

In the meanwhile I affirm, that baptism with water is neither a bar nor bolt to communion of saints, nor a door nor inlet to communion of saints. The same which is the argument of my books; and as some of the moderate among themselves have affirmed, that neither Mr. K., Mr. P., nor Mr. D'Anvers have made invalid, though sufficiently they have made their assault.

For Mr. Denne, I suppose they count him none of themselves, though both he and Mr. Lamb (like to like), are brought for authors and abettors of their practice, and to refel my peaceable principles. For Mr. Denne, if either of the three will make his arguments their own, they may see what their servant can do: but I shall not bestow paper and ink upon him, nor yet upon Mr. Lamb; the one already having given his profession the lie, and for the other, perhaps they that know his life will see little of conscience in the whole of his religion, and conclude him not worth the taking notice of. Besides, Mr. P. hath also concluded against Mr. Denne, that baptism is not the initiating ordinance, and that his utmost strength for the justification of his own practice is suppositions, imports, and strong presumptions, things that they laugh at, despise, and deride, when brought by their brethren to prove infant baptism.

Railing for railing I will not render, though one of these opposers, Mr. Dan by name, did tell me,

that Mr. Paul's reply when it came out would sufficiently provoke me to so beastly a work; but what is the reason of his so writing, if not the peevishness of his own spirit, or the want of better matter?

This I thank God for, that some of the brethren of this way are of late more moderate than formerly; and that those that retain their former sourness still, are left by their brethren to the vinegar of their own spirits, their brethren ingenuously confessing, that could these of their company bear it, they have liberty in their own souls to communicate with saints as saints, though they differ about water baptism.

Well, God banish bitterness out of the churches, and pardon them that are the maintainers of schisms and divisions among the godly. "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, and that went down to the skirts of his garment:" further, "it is as the dew of Hermon, that descended on the mountains of Zion." Mark, "for there the Lord commanded the blessing, even life for evermore." (P's. cxxxiii.)

I was advised by some who considered the wise man's proverb, not to let Mr. Paul pass with all his bitter invectives, but I consider that the wrath of man worketh not the righteousness of God; therefore I shall leave him to the censure and rebuke of the sober, where I doubt not but his unsavoury ways with me will be seasonably brought to his remembrance. Farewell.

I am thine to serve thee, Christian, so long as I can look out at those eyes that have had so much dirt thrown at them by many.

JOHN BUNYAN.

OF THE LOVE OF CHRIST.

THE love of Christ, poor I may touch upon;
But 'tis unsearchable. Oh! there is none
Its large dimensions can comprehend,
Should they dilate thereon, world without end.

When we had sinned, in his zeal he sware
That he upon his back our sins would bear.
And since unto sin is entailed death,
He vowed for our sins he'd lose his breath.

He did not only say, vow, or resolve,
But to astonishment did so involve
Himself in man's distress and misery,
As for, and with him, both to live and die.
To his eternal fame in sacred story,
We find that he did lay aside his glory,
Stepp'd from the throne of highest dignity;
Became poor man, did in a manger lie;
Yea was beheld upon his for bread;
Had, of his own, not where to lay his head:
Though rich, he did for us become thus poor,
That he might make us rich for evermore.

Nor was this but the least of what he did
But the outside of what he suffered.

God made his blessed Son under the law;
Under the curse, which, like the lion's paw,
Did rend and tear his soul for mankind's sin,
More than if we for it in hell had been.
His cries, his tears, and bloody agony,
The nature of his death doth testify.

Nor did he of constraint himself thus give,
For sin, to death, that man might with him live;
He did do what he did most willingly,

He sang, and gave God thanks that he must die.
But do kings use to die for captive slaves?
Yet we were such when Jesus died to save 's.

Yea, when he made himself a sacrifice,
It was that he might save his enemies,
And though he was provoked to retract
His blest resolves, for such, so good an act,
By the abusive carriages of those
That did both him, his love, and grace oppose:
Yet he, as unconcerned with such things,
Goes on, determined to make captive kings;
Yea, many of his murderers he takes
Into his favour, and them princes makes.

PREFATORY REMARKS
ON
INSTRUCTION FOR THE IGNORANT.

It was one of the earliest and most useful discoveries of the Reformed Churches, that Christians, whether old or young, might be profitably subjected to catechetical instruction. This discovery did but revive a practical truth, known and acted upon in the primitive times of the gospel. The earlier part of the third century saw catechetical schools occupying the same position which our Sunday schools, and the classes for adults in evening schools, occupy now in almost every church and sect at present existing. A very little experience in teaching such schools or classes is sufficient to prove the necessity of forms and summaries, like those furnished by our modern catechisms. But the composition of a catechism was found to require the clearest conception of truth, and the fullest command of simple, expressive phraseology. Much, therefore, as was the need of catechisms, the task of composing them was necessarily left to men of mature experience and tried learning. No sooner is any one deeply interested in convincing another of the truth, and of explaining it to him, than he finds that he has two conditions to fulfil. The argument which proves the doctrine, must place it on its proper foundation; but the inferences from the truth thus established have still to be shown; the obligations which it involves being left for clear definition and moral proof. When Luther and Melancthon were most busily occupied in confirming their followers in the knowledge of the gospel, the latter of these two great men compiled a system of theology under the title of *Common Places*. But, simple and comprehensive as it was, the humbler readers of Scripture could not use it as a text-book for the examination of their families. The father and the schoolmaster were still without a help for this important purpose. It required the ingenuity and skill, as well as the learning and piety, of Luther to produce a catechism.

Calvin, at Geneva, found the same want of an elementary text-book, and the same necessity of providing it himself. His friend and fellow-labourer, the venerable Farel, had drawn up a brief summary of doctrine. This was to be committed to memory by young and old, and form the basis of a public confession. But Calvin regarded it as wholly inadequate to general purposes; and in the year 1538 he published a catechism, first in French, and then in Latin, exhibiting in his plain, forcible language what he believed to be the sum of christian doctrine. Of the necessity of such a catechism he had spoken strongly in his *Institutes*. Having commended the ancient churches for their diligence in catechetical exercises, he observes "A Catechism should be drawn up, containing and stating in a familiar manner all the articles of our religion, in which the universal church of the faithful ought to agree without any controversy. A boy of ten years of age might present himself to make a confession of his faith. He might be questioned on all the articles; and might give suitable answers. If he were ignorant of any, or did not fully understand them, he should be taught. If this discipline were observed in the present day, it could certainly sharpen the inactivity of some parents, who carelessly neglect the instruction of their children, as a thing in which they have no concern, but which, in that case, they could not omit without public disgrace." B. iv. c. 19.

The celebrated Heidelberg Catechism followed upon the friendly conference between Peter Martyr, Bullinger and Calvin, with the learned Ursinus, and Caspar Olevianus. These excellent divines enjoyed the patronage and confidence of the Prince Palatine; and by his direction they prepared that form of elementary instruction and discipline which soon became the most popular of all the helps to catechetical examination.

It is not quite easy to understand how a necessity should have been felt for so many catechisms in churches professing, substantially, the same faith. The difficulty is, in some measure, removed by two considerations. A catechism is not a form of confession; not a creed, properly so called. In the next place, the different circumstances of churches, and even of congregations, may indicate to their teachers the necessity of considerable modifications in phraseology, and in the mode of arranging the truths to be taught, earlier or later. Thus the catechism admirably adapted for one people may seemingly fall short of all the wants of another; and may even unnecessarily irritate their prejudices, and excite doubt, instead of confirming faith.

Suggestions of this kind might furnish a sufficient motive, not only to the rulers of national churches, but to the heads of independent congregations, to provide catechisms for their own particular communities. That of the Church of England had its germ in the first growth of the Reformation. Its origin may be traced to the little compilation of *The Creed, the Ten Commandments, and the Lord's*

Prayer, the King's Primer, invaluable for a people who had been wandering for ages in mysticism, ignorant alike of the simple elements of divine truth, and of the proper basis of moral duty. Some few simple questions and answers were added, either by Crammer or some other reformer, to the first helps thus afforded for pastoral or family instruction. Further additions were made as the progress of catechetical teaching suggested the want; the questions and answers respecting the sacraments not being inserted till 1604, after the conference at Hampton Court. The *Assembly's Catechism*, so important a means of influence to the great party by which it was compiled, is closely allied with those of Geneva and Heidelberg.

Baxter and Matthew Henry, as the pastors of congregations, over which they watched with parental love, drew up catechetical forms of great simplicity and excellence. Their value, like that by Bunyan, can only be fairly tested by a consideration of the particular necessities and circumstances in which they originated.

H. S.

INSTRUCTION FOR THE IGNORANT.

BEING

A SALVE TO CURE THAT GREAT WANT OF KNOWLEDGE WHICH SO MUCH REIGNS IN BOTH OLD AND YOUNG.

PREPARED AND PRESENTED TO THEM IN A PLAIN AND EASY DIALOGUE, FITTED TO THE CAPACITY OF THE WEAKEST.

“*My people perish for lack of knowledge.*”—Hos. iv. 6.

To the church of Christ in and about Bedford, walking in the faith and fellowship of the gospel, your affectionate brother and companion in the kingdom and patience of Jesus Christ, wisheth all grace and mercy by Jesus Christ. Amen.

HOLY AND BELOVED,—Although I have designed this little treatise for public and common benefit, yet considering that I am to you a debtor, not only in common charity, but by reason of special bonds which the Lord hath laid upon me to you-ward, I could do no less, being driven from you in presence, not affection, but first present you with this little book; not for that you are wanting in the things contained herein, but to put you again in remembrance of first things, and to give you occasion to present something to your carnal rela-

tions, that may be, if God will, for their awakening and conversion. Accept it, therefore, as a token of my Christian remembrance of you.

Next I present it to all those unconverted, old and young, who have been at any time under my preaching, and yet remain in their sins. And I entreat them also, that they receive it as a token of my love to their immortal souls; yea, I charge them, as they will answer it in the day of terrible judgment, that they read, ponder over, and receive this wholesome medicine prepared for them. Now the God of blessing bless it to the awakening of many sinners, and the salvation of their souls, by faith in Jesus Christ. Amen.

Yours, to serve you by my ministry, when I can, to your edification and consolation.

JOHN BUNYAN.

Q. How many gods are there?—Ans. To the Christians there is but one God, the Father, of whom are all things, and we of him. (1 Cor. viii. 6.)

Q. Why, is not the God of the Christians the God of them that are no Christians?—A. He is their maker and preserver; but they have not chosen him to be their God. (Acts xvii. 24. Ps. xxxvi. 6. Judg. x. 14.)

Q. Are there then other gods besides the God of the Christians?—A. There is none other true God but *He*: but because they want the grace of Christians, therefore they choose not him, but such gods as will suit with and countenance their lusts. (John viii. 41.)

Q. What gods are they that countenance the lusts of wicked men?—A. The devil, who is the god of this world; the belly, that god of gluttons, drunkards, and riotous persons; and idle pleasures and vanities, which are for the most part the gods of the youth. (Job viii. 4. 2 Cor. iv. 4. Phil. iii. 19. Exod. xxxii. 6. 1 Cor. x. 7. 2 Tim. ii. 22. 1 John v. 21.)

Q. Who is a Christian?—A. One that is born again, a new creature; one that sits at Jesus' feet to hear his word; one that hath his heart purified and sanctified by faith which is in Christ. (John iii. 3, 5, 7. Acts xi. 21; xv. 9; xxvi. 18. 2 Cor. v. 17.)

Q. How do you distinguish the God of the Christians from the gods of other people?—A. He is a Spirit. (John iv. 24.)

Q. Is there no other spirit but the true God?—A. Yes, there are many spirits. (I John iv. 1.)

Q. What spirits are they?—A. The good angels are spirits; the bad angels are spirits, and the souls of men are spirits. (Heb. i. 7, 14. 1 Kings xxii. 21, 22. Rev. xvi. 13, 14. Acts vii. 59. Heb. xii. 23.)

Q. How then is the true God distinguished from other spirits?—A. Thus: No spirit is eternal but he, no spirit is almighty but he, no spirit is incomprehensible and unsearchable but he. He is also most merciful, most just, most holy. (Deut. xxxiii. 27. Gen. xvii. 1. Ps. cxlv. 3. Mic. vii. 18. Job xxxiv. 17. 1 Sam. ii. 2.)

Q. Is this God, being a spirit, to be known?—A. Yes, and that by his works of creation, by his providences, by the judgments that he executeth, and by his word.

Q. Do you understand him by the works of creation?—A. The heavens declare the glory of God, and the firmament showeth his handy work: so that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." (Ps. xix. 1, 2. Rom. i. 20.)

Q. Do his works of providence also declare him?—A. They must needs do it, since through his providence the whole creation is kept in such harmony as it is, and that in despite of sin and devils; also if you consider that from an angel to a sparrow nothing falls to the ground without the providence of our heavenly Father. (Matt. x. 29.)

Q. Is he known by his judgments?—A. God is "known by his judgments which he executeth; the wicked is snared in the work of his own hands." (Ps. ix. 16.)

Q. Is he known by his word?—A. Yes, most clearly; for by that he revealeth his attributes, his decrees, his promises, his way of worship, and how he is to be pleased by us.

Q. Of what did God make the world?—A. "Things that are seen were not made of things that do appear." (Heb. xi. 3.)

Q. How long was he in making the world?—A. "In six days the Lord made heaven and earth, the sea, and all that is in them; and on the seventh day God ended all his works which he had made." (Exod. xx. 11. Gen. ii. 2.)

Q. Of what did God make man?—A. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. ii. 7.)

Q. Why doth it say, God breathed into him the breath of life? is man's soul of the very nature of the Godhead?—A. This doth not teach that the soul is of the nature of the Godhead, but showeth that it is not of the same matter as his body, which is dust. (Gen. xviii. 27.)

Q. Is not the soul then of the nature of the

Godhead?—A. No; for God cannot sin, but the soul doth; God cannot be destroyed in hell, but the souls of the impenitent shall. (Ezek. xviii. 4. Matt. x. 28.)

Q. How did God make man in the day of his first creation?—A. "God made man upright." "In the image of God created he him." (Ecc. vii. 29. Gen. i. 27.)

Q. Did God, when he made man, leave him without a rule to walk by?—A. No; he gave him a law in his nature, and imposed upon him a positive precept; but he offered violence to them, and brake them both. (Gen. iii. 3, 6.)

Q. What was the due desert of that transgression?—A. Spiritual death in the day he did it, temporal death afterwards, and everlasting death last of all. (Gen. ii. 17; iii. 19. Matt. xxv. 46.)

Q. What is it to be spiritually dead?—A. To be alienate from God, and to live without him in the world, through the ignorance that is in man, and through the power of their sins." (Eph. iv. 18, 19.)

Q. Wherein doth this alienation from God appear?—A. In the love they have to their sins, in their being loth to come to him, in their pleading idle excuses for their sins, and in their ignorance of the excellent mysteries of his blessed gospel. (Eph. ii. 2, 3, 11, 12; iv. 18, 19. Rom. i. 28.)

Q. What is temporal death?—A. To have body and soul separated asunder; the body returning to the dust as it was, and the spirit to God that gave it. (Gen. iii. 19. Eccles. xii. 7.)

Q. What is everlasting death?—A. For body and soul to be separate for ever from God, and to be cast into hell-fire. (Luke xiii. 27. Mark ix. 43.)

Q. Do men go body and soul to hell so soon as they die?—A. The body abideth in the grave till the sound of the last trump; but the soul, if the man dies wicked, goes presently from the face of God into hell, as into a prison, there to be kept till the day of judgment. (1 Cor. xv. 52. Isa. xxiv. 22. Luke xii. 20.)

Q. Do we come into the world as upright as did our first parent?—A. No; he came into the world sinless, being made so of God Almighty, but we came into the world sinners, being made so by his pollution.

Q. How doth it appear that we came into the world polluted?—A. We are the fruit of an unclean thing, are defiled in our very conception, and are by nature the children of wrath. (Job xiv. 4. Ps. li. 5. Eph. ii. 3.)

Q. Can you make further proof of this?—A. Yes; it is said, that by one man came sin, death, judgment, and condemnation, upon all men. (Rom. v. 12—19.)

Q. Do we then come sinners into the world?—A. Yes, we are transgressors from the womb, and go astray as soon as we are born, speaking lies. (Isa. xlvi. 8. Ps. lviii. 3.)

Q. But as Adam fell with us in him, so did he

not by faith rise with us in him; for he had no seed until he had the promise?—A. He fell as a public person, but believed the promise as a single person. Adam's faith saved not the world, though Adam's sin overthrew it.

Q. But do not some hold that we are sinners only by imitation?—A. Yes, being themselves deceived. But God's word saith, We are children of wrath by nature, that is, by birth and generation.

Q. Can you bring further proof of this?—A. Yes: In that day that we were born we were polluted in our own blood, and cast out to the loathing of our persons. Again, the children of old that were dedicated unto the Lord, a sacrifice was offered for them at a month old, which was before they were sinners by imitation. (Ezek. xvi. 4—9. Numb. xviii. 14—16.)

Q. Can you make this appear by experience?—A. Yes: The first things that bloom and put forth themselves in children, show their ignorance of God, their disobedience to parents, and their innate enmity to holiness of life; their inclinations naturally run to vanity. Besides, little children die, but that they could not, were they not of God counted sinners; for death is the wages of sin. (Rom. vi. 23.)

Q. What is sin?—A. It is a transgression of the law. (1 John iii. 4.)

Q. A transgression of what law?—A. Of the law of our nature, and of the law of the Ten Commandments, as written in the Holy Scriptures. (Rom. ii. 12—15. Exod. xx.)

Q. When doth one sin against the law of nature?—A. When you do anything that your conscience tells you is a transgression against God or man. (Rom. ii. 14, 15.)

Q. When do we sin against the law as written in the Ten Commandments?—A. When you do anything that they forbid, although you be ignorant of it. (Ps. xix. 12.)

Q. How many ways are there to sin against this law?—A. Three: By sinful thoughts, by sinful words, and also by sinful actions. (Rom. vii. 7; ii. 6. Matt. v. 28; xii. 37.)

Q. What if we sin but against one of the Ten Commandments?—A. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all; "For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art a transgressor of the law." (James ii. 10, 11.)

Q. Where will God punish sinners for their sins?—A. Both in this world and in that which is to come. (Gen. iii. 24; iv. 10—12. Job xxi. 30.)

Q. How are men punished in this world for sin?—A. Many ways; as with sickness, losses, crosses, disappointments, and the like: sometimes also God giveth them up to their own heart's lusts, to blindness of mind also, and hardness of heart; yea, and sometimes to strong delusions, that they might believe lies, and be damned. (Lev.

xxvi. 15, 16. Amos iv. 7, 10. Rom. i. 24, 28. Exod. iv. 21; ix. 12—14. Zeph. i. 17. Rom. xi. 7, 8. 2 Thess. ii. 11, 12.)

Q. How are sinners punished in the world to come?—A. With a worm that never dies, and with a fire that never shall be quenched. (Mark ix. 44.)

Q. Whither do sinners go to receive this punishment?—A. "The wicked shall be turned into hell, and all the nations that forget God." (Ps. ix. 17.)

Q. What is hell?—A. It is a place and a state most fearful. (Luke xiii. 28; xvi. 21. Acts i. 25.)

Q. Why do you call it a place?—A. Because in hell shall all the damned be confined as in a prison, in their chains of darkness for ever. (Luke xii. 5, 58; xvi. 26. Jude 6.)

Q. What kind of a place is hell?—A. It is a dark, bottomless, burning lake of fire, large enough to hold all that perish. (Matt. xxii. 13. Rev. xx. 1, 15. Isa. xxx. 35. Prov. xxvii. 20.)

Q. What do you mean when you say it is a fearful state?—A. I mean that it is the lot of those that are cast in thither to be tormented in a most fearful manner, to wit, with wrath and fiery indignation. (Rom. ii. 9. Heb. x. 26, 27.)

Q. In what parts shall they be thus fearfully tormented?—A. In body and soul; for hell-fire shall kindle upon both beyond what now can be thought. (Matt. x. 28. Luke xvi. 24. James v. 3.)

Q. How long shall they be in this condition?—A. "These shall go away into everlasting punishment." "And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night." For they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (Matt. xxv. 46. Rev. xiv. 11. 2 Thess. i. 9.)

Q. But why might not the ungodly be punished with this punishment in this world, that we might have seen it and believe?—A. If the ungodly should with punishment have been rewarded in this world, it would in all probability have overthrown the whole order that God hath settled here among men. For who could have endured here to have seen the flames of fire, to have heard the groans, and to have seen the tears, perhaps, of damned relations, as parents or children? Therefore, as Tophet of old was without the city, and as the gallows and gibbets are built without the towns, so Christ hath ordered that they who are to be punished with this kind of torment shall be taken away: "Take him away," saith he, out of this world, "and cast him into outer darkness," and let him have his punishment there—"there shall be weeping and gnashing of teeth." Besides, faith is not to be wrought by looking into hell, and seeing the damned tormented before our eyes, but by "hearing the word of God." For he that shall not believe Moses and the prophets, will not be persuaded should one come from the dead, yea, should one come to them in the flames to persuade

them. (Matt. xxii. 13. Rom. x. 17. Luke xvi. 27—31.)

Q. Are there degrees of torments in hell?—A. Yes; for God will reward every one according to their works. "Woe to the wicked, it shall go ill with him, for the reward of his hands shall be given him." (Isa. iii. 11.)

Q. Who are like to be most punished there, men or children?—A. The punishment in hell comes not upon sinners according to age, but sin; so that, whether they be men or children, the greater sin the greater punishment; for there is no respect of persons with God. (Rom. ii. 11.)

Q. How do you distinguish between great sins and little ones?—A. By their nature, and by the circumstances that attend them.

Q. What do you mean by their nature?—A. I mean, when they are very gross in themselves. (2 Chron. xxxiii. 2. Ezek. xvi. 42.)

Q. What kind of sins are the greatest?—A. Adultery, fornication, murder, theft, swearing, lying, covetousness, witchcraft, sedition, heresies, or any the like. (1 Cor. vi. 9, 10. Eph. v. 3—6. Col. iii. 5, 6. Gal. v. 19—21. Rev. xxi. 8.)

Q. What do you mean by circumstances that attend sin?—A. I mean light, knowledge, the preaching of the word, godly acquaintance, timely cautions, &c.

Q. Will these make an alteration in the sin?—A. These things attending sinners, will make little sins great, yea greater than greater sins that are committed in grossest ignorance.

Q. How do you prove that?—A. Sodom and Gomorrah wallowed in all, or most of those gross transgressions above mentioned; yea, they were said to be sinners exceedingly, they lived in such sins as may not be spoken of without blushing, and yet God swears that Israel, his church, had done worse than they; and the Lord Jesus also seconds it in that threatening of his, "I say unto you, that it shall be more tolerable in that day for Sodom than for thee." (Ezek. xvi. 48. Matt. xi. 24. Luke x. 12.)

Q. And was this the reason, namely, because they had such circumstances attending them as Sodom had not?—A. Yes; as will plainly appear, if you read the three chapters above mentioned.

Q. When do I sin against light and knowledge?—A. When you sin against convictions of conscience, when you sin against a known law of God, when you sin against counsels and dissuasions of friends, then you sin against light and knowledge. (Rom. i. 32.)

Q. When do I sin against preaching of the word?—A. When you refuse to hear God's ministers, or hearing them refuse to follow their wholesome doctrine. (2 Chron. xxxvi. 16. Jer. xxv. 4—7; xxxv. 15.)

Q. When else do I sin against preaching of the word?—A. When you mock, or despise, or reproach ministers; also when you raise lies and scandals of them, or receive such lies or scandals

raised; you then also sin against the preaching of the word, when you persecute them that preach it, or are secretly glad to see them so used. (2 Chron. xxx. 1, 10. Rom. iii. 8. Jer. xx. 10. 1 Thess. ii. 15, 16.)

Q. How will godly acquaintance greaten my sin?—A. When you sin against their counsels, warnings, or persuasions to the contrary: also, when their lives and conversations are reproof to you, and yet against all you will sin. Thus sinned Ishmael, Esau, Eli's sons, Absalom and Judas; they had good company, good counsels, and a good life set before them by their godly acquaintance, but they sinned against all, and their judgment was the greater. Ishmael was cast away, Esau hated, Eli's sons died suddenly, Absalom and Judas were both strangely hanged. (Gen. xxi. 10. Gal. iv. 30. Mal. i. 2. 1 Sam. ii. 25, 34; iv. 11. 2 Sam. xviii. Matt. xxvii.)

Q. Are sins thus heightened, distinguished from others by any special name?—A. Yes; they are called rebellion, and are compared to the sin of witchcraft; they are called wilful sins; they are called briars and thorns, and they that bring them forth are nigh unto cursing, whose end is to be burned. (1 Sam. xv. 23. Heb. x. 26; vi. 7, 8.)

Q. Are there any other things that can make little sins great ones?—A. Yes; as when you sin against the judgments of God: as, for example, you see the judgments of God come upon some for their transgressions, and you go on in their iniquities; as also when you sin against the patience, long-suffering, and forbearance of God, this will make little sins great ones. (Dan. v. 21—24. Rom. ii. 4, 5.)

Q. Did ever God punish little children for sin against him?—A. Yes; when the flood came, he drowned all the little children that were in the old world; he also burned up all the little children which were in Sodom; and because upon a time the little children at Bethel mocked the prophet as he was going to worship God, God let loose two she-bears upon them, which tore forty and two of them to pieces. (2 Kings ii. 23, 24.)

Q. Alas! what shall we little children do?—A. Either go on in your sins, or remember now your Creator in the days of your youth, before the evil days come. (Ecc. xii. 1.)

Q. Why do you mock us, to bid us go on in our sins? you had need pray for us that God would save us.—A. I do not mock you, but as the wise man doth; and besides, I pray for you, and wish your salvation.

Q. How doth the wise man mock us?—A. Thus: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee to judgment." (Ecc. xi. 9.)

Q. What a kind of mocking is this?—A. Such an one as is mixed with the greatest seriousness; as if he should say, Ay, do, sinners, go on in your

sins, if you dare ; do live in your vanities, but God will have a time to judge you for them.

Q. Is not this just as when my father bids me be naught if I will ; but if I be naught, he will beat me for it?—A. Yes ; or like that saying of Joshua, “ If it seem evil unto you to serve the Lord, choose you this day whom you will serve :” serve your sins at your peril. (Josh. xxiv. 15.)

Q. Is it not best then for me to serve God?—A. Yes ; for they that serve the devil must be where he is, and they that serve God and Christ, must be where they are. (John xii. 26. Matt. xxv. 41.)

Q. But when had I best begin to serve God?—A. Just now : “ Remember *now* thy Creator ;” now thou hast the gospel before thee, now thy heart is tender and will be soonest broken.

Q. But if I follow my play and sports a little longer, may I not come time enough?—A. I cannot promise thee that, for there be little graves in the churchyard ; and who can tell but that thy young life is short ; or if thou dost live, perhaps thy day of grace may be as short as was Ishmael's of old : read also Prov. i. 24—26.

Q. But if I stay a little longer before I turn, I may have more wit to serve God than now I have, may I not?—A. If thou stayest longer thou wilt have more sin, and perhaps less wit ; for the bigger sinner, the bigger fool. (Prov. i. 22.)

Q. If I serve God sometimes and my sin sometimes, how then?—A. “ No man can serve two masters :” thou canst not serve God and thy sins. God saith, “ My Son, give me thy heart.” Also thy soul and body are his : but the double-minded man is forbidden to think that he shall receive any thing of the Lord. (Matt. vi. 24. Prov. xxiii. 26. 1 Cor. vi. 20. Jam. i. 7, 8.)

Q. Do you find many such little children as I am serve God?—A. Not many ; yet some I do ; Samuel served him, being a child ; when Josiah was young he began to seek after the God of his father David ; and how kindly did our Lord Jesus take it, to see the little children run tripping before him, and crying, “ Hosannah to the Son of David !” (1 Sam. iii. 1. 2 Chron. xxxiv. 3. Matt. xxi. 15, 16.)

Q. Then I am not like to have many companions, if I thus young begin to serve God, am I?—A. “ Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.” Yet some companions thou wilt have. David counted himself a companion of all them that love God's testimonies ; all the godly, though grey-headed, will be thy companions ; yea, and thou shalt have either one or more of the angels of God in heaven to attend on, and minister for thee. (Matt. vii. 14. Ps. cxix. 63. Matt. xviii. 10.)

Q. But I am like to be slighted, and despised by other little children, if I begin already to serve God, am I not?—A. If children be so rude as to mock the prophets and ministers of God, no marvel if they also mock thee ; but it is a poor heaven

that is not worth enduring worse things than to be mocked for the seeking and obtaining of. (2 Kings ii. 23, 24.)

Q. But how should I serve God? I do not know how to worship him.—A. The true worshippers worship God in spirit and truth. (John iv. 24. Phil. iii. 3.)

Q. What is meant by worshipping him in the Spirit?—A. To worship him in God's Spirit and in mine own ; that is, to worship him, being wrought over in my very heart by the good Spirit of God to an hearty compliance with his will. (Rom. i. 9 ; vi. 17. Ps. ci. 1—3.)

Q. What is it to worship him in truth?—A. To do all that we do in his worship according to his word ; for his word is truth, and to do it without dissimulation. (Heb. viii. 5. John xvii. 17. Ps. xxvi. 6 ; cviii. 19, 20.) You may take the whole thus : Then do you worship God aright, when in heart and life you walk according to his word.

Q. How must I do to worship him with my spirit and heart?—A. Thou must first get the good knowledge of him : “ And thou, Solomon, my son,” said David, “ know thou the God of thy fathers, and serve him with a perfect heart.” Mind you, he first bids know him, and then serve him with a perfect heart. (1 Chron. xxviii. 9.)

Q. Is it easy to get a true knowledge of God?—A. No : thou must cry after knowledge, and lift up thy voice for understanding : “ If thou seekest for her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God.” (Prov. ii. 4, 5.)

Q. How comes it to be so difficult a thing to attain the true knowledge of God?—A. By reason of the pride and ignorance that is in us, as also by reason of our wicked ways. (Ps. x. 4. Eph. iv. 18, 19. Tit. i. 16.)

Q. But do not every one profess they know God?—A. Yes ; but their supposed knowledge of him varieth as much as do their faces or complexions, some thinking he is this, and some that.

Q. Will you show me a little how they vary in their thoughts about him?—A. Yes ; some count him a kind of an heartless God, that will neither do evil nor good : some count him a kind of an ignorant and blind God, that can neither know nor see through the clouds ; some again count him an inconsiderable God, not worth the enjoying, if it must not be but with the loss of this world, and their lusts. Moreover, some think him to be altogether such an one as themselves, one that hath as little hatred to sin as themselves, and as little love to holiness as themselves. (Zeph. i. 12. Job. xxii. 13 ; xxi. 9—15. Ps. l. 21.)

Q. Are there any more false opinions of God?—A. Yes ; There are three other false opinions of God. 1. Some think he is all mercy and no justice, and that therefore they may live as they list. 2. Others think he is all justice and no mercy, and that therefore they had as good go on in their sins

and be damned, as turn and be never the better. 3. Others think he is both justice and mercy, but yet think, also, that his justice is such as they can pacify with their own good works, and save themselves with their own right hand. (Rom. iii. 8. Jer. ii. 25. Job. xl. 14, contrary to these scriptures, Hab. i. 13. Isa. xlv. 21.)

Q. How then shall I know when I have the true knowledge of God?—A. When thy knowledge of him and the Holy Scriptures agree.

Q. The Scriptures! do not all false opinions of him flow from the Scriptures?—A. No, in no wise: it is true, men father their errors upon the Scriptures, when indeed they flow from the ignorance of their hearts. (Eph. iv. 18.)

Q. But how if I do not understand the Holy Bible, must I then go without the true knowledge of God?—A. His name is manifested by his word; the Scriptures are they that testify of him, and they are able to make the man of God perfect in all things, and wise unto salvation through faith in Jesus Christ. (John xvii. 6—8; v. 39. 2 Tim. iii. 15, 16.)

Q. But what must one that knoweth not God do, to get the knowledge of God?—A. Let him apply his heart unto the Scriptures, "as unto a light that shineth in a dark place," even this world, "until the day dawn, and the day-star arise in his heart." (Prov. xxii. 7; xxiii. 12. 2 Pet. i. 19, 20.)

Q. But how shall I know when I have found by the Scriptures the true knowledge of God?—A. When thou hast also found the true knowledge of thyself. (Isa. vi. 5. Job xlii. 5.)

Q. What is it for me to know myself?—A. Then thou knowest thyself, when thou art in thine own eyes a loathsome, polluted, wretched, miserable sinner, and that not any thing done by thee can pacify God unto thee. (Job xlii. 5. Ezek. xx. 43, 44. Rom. vii. 24.)

OF CONFESSION OF SIN.

Q. You have showed me, if I will indeed worship God, I must first know him aright; now then to the question in hand; pray how must I worship him?—A. In confessing unto him. (Neh. ix. 1—3.)

Q. What must I confess?—A. Thou must confess thy transgressions unto the Lord. (Ps. xxxii. 5.)

Q. Was this the way of the godly of old?—A. Yes; Nehemiah confessed his sins, David confessed his sins, Daniel confessed his sins, and they that were baptized by John in Jordan confessed their sins. (Neh. i. 6. Ps. xxxii. 5. Dan. ix. 4. Matt. iii. 6.)

Q. What sins must I confess to God?—A. All sins whatsoever: for "he that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall find mercy." (Prov. xxviii. 13. 1 John i. 9.)

Q. But how if I do neither know nor remember all my sins?—A. Thou must then search and try thy ways by the holy word of God. (Lam. iii. 40. Ps. lxxvii. 6.)

Q. But how if I do not make this search after my sins?—A. If thou dost not, God will; if thou dost not search them out and confess them, God will search them out and charge them upon thee, and tear thee in pieces for them. (Ps. l. 21, 22.)

Q. Where must I begin to confess my sins?—A. Where God beginneth to show thee them. Observe then where God beginneth with conviction for sin, and there begin thou with confession of it. Thus David began to confess, thus Daniel began to confess. (2 Sam. xii. 7—14. Dan. ix. 3—9.)

Q. What must I do, when God hath showed me any sin, to make right confession thereof?—A. Thou must follow that conviction, until it shall bring thee to the original and fountain of that sin which is thine own heart. (1 Kings viii. 38. Ps. lv. 5.)

Q. Is my heart then the fountain and original of sin?—A. Yes; for from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man. (Mark vii. 21—23.)

Q. When a man sees this, what will he think of himself?—A. Then he will not only think, but conclude, that he is an unclean thing; that his heart has deceived him; that it is most desperate and wicked; that it may not be trusted by any means; that every imagination and thought of his heart, naturally, is only evil, and that continually. (Isa. lxiv. 6. Prov. xxviii. 26. Isa. xlv. 20. Gen. vi. 5.)

Q. You have given me a very bad character of the heart, but how shall I know that it is so bad as you count it?—A. Both by the text, and by experience.

Q. What do you mean by experience?—A. Keep thine eyes upon thy heart, and also upon God's word, and thou shalt see with thine own eyes the desperate wickedness that is in thine heart; for thou must know sin by the law, that bidding thee do one thing, and thy heart inclining to another. (Rom. vii. 7—10.)

Q. May I thus then know my heart?—A. Yes; that is, something of it, especially the carnality of thy mind, because the carnal mind is enmity against God: for "it is not subject to the law of God, neither indeed can be." (Rom. viii. 7.)

Q. Can you particularize some few things wherein the wickedness of the heart of man shows itself?—A. Yes; by its secret hankering after sin, although the word forbids it; by its deferring of repentance; by its being weary of holy duties; by its aptness to forget God; by its studying to lessen and hide sin; by its feigning itself to be better than it is; by being glad when it can sin without being seen of men; by its hardening itself against the threatenings and judgments of God; by its desperate inclinings to unbelief, atheism, and the like. (Prov. i. 24—26. Isa. xliii.

22. Mal. i. 12, 13. Judg. iii. 7. Jer. ii. 32. Ps. cvi. 21. Hosea ii. 13. Prov. xxx. 20. Jer. ii. 25. Rom. i. 32; ii. 5. Zeph. i. 11—13.)

Q. Is there anything else to be done in order to a right confession of sin?—A. Yes; let this conviction sink down into thy heart, that God sees much more wickedness in thee than thou canst see in thyself. If thy heart condemn thee, God is greater than thy heart, and he knows all things; besides, he hath set thy secret sins in the light of his countenance. (1 John iii. 20. Ps. xc. 8.)

Q. Is there anything else that must go to a right confession of sin?—A. Yes; in thy confessions thou must greaten and aggravate thy sin by all just circumstances.

Q. How must I do that?—A. By considering against how much light and mercy thou hast sinned; against how much patience and forbearance thou hast sinned; also against what warnings and judgments thou hast sinned, and against how many of thine own vows, promises, and engagements thou hast sinned; these things heighten and aggravate sin. (Ezra ix. 10—14.)

Q. But what need I confess my sins to God, seeing he knows them already?—A. Confession of sin is necessary, for many reasons.

Q. Will you show me some of those reasons?—A. Yes; one is, by a sincere and hearty confession of sin thou acknowledgest God to be thy Sovereign Lord, and that he hath right to impose his law upon thee. (Exod. xx.)

Q. Can you show me another reason?—A. Yes; by confessing thy sin, thou subscribest to his righteous judgments that are pronounced against it. (Ps. li. 3, 4.)

Q. Can you show me another reason?—A. Yes; by confessing of sin thou showest how little thou deservest the least mercy from God.

Q. Have you yet another reason why I should confess my sins?—A. Yes; by so doing thou showest whether thy heart loves it, or hates it. He that heartily confesseth his sin, is like him who having a thief or traitor in his house, brings him out to condign punishment; but he that forbears to confess, is like him who hideth a thief or traitor, against the laws and the peace of our Lord the King.

Q. Give me one more reason why I should confess my sins to God?—A. He that confesseth his sin, easteth himself at the feet of God's mercy, utterly condemns and casts away his own righteousness, concludeth there is no way to stand just and acquit before God, but by and through the righteousness of another, whither God is resolved to bring thee, if ever he saves thy soul. (Ps. li. 1—3. 1 John i. 9. Phil. iii. 6—8.)

Q. What frame of heart should I be in when I confess my sins?—A. Do it heartily, and to the best of thy power thoroughly; for to feign in this work is abominable; to do it by the halves is wickedness; to do it without sense of sin cannot be acceptable. And to confess it with the mouth

and to love it with the heart, is a lying unto God, and a provocation of the eyes of his glory.

Q. What do you mean by feigning and dissembling in this work?—A. When men confess it, yet know not what it is; or if they think they know it, do not conclude it so bad as it is; or when men ask pardon of God, but do not see their need of pardon; this man must needs dissemble.

Q. What do you mean by doing it by the halves?—A. When men confess some, but not all that they are convinced of, or if they confess all, yet labour in their confession to lessen it, or when in their confession they turn not from all sin to God, but from one sin to another: "They turned, but not to the Most High, none of them did exalt him." (Prov. xxviii. 13. Job xxxi. 33. Jas. iii. 12. Hosea vii. 16.)

Q. What is it to confess sin without the sense of sin?—A. To do it through custom or tradition, when there is no guilt upon the conscience; now this cannot be acceptable.

Q. What is it to confess it with the mouth, but love it with the heart?—A. When men condemn it with their mouth, but refuse to let it go; when with their mouth they show much love, but their heart goeth after covetousness. (Job xx. 12, 13. Jer. viii. 5. Ezek. xxxiii. 31.)

Q. But I asked you what frame of heart I should be in, in my confession?—A. I have showed you how you should not be. Well, I will show you now what frame of heart becomes you in your confessions of sin: Labour by all means for a sense of the evil that is in sin.

Q. What evil is there in sin?—A. No man with tongue can express what may by the heart be felt of the evil of sin; but this know, it dishonoureth God, it provoketh him to wrath, it damneth the soul. (Rom. ii. 23. Eph. v. 5, 6. 2 Thess. ii. 12.)

Q. What else would you advise me to in this great work?—A. When we confess sin, tears, shame, and brokenness of heart become us. (Jer. l. 4. Isa. xxii. 12. Ps. li. 17.)

Q. What else becomes me in my confessions of sin?—A. Great detestation of sin, with unfeigned sighs and groans, that express thou dost it heartily. (Job xlii. 6. Ezek. ix. 4. Jer. xxxi. 9.)

Q. Is here all?—A. No; tremble at the word of God; tremble at every judgment, lest it overtake thee; tremble at every promise, lest thou shouldst miss thereof. "For," saith God, "to this man will I look, even to him that is poor, and of a contrite spirit, and that trembles at my word." (Isa. lxvi. 2. Heb. iv. 1, 2.)

Q. What if I cannot thus confess my sins?—A. Bewail the hardness of thy heart, keep close to the best preachers, remember that thou hangest over hell by the weak thread of an uncertain life; and know God counts it a great evil, not to be ashamed of, not to blush at sin. (Isa. lxiii. 17. Jer. vi. 15; viii. 12.)

Q. Are there no thanks to be rendered to God

in confessions?—A. Oh, yes! thank him that he hath let thee see thy sins; thank him that he hath given thee time to acknowledge thy sins—thou mightest now have been confessing in hell; thank him also that he hath so far condescended as to hear the self-bemoaning sinner, and that he hath promised surely to have mercy upon such. (Jer. xxxi. 18—20.)

OF FAITH IN CHRIST.

Q. I am glad that you have instructed me into this part of the worship of God; I pray tell me also how else I should worship him?—A. Thou must believe his word.

Q. Is that worshipping of God?—A. Yes; “After the way which you call heresy, so worship I the God of my fathers, believing all things that are written in the law and the prophets,” &c. (Acts xxiv. 14.)

Q. Why should believing be counted a part of God’s worship?—A. Because without faith it is impossible to please him. (Heb. xi. 6.)

Q. Why not possible to please him without believing?—A. Because in all true worship a man “must believe that God is, and that he is a rewarder of them that diligently seek him.” Besides, he that worships God must also of necessity believe his word, else he cannot worship with the reverence and fear that becomes him, but will do it in a superstitious profane manner; “for whatsoever is not of faith is sin.” (Rom. xiv. 23.)

Q. But do not all believe as you have said?—A. “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” And again, “the children of the flesh, these are not the children of God, but the children of the promise are accounted for the seed.” (John iii. 6. Rom. ix. 8.)

Q. What do you mean by that?—A. Thou must be born twice before thou canst truly believe once. (John iii. 3, 5.)

Q. How do you prove that?—A. Because believing is a christian act, and none are true Christians but those that are born again. But I mean by believing, believing unto salvation.

Q. Can you prove this?—A. Yes; they that believe in the name of Christ, are such which are born “not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (John i. 13.)

Q. What is believing?—A. It is such an act of a gracious soul as layeth hold on God’s mercy through Christ. (Acts xv. 11.)

Q. Why do you call it an act of a gracious soul?—A. Because their minds are disposed that way, by the power of the Holy Ghost. (Rom. xv. 13.)

Q. If such a poor sinner as I am would be saved from the wrath to come, how must I believe?—A. Thy first question should be, On whom must I believe? (John ix. 35, 36.)

Q. On whom then must I believe?—A. On the Lord Jesus Christ. (Acts xvi. 31.)

Q. Who is Jesus Christ, that I might believe in

him?—A. He is the only-begotten Son of God. (John iii. 16.)

Q. Why must I believe on him?—A. Because he is the Saviour of the world. (2 Pet. i. 1. I John iv. 14.)

Q. How is he the Saviour of the world?—A. By the Father’s designation and sending: “For God sent not his Son into the world to condemn the world, but that the world through him might be saved.” (John iii. 17.)

Q. How did he come into the world?—A. In man’s flesh, in which flesh he fulfilled the law, died for our sins, conquered the devil and death, and obtained eternal redemption for us. (Gal. iv. 4. Rom. x. 3, 4; viii. 3. Heb. ii. 14, 15; vi. 20.)

Q. But is there no other way to be saved but by believing in Jesus Christ?—A. “There is no other name given under heaven among men whereby we must be saved,” and therefore “he that believeth not, shall be damned.” (Acts iv. 12. Mark xvi. 16.)

Q. What is believing on Jesus Christ?—A. It is a receiving of him, with what is in him, as the gift of God to thee a sinner. (John i. 12.)

Q. What is in Jesus Christ to encourage me to receive him?—A. Infinite righteousness to justify thee, and the Spirit without measure to sanctify thee. (Isa. xlv. 24, 25. Dan. ix. 24. Phil. iii. 7—9. John iii. 34.)

Q. Is this made mine if I receive Christ?—A. Yes; if thou receive him as God offereth him to thee. (John iii. 16.)

Q. How doth God offer him to me?—A. Even as a rich man freely offereth an alms to a beggar, and so must thou receive him. (John vi. 32—35.)

Q. Hath he indeed made amends for sin? and would he indeed have me accept of what he hath done?—A. That he hath made amends for sin, it is evident, because God for Christ’s sake forgiveth thee. And it is as evident that he would have thee accept thereof, because he offereth it to thee, and hath sworn to give thee the utmost benefit, to wit, eternal life, if thou dost receive it, yea, and hath threatened thee with eternal damnation, if after all this thou shalt neglect so great salvation. (Eph. iv. 32. Rom. iii. 24. Matt. xxviii. 18—20. Acts xiii. 32—39. Heb. vi. 17, 18; ii. 3. Mark xvi. 16.)

Q. But how must I be qualified before I shall dare to believe in Christ?—A. Come sensible of thy sins, and of the wrath of God due unto them, for thus thou art bid to come. (Matt. xi. 28.)

Q. Did ever any come thus unto Christ?—A. David came thus; Paul and the gaoler came thus; also Christ’s murderers came thus. (Ps. li. I. Acts ix. 6.)

Q. But doth it not seem most reasonable that we should first mend and be good?—A. “The whole have no need of the physician, but those that are sick.” Christ came “not to call the righteous, but sinners to repentance.” (Mark ii. 17.)

Q. But is it not the best way, if one can to

mend first?—A. This is just as if a sick man should say, Is it not best for me to be well before I go to the physician? or, as if a wounded man should say, When I am cured I will lay on the plaister.

Q. But when a poor creature sees its vileness, it is afraid to come to Christ, is it not?—A. Yes; but without ground, for he hath said, "Say to them that are of a fearful heart, Be strong, fear not;" and "to this man will I look, even to him that is poor and of a contrite spirit, and trembles at my word." (Isa. xxxv. 4; lxvi. 2.)

Q. What encouragement can be given us thus to come?—A. The prodigal came thus, and his father received him, and fell upon his neck and kissed him. Thus he received the Colossians, and consequently all that are saved. (Luke xv. Col. ii. 13.)

Q. Will you give me one more encouragement?—A. The promises are so worded, that they that are scarlet sinners, crimson sinners, blasphemous sinners, have encouragement to come to him with hopes of life. (Isa. i. 18. Mark iii. 28. John vi. 37. Luke xxiv. 42, 43. Acts xiii. 26.)

Q. Shall every one that believeth be saved?—A. If they believe as the Scriptures have said, if the Scriptures be fulfilled in their believing. (John vii. 38. James ii. 23.)

Q. What do you mean by that?—A. When faith, which a man saith he hath, proveth itself to be of the right kind, by its acts and operations in the mind of a poor sinner. (James ii. 19—23.)

Q. Why; are there many kinds of faith?—A. Yes; there is a faith that will stand with a heart as hard as a rock; a short-winded faith, which dureth for awhile, and in time of temptation such fall away. (Luke viii. 13.)

Q. Is there any other kind of faith?—A. Yes; there is a faith that hath no more life in it than hath the body of a dead man. (James ii. 26.)

Q. Is there yet another of these unprofitable faiths?—A. Yes; there is a faith that is of ourselves, and not of the special grace of God. (Eph. ii. 8.)

Q. Tell me if there be yet another?—A. There is a faith that standeth in the wisdom of men, and not in the power of God. (1 Cor. ii. 5.)

Q. Is here all?—A. No; there is a faith that seems to be holy, but it will not do, because it is not the most holy faith. (2 Pet. ii. 9. Jude 20.)

Q. Alas! if there be so many kinds of faith that will not profit to salvation, how easy is it for me to be deceived!—A. It is easy, indeed; and therefore the Holy Ghost doth in this thing so often caution us, "Be not deceived." "Let no man deceive you;" and "If a man thinketh himself to be something when he is nothing, he deceiveth himself." (1 Cor. vi. 9. Eph. v. 6. Gal. vi. 3.)

Q. But is there no way to distinguish the right faith from that which is wrong?—A. Yes; and that by the manner of its coming and operation.

Q. What do you mean by the manner of its coming?—A. Nay, you must make two questions of this one; that is, what is it for faith to come, and in what manner doth it come?

Q. Well, then, what is it for faith to come?—A. This word, "faith comes," supposeth thou wert once without it; it also supposeth that thou didst not fetch it whence it was; it also supposeth it hath a way of coming. (Gal. iii. 23—25.)

Q. That I was once without it you intimated before, but must I take it without proof for granted?—A. I will give you a proof or two: God hath concluded them all in unbelief; and again it is said, Faith comes; and again, The Holy Ghost insinuateth our estate to be dreadful before faith came. (Rom. xi. 32; x. 17. Gal. iii. 23.)

Q. Why, how is it with men before faith comes?—A. Without faith, or before faith comes, it is impossible to please God; for whether their actions be civil or religious, they sin in all they do: "The sacrifice of the wicked is an abomination, and the ploughing of the wicked is sin." (Prov. xxi. 4, 27.)

Q. Is not this a very sad condition?—A. Yes; but this is not all; for their present unbelief bindeth them over to wrath, by shutting them up to the law; it also draweth them away from God, and will drown them in everlasting damnation, if the grace of God prevent not. (Gal. iii. 23. Heb. iii. 17, 18. John iii. 36.)

Q. What if a man saw himself in this condition?—A. There are many see themselves in this condition.

Q. How came they to see it?—A. By the preaching and hearing of the word of God. (John xvi. 8, 9.)

Q. And what do such think of themselves?—A. They do not only think, but know that in this condition they are without Christ, without hope, and without God in the world. (Eph. ii. 12.)

Q. Are not they happy that see not themselves in this condition?—A. Yes, if they have seen themselves delivered therefrom by a work of faith in their souls, else not.

Q. How do you mean?—A. I mean, if they have seen themselves delivered from this state, by being by the word and Spirit of God implanted into the faith of Christ. (Rom. xi. 17—19.)

Q. Are not they happy that are never troubled with this sad sight of their condition?—A. They are just so happy as is that man who lieth fast asleep in his house while it is on fire about his ears. Can a man be happy that is ignorant that he is without God, and Christ, and hope? Can a man be happy that is ignorant that he is hanging over hell by the poor weak thread of an uncertain life? For this is the state of such an one.

Q. But may not faith come to a man without he see himself to be first in this condition?—A. It is God's ordinary way to convince men of this their sad condition, before he revealeth to them the righteousness of faith, or work faith in them

to lay hold of that righteousness. (John xvi. 9—11. Gal. iii. 23, 25.)

Q. How then do you conclude of them that never saw themselves shut up by unbelief under sin and the curse of God?—A. I will not judge them for the future, God may convert them before they die; but at present their state is miserable; for because they are shut up and held prisoners by the law, by their lusts, and by the devil, and unbelief, therefore they cannot so much as with their hearts desire that God would have mercy upon them, and bring them out of their snares and chains.

Q. Then do you count it better for a man to see his condition by nature, than to be ignorant thereof?—A. Better a thousand times to see it in this world, than to see it in hell-fire; for he must see it there or here: now if he sees it here, this is the place of prayer; here is the preaching of the word, which is God's ordinance to beget faith. Besides, here God applieth promises of mercy to the desolate, and Christ also hath protested that he that cometh to him he will in no wise cast out. (John vi. 37.)

Q. I am convinced that I was once without faith, and also that I cannot fetch it; but pray tell me the way of its coming?—A. "Faith comes by hearing, and hearing by the word of God." (Rom. x. 17.)

Q. How by hearing?—A. God mixeth it with the word, when he absolutely intendeth the salvation of the sinner. (Heb. iv. 2. Acts xiii. 48.)

Q. And how do men hear when faith is mixed with the word?—A. They hear the word not as the word of man, but as it is in truth, the word of God, which worketh effectually in them that believe. (1 Thess. ii. 13.)

Q. Pray tell me now the manner of its coming?—A. It comes through difficulty; it comes gradually.

Q. What are the difficulties which oppose it at its coming?—A. Sense of unworthiness, guilt of conscience, natural reason, unbelief, and arguments forged in hell, and thence suggested by the devil into the heart against it. (Luke v. 8. Mark ix. 24. Isa. vi. 5. Rom. iv. 18—21.)

Q. How doth faith come gradually?—A. Perhaps at first it is but like a grain of mustard-seed, small and weak. (Matt. xvii. 20.)

Q. Will you explain it further?—A. Faith, at first, perhaps may have its excellency lie in view only, that is, in seeing where justification and salvation is; after that it may step a degree higher, and be able to say, it may be, or who can tell but I may obtain this salvation? again, it may perhaps go yet a step higher, and arrive to some short and transient assurance. (Heb. xi. 13. Joel ii. 13, 14. Zeph. ii. 3. Ps. xxx. 7.)

Q. But doth faith come only by hearing?—A. It is usually begotten by the word preached, but after it is begotten, it is increased several ways. It is increased by prayer; it is increased by christian conference; it is increased by reading;

it is increased by meditation; it is increased by the remembrance of former experiences. (Luke xvii. 5. Mark ix. 24. Rom. i. 12; xvi. 25, 26. 1 Tim. iv. 12—16. Matt. xvi. 8, 9.)

Q. What do these things teach us?—A. They teach us, that the men of this world are very ignorant of, and as much without desire after faith; they neither hear, nor pray, confer, nor read, nor meditate, for the sake of faith.

Q. But you said even now, that this faith was distinguished from that which profiteth not to salvation, as by the manner of its coming, so by its operation; pray, what is its operation?—A. It causeth the soul to see in the light thereof, that there is no righteousness in this world that can save the sinner. (Isa. lxiv. 6.)

Q. How doth it give the soul this sight?—A. By giving him to understand the law, and his own inability to do it. (Gal. ii. 16.)

Q. And doth it always show the soul where justifying righteousness is?—A. Yes; it shows that justifying righteousness is only to be found in the Lord Jesus Christ, in what he hath done and suffered in the flesh. (Isa. xlv. 24, 25. Phil. iii. 3—9.)

Q. How doth faith find this righteousness in Christ?—A. By the word, which is therefore called the word of faith, because faith by that findeth sufficient righteousness in him. (Rom. x. 6—9.)

Q. How else doth it operate in the soul?—A. It applieth this righteousness to the sinner, and also helps him to embrace it. (Rom. iii. 21, 22. 1 Cor. i. 30. Gal. ii. 20.)

Q. How else doth it operate?—A. By this application of Christ the soul is quickened to life, spiritualized, and made heavenly; for right faith quickeneth to spiritual life, purifies and sanctifies the heart, and worketh up the man that bath it into the image of Jesus Christ. (Col. ii. 12, 13. Acts xv. 9; xxvi. 18. 2 Cor. iii. 18.)

Q. How else doth it operate?—A. It giveth the soul peace with God through Jesus Christ. (Rom. v. 1.)

Q. Surely Christ is of great esteem with them that have this faith in him, is he not?—A. Yes, yes; unto them therefore which believe he is precious, precious in his person, precious in his undertakings, precious in his word. (1 Pet. ii. 7; i. 18, 19. 2 Pet. i. 3, 4.)

Q. Can these people, then, that have this faith, endure to have this Christ spoken against?—A. Oh, no; this is a sword in their bones, and a burden that they cannot bear. (Ps. xlii. 10. Zeph. iii. 19.)

Q. Doth it not go near them when they see his ways and people discountenanced?—A. Yes; and they also choose rather to be despised and persecuted with them, than to enjoy the pleasures of sin for a season. (Heb. xi. 24, 25.)

Q. Do they not pray much for his second coming?—A. Yes, yes; they would fain see him

on this side the clouds of heaven, their conversation is in heaven, from whence they look for the Saviour, the Lord Jesus Christ. (Phil. iii. 20.)

Q. And do they live in this world as if he were to come presently?—A. Yes; for his coming will be glorious and dreadful, full of mercy and judgment: "The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness." (2 Pet. iii. 10, 11.)

OF PRAYER.

Q. Well, I am glad that you have showed me that I must worship God by confession of sin, and faith in Jesus Christ: Is there any other thing a part of the true worship of God?—A. Yes, several; I will mention only two more at this time.

Q. What are they?—A. Prayer and self-denial.

Q. Is prayer then a part of the worship of God?—A. Yes; a great part of it.

Q. How do you prove that?—A. "O come, let us worship and bow down, let us kneel before the Lord our Maker." (Ps. xc. 6.)

Q. Is there another scripture proves it?—A. Yes; "Then she came and worshipped him, saying, Lord, help me." (Matt. xv. 25.)

Q. What is prayer?—A. A sincere, sensible, affectionate pouring out of the soul to God in the name of Christ, for what God hath promised. (Prov. xv. 8. Jer. xxxi. 18, 19. Ps. xlii. 2—5. John xiv. 13, 14. 1 John v. 14.)

Q. Doth everybody pray?—A. No; "The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts." (Ps. x. 4.)

Q. What will become of them that do not pray?—A. They do not worship God, and he will destroy them: "Pour out thy fury," saith the prophet, "upon the heathen, and upon the families that call not upon thy name." (Ps. lxxix. 6. Jer. x. 25.)

Q. But seeing God knoweth what we want, why doth he not give us what we need without praying?—A. His counsel and wisdom leadeth him otherwise: "Thus saith the Lord, I will yet be inquired of by the house of Israel to do it for them." (Ezek. xxxvi. 37.)

Q. Why will God have us pray?—A. Because he would be acknowledged by thee, that he is above thee, and therefore would have thee come to him as the mean come to the mighty. Thus Abraham came unto him. (Gen. xviii. 27, 30.)

Q. Is there another reason why I should pray?—A. Yes; for by prayer thou acknowledgest, that help is not in thine own power. (2 Chron. xx. 6, 12.)

Q. What reason else have you why I should

pray?—A. By prayer thou confessest that help is only in him. (Ps. lxii. 1.)

Q. What other reasons have you?—A. By prayer thou confessest thou canst not live without his grace and mercy. (Matt. xiv. 30. Heb. iv. 16.)

Q. Are all that pray heard of the Lord?—A. No; "They looked," that is, prayed, "but there was none to save them; even unto the Lord, but he answered them not." (2 Sam. xxii. 42.)

Q. To what doth God compare the prayers which he refuseth to answer?—A. He compareth them to the howling of a dog. (Hos. vii. 14.)

Q. Who be they whose prayers God will not answer?—A. Theirs who think to be heard for their much speaking, and vain repetition. (Matt. vi. 7.)

Q. Is there any other whose prayers God refuseth?—A. Yes; there are that ask and have not; because what they ask they would spend upon their lusts. (James iv. 3.)

Q. Is there any other whose prayers God refuseth?—A. Yes; "If I regard iniquity in my heart, the Lord will not hear my prayer." (Ps. lxxvi. 18.)

Q. Is the regarding of sin in our heart such a deadly hindrance to prayer?—A. "Son of man," saith God, "these men have set up their idols in their heart, and have put the stumbling-block of their iniquity before their face: should I be inquired of at all by them? I will set my face against that man, and will make him a sign and a proverb. And I will cut him off from the midst of my people." (Ezek. xiv. 3, 8.)

Q. Whose prayers be they that God will hear?—A. The prayers of the poor and needy. (Ps. xxxiv. 6. Isa. xli. 17.)

Q. What do you mean by the poor?—A. Such as have poverty in spirit. (Matt. v. 3.)

Q. Who are they that are poor in spirit?—A. They that are sensible of the want and necessity of all those things of God, that prepare a man to the kingdom of heaven.

Q. What things are they?—A. Faith, hope, love, joy, peace, a new heart, the Holy Ghost, sanctification. (See James ii. 5. 2 Thess. ii. 16. Ezek. xxxvi. 26, 27.)

Q. What do you mean by the needy?—A. Those whose souls long and cannot be satisfied without the enjoyment of these blessed things. (Ps. lxxiii. 1; cxix. 20.)

Q. Will God hear the prayers of such?—A. Yes; "For he satisfieth the longing soul, and filleth the hungry souls with good things." (Ps. cvii. 9.)

Q. How shall I know that I am one of those to whom God will give these things?—A. If thou seest a beauty in them beyond the beauty of all other things. (Ps. cx. 3.)

Q. How else shall I know he heareth me?—A. If thou desireth them for their beauty's sake. (Ps. xc. 14, 17.)

Q. How else should I know I shall have them?

—A. When thy groanings after them are beyond expression. (Rom. viii. 26.)

Q. How else should I know, and so be encouraged to pray?—A. When thou followest hard after God in all his ordinances for the obtaining of them. (Isa. iv. 1, 3; lxiv. 5.)

Q. How else should I know?—A. When thou makest good use of that little thou hast already. (Rev. iii. 8.)

Q. Are here all the good signs that my prayers shall be heard?—A. No: there is one more, without which thou shalt never obtain.

Q. Pray what is that?—A. Thou must plead with God the name and merits of Jesus Christ, for whose sake only God giveth thee these things; "If we ask any thing in his name, he heareth us;" and "whatsoever you ask the Father in my name," saith Christ, "I will do it." (John xiv. 13, 14.)

Q. Doth God always answer presently?—A. Sometimes he doth, and sometimes he doth not. (Isa. xxx. 19. Dan. x. 12.)

Q. Is not God's deferring a sign of his anger?—A. Sometimes it is not, and sometimes it is.

Q. When is it no sign of his anger?—A. When we have not wickedly departed from him by our sins. (Luke xviii. 7.)

Q. When is it a sign of his anger?—A. When we have backslidden, when we have not repented some former miscarriages. (Hos. v. 14, 15.)

Q. Why doth God defer to hear their prayers that have not wickedly departed from him?—A. He loves to hear their voice, to try their faith, to see their importunity, and to observe how they can wrestle with him for a blessing. (Sol. Song ii. 14. Matt. xv. 22—28. Luke xi. 5—8. Gen. xxxii. 25—28.)

Q. But is not deferring to answer prayer a great discouragement to praying?—A. Though it is, because of our unbelief, yet it ought not, because God is faithful. Therefore "men ought always to pray, and not to faint." (Luke xviii. 1—8.)

OF SELF-DENIAL.

Q. I am glad you have thus far granted my request; but you told me that there was another part of God's worship; pray repeat that again.—A. It is self-denial.

Q. Now I remember it well; pray how do you prove that self-denial is called a part of God's worship?—A. It is said of Abraham, that when he went to offer up his son Isaac upon the altar for a burnt-offering, which was to him a very great part of self-denial, that he counted that act of his worshipping God.

Q. Will you be pleased to read the text?—A. Yes; "And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship," &c. This now was when he was going to slay his son Isaac. (Gen. xxii. 5.)

Q. What is self-denial?—A. It is for a man to forsake his all for the sake of Jesus Christ,

Q. Will you prove this by a scripture or two?—

A. Yes; "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke xiv. 33.)

Q. Indeed this is a full place: Can you give me one more?—A. Yes; "What things were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ," &c. (Phil. iii. 7, 8.)

Q. These two are indeed a sufficient answer to my question; but pray will you now give me some particular instances of the self-denial of them that have heretofore been the followers of Christ?—A. Yes; Abel denied himself, to the losing of his blood; Abraham denied himself, to the losing of his country and his father's house; Moses denied himself of a crown and a kingdom, and of ease and tranquillity; Joseph denied himself of fleshly lusts. (Gen. iv. 8; xii. 1—4. Heb. xi. 24—27. Gen. xxxix. 7—9.)

Q. But these men each of them denied themselves but of some things, did they?—A. You see Abel lost all, his blood and all; Abraham lost his country, to the hazard of his life; so did Moses, in leaving the crown and kingdom; and Joseph in denying his mistress. (Gen. xii. 13. Heb. xi. 27. Gen. xxxix. 10—15.)

Q. Will you discourse a little particularly of self-denial?—A. With all my heart.

Q. First then; pray, in what spirit must this self-denial be performed?—A. It must be done in the spirit of faith, of love, and of sound mind; otherwise, "if a man should sell all that he hath, and give to the poor, and his body to be burnt besides, it would profit him nothing." (1 Cor. xiii. 1—3.)

Q. Who are like to miscarry here?—A. They whose ends in self-denial are not according to the proposals of the gospel.

Q. Who are they?—A. They that suffer through strife and vain-glory: or thus, they who seek in their sufferings the praise of men more than the glory of Christ, and profit of their neighbour.

Q. Who else are likely to miscarry here?—A. They that have designs, like Zeba, to ingratiate themselves by their pretended self-denial into the affections of the godly, and to enrich themselves by this means. (2 Sam. xvi. 1—4.)

Q. Are there any other like to miscarry here?—A. Yes; they that by denying themselves think with the Pharisee, to make themselves stand more righteous in God's eyes than others'. (Luke xviii. 11, 12.)

Q. Who else are in danger of miscarrying here?—A. They who have fainted in their works, they whose self-denial hath at last been overcome by self-love. (Gal. iii. 4; vi. 9.)

Q. Shall I propound a few more questions?—A. If you please.

Q. What then if a man promiseth to deny himself hereafter and not now, is not this one step to

this kind of worship?—A. No, by no means; for the reason why this man refuseth to deny himself now, is because his heart at present sticks closer to his lusts and the world than to God and Christ.

Q. Can you give me a scripture instance to make this out?—A. Yes; Esau never intended for ever to part with the blessing, he intended to have it hereafter; but God counted his not choosing of it at present a despising of it, and a preferring of his lusts before it: and therefore when he would, God would not, but rejected both him and his tears. (Gen. xxv. 30—34. Heb. xii. 14—16.)

Q. How and if a man shall say thus, I am willing to deny myself in many things, though he cannot deny himself in all, is not this one step in this part of this worship of God?—A. No, in no wise: for this man doth just like Saul, he will slay a part, and will keep a part alive; the kingdom must be taken from him also. (1 Sam. xv.)

Q. How if a man be willing to lose all but his life?—A. He that will "save his life shall lose it," but he that "will lose his life for my sake," saith Christ, "shall save it unto life eternal." (Matt. xvi. 25. John xii. 25.)

Q. How if a man has been willing to lose all that he hath, but is not now, will not God accept of his willingness in time past, though he be otherwise now?—A. No; for the true disciple must deny himself daily, take up his cross daily, and go after Jesus Christ. (Luke ix. 23.)

Q. But how if a man carrieth it well outwardly, so that he doth not dishonour the gospel before men, may not this be counted self-denial?—A. No, if he be not right at heart; for though man looketh on the outward appearance God looketh at the heart. (1 Sam. xvi. 7.)

Q. But if I be afraid my heart may deceive me in this great work, if hard things come upon me hereafter, is there no way to find out whether it will deceive then or no?—A. I will give you a few answers to this question, and will show you first whose heart is like to deceive him in this work.

Q. Will you befriend me so much?—A. Yes: 1. He that makes not daily conscience of self-denial, is very unlike to abide a disciple for times to come, if difficult. Judas did not deny himself daily, and therefore fell when the temptation came. (John xii. 6.)

Q. Will you give me another sign?—A. Yes; he that indulgeth any one secret lust under a profession, is not like to deny himself in all things for Christ.

Q. Who are they that indulge their lusts?—A. They that make provision for them, either in apparel or diet, or otherwise. (Rom. xiii. 12—14. Isa. iii. 6—24. Amos vi. 3—6.)

Q. Who else do so?—A. They that excuse their sins, and keep them disguised that they may not be reprehended, as Saul did, &c. (1 Sam. xv. 18—22.)

Q. Who else are they that indulge their lusts?—A. They that heap up to themselves such teach-

ers as favour their lusts. (2 Tim. iv. 3, 4. Isa. xxx. 10.)

Q. Who else do indulge their sins?—A. They that choose rather to walk by the imperfect lives of professors, than by the holy word of God: or thus, they that make the miscarriages of some good men an encouragement unto themselves to forbear to be exact in self-denial, these eat up the sins of God's people as men eat bread. (Hos. iv. 7—9.)

Q. Will you now show me who are like to do this part of God's worship acceptably?—A. Yes; he whose heart is set against sin as sin, is like to deny himself acceptably. (Rom. vii. 13, 14.)

Q. Who else?—A. He that hath the sense and savour of forgiveness of sins upon his heart. (2 Cor. v. 14.)

Q. Who else is like to deny himself well?—A. He that hath his affections set upon things above, where Christ sitteth at the right hand of God. (Col. iii. 1—5.)

Q. Who else is like to deny himself well for Christ?—A. He that seeth a greater treasure in self-denial than in self-seeking. (2 Cor. xii. 9—11. Heb. xi. 24—26.)

Q. Are there none other signs of one that is like to do this part of God's worship acceptably?—A. Yes; he that takes up his cross daily, and makes Christ's doctrine his example. (Luke vi. 47—48. John xii. 25, 26.)

Q. But how do you discover a man to be such a one?—A. He keepeth his heart with all diligence, he had rather die than sin; ill carriages of professors break his heart; nothing is so dear to him as the glory of Christ. (Prov. iv. 23. Numb. xi. 15. Phil. iii. 18. Acts xx. 24.)

Q. Pray, can you give me some motive to self-denial?—A. Yes; the Lord Jesus denied himself for thee; what sayest thou to that?

Q. Wherein did Christ deny himself for me?—A. He left his heaven for thee, he denied for thy sake to have so much of this world as hath a fox or a bird, and he spilt his most precious blood for thee. (John vi. 38. Luke ix. 58. 2 Cor. viii. 9. Rev. i. 5.)

Q. Can you give another motive to self-denial?—A. Yes; "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark viii. 36.)

Q. But why doth God require self-denial of them that will be saved?—A. God doth not require self-denial as the means to obtain salvation, but hath laid it down as a proof of the truth of a man's affections to God and Christ.

Q. How is self-denial a proof of the truth of a man's affections to God?—A. In that for the sake of his service he leaveth all his enjoyments in this world. Thus he proved Abraham's affections, thus he proved Peter's affections, and thus he proved their affections that you read of in the gospel. (Gen. xxii. 12. Matt. iv. 18—22. Luke ix. 57—63.)

Q. What reason else can you produce why God requireth self-denial?—A. Self-denial is one of the distinguishing characters by which true Christians are manifested from the feigned ones; for those that are feigned flatter God with their mouth, but their hearts seek themselves; but the sincere, for the love that he hath to Christ, forsaketh all that he hath for his sake. (Ps. lxxviii. 36, 37. Ezek. xxxiii. 31, 32.)

Q. Is there yet another reason why God requireth self-denial of them that profess his name?—A. Yes; because by self-denial the power and goodness of the truths of God are made manifest to the incredulous world. For they cannot see but by the self-denial of God's people, that there is such power, glory, goodness, and desirableness in God's truth as indeed there is. (Dan. iii. 16, 28. Phil. i. 12, 13.)

Q. Have you another reason why God requireth self-denial?—A. Yes; because self-denial prepareth a man, though not for the pardon of his sin, yet for that far more exceeding and eternal weight of glory that is laid up only for them that deny all that they have for the Lord Jesus, his name and cause, in this world. (2 Cor. iv. 8—10. 2 Thess. i. 5, 6.)

Q. Before you conclude, will you give me a few instances of the severity of God's hand upon some professors that have not denied themselves when called thereto by him?—A. Yes, willingly; Lot's wife, for but looking behind her towards Sodom when God called her from it, was stricken from heaven and turned into a pillar of salt; therefore remember Lot's wife. (Gen. xix. 17, 26. Luke xvii. 31, 32.)

Q. Can you give me another instance?—A. Yes; Esau, for not denying himself of one morsel of meat, was denied a share in the blessing, and could never obtain it after, though he sought it carefully with tears. (Gen. xxv. 32—34. Heb. xii. 16, 17.)

Q. Have you at hand another instance?—A. Yes; Judas, for not denying himself, lost Christ,

his soul, and heaven; and is continued the great object of God's wrath among all damned souls. (John xii. 5, 6. Luke xxii. 3—6. Matt. xxvi. 14—16. Acts i. 25.)

Q. Will you give me one more instance, and so conclude?—A. Yes; Ananias, and Sapphira his wife, did, for the want of self-denial, pull upon themselves such wrath of God, that he slew them while they stood in the midst before the Apostles. (Acts v. 1—11.)

THE CONCLUSION.

Before I wind up this discourse, I would lay down these few things for you to consider of, and meditate upon.

1. Consider, that seeing every one by nature are accounted sinners, it is no matter whether thy actual sins be little or great, few or many, thy sinful nature hath already lain thee under the curse of the law.

2. Consider, that therefore thou hast already ground for humiliation, sins to repent of, wrath to fly from, or a soul to be damned.

3. Consider, that time stays not for thee, and also that as time goes, sin increaseth; so that at last the end of thy time, and the completing of thy sin, are like to come upon thee in one moment.

4. Bring thy last day often to thy bed-side, and ask thy heart, if this morning thou wast to die, if thou be ready to die or no?

5. Know it is a sad thing to lie a dying, and to be afraid to die; to lie a dying, and not to know whither thou art going; to lie a dying, and not to know whether good angels or bad must conduct thee out of this miserable world.

6. Be often remembering what a blessed thing it is to be saved, to go to heaven, to be made like angels, and to dwell with God and Christ to all eternity.

7. Consider, how sweet the thought of salvation will be to thee, when thou seest thyself in heaven, whilst others are roaring in hell.

The Lord Jesus Christ be with thy spirit.



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